



TO THE RIGHT HONOURABLE, RIGHT WORSHIPFULL, AND OTHER MY

beloued Parishioners, Inhabitants of the Precinct of
Black-Fryers LONDON, such sufficiency of Grace, as
may bring them to fulnesse of Glory.

(* *)



LF noble Birth, high Honour, great Estate, true Piety, bountifull
Charity, good Esteeme of Gods Word and Ministers, and in parti-
cular, intire loue of the Author, be inducements to choose a Pa-
tron for his worke, I, for my part, neede not goe farre for a Patron.
In mine owne Parish are all these. To you therefore (right Honour-
able, right Worshipfull, and other my beloued Parishioners, most
worthy of all due respect) doe I dedicate these my poore paines about
Domesticall Duties. To testifie the equall duty which I owe, and
the impartiall respect which I beare to you all, I make you all as
one Patron. You were the first ouer whom I euer had any ministe-
riall charge. To this charge by your free choice was I called. Among you haue I spent^a almost
three prentiships. You haue alwaies so accepted my paines, and respected my person, as I neuer
had any cause to repent my acceptance of this place, and Calling: but rather to thanke God
for the same. My desire is (if so it may seeme good to the diuine providence) to spend all my
dayes among you, and, while I am among you, to helpe forward your spirituall edification.
This is the maine end of my calling, and the marke, which, as in the ordinary course of my
Ministry, so in the publishing of these Eight Treatises of Domesticall Duties, and dedi-
cating them to you, I haue aimed at. As in testimony of Loue and Duty I haue preached
in your hearing, and published in your name these Duties, so doe you manifest your kinde
acceptance of my former, and latter paines, by a conscionable obseruing of them, so farre
forth as they are agreeable to Gods Word: that all who know you, may know by that eu-
ident demonstration, how well you haue relished and approued them. Thus shall you gaine
much profit, and my selfe much comfort by my paines. Oh if the head and seuerall mem-
bers of a family would bee perswaded euery of them to bee conscionable in performing their
owne particular duties, what a sweet society, and happy harmony would there bee in houses?

A 2

What

^a Since Midwinter
1608.

The Epistle Dedicatory.

περὶ τῆς ἀνα-
στάσεως οὐρανίου
πολεως.
Arist. Eth. lib. 8.
cap. 12.

Μακρολογία
ἐστὶν ὁ οὐκ ὀλίγων
πολλὰ λεγών Πό-
λυλογία ὁ οὐκ ὀλί-
γων πολλὰ.
Ammōn.
Multum loqui, est
rem superfluis age-
re verbis. Ang.
Epist. 12. ad Prob.

παρεδιδότα τὰ
ἐναντία μαλιστα
φαίνετο.
Arist. Rhet. lib. 3.
cap. 2.

a Paraphernalia.
Treat. 3. §. 21.
b Ibid.
c Treat. 3. §. 22.
d Treat. 3. §. 19.
e Treat. 3. §. 18.

What excellent Seminaries would Families be to Church and Common-wealth? Necessary it is, that good order be first set in Families: for as they were before other polities, so they are somewhat the more necessary: and good members of a Family are like to make good members of Church and Common-wealth. The subject matter therefore of these Treatises is worth the handling, if I were able according to the worth thereof to handle it. I have endeoured to doe what I could therein, though I have not attained to what I would. Be you like unto God, who, if there be first a willing minde, accepteth according to that a man hath, and not according to that he hath not. Though for such a matter as is handled in these Treatises, the worke may seeme at first sight to be too copious, yet I hope the obseruant Reader will not finde it too tedious. It is the variety of many, not the prolixity of few points which hath made this booke to swell to that bignes which it hath. The first Treatise (which is a fourth part of the Booke) containeth a Commentary on that part of Scripture, out of which Domesticall Duties are raised: wherein the Apostle setteth forth Christ and the Church, as patternes to Husbands and Wives, lively declareth the great love of Christ to his Church, and the neere union betwixt them, together with other deepe mysteries, the unfolding whereof hath a little the longer detained me. But as I have a while insisted on maine matters of much moment, so have I very briefly passed over other points. The other Treatises, wherein the Duties themselves are handled, are every of them much shorter then the first. In them I have barely propounded and briefly proved the truth and equity of the severall duties, except some choice points which are of especiall use, or at least through disuse much questioned: and them I have more largely handled. And because contraries laid together, doe much set forth each other in their lively colours, I have to every duty annexed the contrary faults, and aberration from it. For many that heare the duties, thinke all well enough, till they heare also the contrary vices, whereby in their consciences they are most convinced. Concerning the many faults and vices of bad Husbands, Wives, Parents, Children, Masters and Servants, taxed in these Treatises, let me intreat you, not to apply them too generally to all Husbands, Wives, Parents, Children, Masters and Servants. Hath not wise Salomon much taxed the lightnesse, shrewishnesse, pride, flattery, and other vices of women? And shall sober, mecke, humble, honest women thinke themselves taxed thereby? By like reason might unchaste strumpets, untrusty Gossips, unquiet shrewes, and proud dames thinke themselves commended by those excellent commendations which he giveth of good women. Let every one, as their conscience (an impartiall Iudge) shall beare them witnesse, make a right application of every thing to themselves. Thus shall we Ministers bee freed from many euill surmizes. I remember that when these Domesticall Duties were first uttered out of the Pulpit, much exception was taken against the application of a Wives subiection to the restraining of her from disposing the common goods of the Family without, or against her Husbands consent. But surely they that made those exceptions, did not well thinke of the Cautions and Limitations which were then deliuered, and are now againe expressely noted: which are, that the foresaid restraint be not extended to the proper goods of a Wife, nor over-strictly to such goods as are set apart for the use of the family, nor to extraordinary cases, nor alwayes to an expresse consent, nor to the consent of such Husbands as are impotent, or farre and long absent. If any other warrantable caution shall be shewed me, I will be as willing to admit it as any of these. Now, that my meaning may not still be perverted, I pray you, in reading the restraint of Wives power in disposing the goods of the Family, ever beare in minde those Cautions. Other exceptions were made against some other particular duties of Wives. For many that can patiently enough heare their duties declared in generall termes, cannot endure to heare those generals exemplified in their particular branches. This cometh too neere to the quicke, and pierceth too deepe. But (to interpret all, according to the rule of love, in the better part) I take the maine reason of the many exceptions which were taken, to bee this, that wifes duties (according to the Apostles Method being in the first place handled, there was taught (as must have beene taught, except the truth should have beene betrayed) what a Wife, in the uttermost extent of that subiection under which God hath put her, is bound unto, in case her Husband will stand upon the uttermost of his authority: which was so taken, as if I had taught that an Husband might, and ought to exact the uttermost, & that a Wife was bound in that uttermost extent to doe all that was deliuered as duty, whether her husband exact it or no.

But

The Epistle Dedicatory.

But when I came to deliver Husbands duties; I shewed, that he ought not to exact what former his Wife was bound unto (in case it were exacted by him) but that he ought to make her a ioynt Governour of the Family with himselfe, and referre the ordering of many things to her discretion, and with all honourable and kinde respect to carry himselfe towards her. In a word, I so set downe an Husbands duties, as if he be wise and conscionable in obseruing them, his Wife can haue no iust cause to complaine of her subiection. That which maketh a wifes yoke heavy and hard, is an husbands abuse of his authority: and more pressing his wifes duty then performing his owne: which is directly contrary to the Apostles rule. This iust Apologie I haue beene forced to make, that I might not euer be iudged (as some haue censured me) an hater of women. Now, that in all those places where a wifes yoke may seeme most to pinch, I might giue some ease, I haue to euery head of wifes duties made a reference, in the margin ouer against it, to the duties of Husbands answerable thereunto, and noted the reference with this marke*, that it might the more readily be turned vnto. Yea, I haue further parallel'd, and laid euery one against another in one view, the heads of husbands and wifes duties, as they answer each other: and in like manner the contrary aberrations; with a reference made vnto the particular sections where they are handled: that so on the one side it may appeare, that if both of them be conscionable and carefull to performe their owne duty, the matrimoniall yoke will so equally lye on both their necks, as the wife will be no more pinched therewith then the Husband, but that it will be like Christs spirituall yoke, light and easie: and that on the other side it may be manifest, that there is commonly as much failing by Husbands in their duties, as by Wives in theirs. This parallel and euening setting out of each of their duties, and of the contrary aberrations, I haue annexed next to this Epistle. And further, I haue added thereto a Table of the severall heads of those points that are handled in the eight following Treatises, that by this helpe you may the more readily finde out such particular points, as you desire most especially to read. To shew that the duties prescribed to Husbands, Wives, Parents, Children, Masters, and Seruants, are such as in conscience they are bound vnto, I haue endeauoured to shew how they are grounded on the Word of God, and gathered from thence. To auoid prolixity, I haue referred most of the Quotations to the margin. If your leisure will serue you, you may doe well to search them out. Two things haue beene especiall helpes to mee for finding out the many duties noted in these Treatises, and vices contrary therunto: Obseruation and Disposition. Obseruation both of such duties as the Scripture commendeth, and contrary vices, as it condemneth: and also of such commendable vertues as I well liked in those Husbands, Wives, Parents, Children, Masters, and Seruants, that I came among; and such vices as I disliked in them: and Disposition of one point after another in the best order that I could. My Method and manner of proceeding brought many things to my minde, which otherwise might haue slipped by. For by Method, sundry and severall points appertaining to one matter are drawne forth, as in a chaina and linke drawen by another. There is no better way to finde out many obseruations in a Treatise, then by a methodicall resolution thereof. As Method is an helpe to Invention, so also to Retention. It is as the thread or wire wherupon pearls are put, which keepeth them from scattering. And if a man by abundance of matter bee cast into a Labyrinth, by the helpe of Method he may easily and readily finde out the way againe. In which respects Method is iustly styled the Mother of the Minde, and Maistrasse of Memory. If you well marke the order and dependance of points one vpon another, you will finde as great an helpe in conceiuing and remembering them, as I did in inuention and disposing them.

Because there is not one word to comprize vnder it both Masters and Mistresses, as Fathers and Mothers are comprized vnder Parents, and Sonnes and Daughters vnder Children, I haue according to the Scripture phrase comprized Mistresses vnder Masters: so as the duties enioyned to them, belong to thele; so farre as may stand with their Sex. To conclude, in recompence of all my paines, I heartily pray you all to pray heartily for him who daily prayeth for you,

euery

The Watch-man of your Soules,
WILLIAM GOUGE.

f Treat. 4. §. 16.

g Ephel. 5. 33.
See Treat. 1. §. 9.
h iustitias.
Athen.

Mat. 23. 6.

Methodus intelligens
gentia patens est,
S. magistra memoria
vixit.
Ordo memoriae
maxime lumen
affert. Cic. 2. de
Orat.

Church-Court
in Black-Fryers,
London.

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(a) noteth the first Columnne: (b) the second.

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Points escaped in Printing.

Page 19. column 1. line 16 read, intimate a quickning. p. 37. c. 1. 38. which Christ. p. 73. c. 1. 37. wife. Ibid. 38. as pater noster. p. 83. c. 1. 12. 118 Psalm. p. 107. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



AN
EXPOSITION
OF THAT PART OF
SCRIPTURE OVT OF
which DOMESTICALL DVTIES
are raised.

The first Treatise.

EPHES. 5.21.

Submit your selues one to another in the feare of God.

§. I. *Of the Apostles transition from generall duties to particulars.*



AS there are two vocations whereunto it hath pleased God to call euery one; *one General*, by vertue whereof certaine common duties which are to be performed of all men, are required; (as knowledge, faith, obedience, repentance, loue, mercy, iustice, truth, &c.) *the other Particular*, by vertue whereof certaine peculiar duties are required of seuerall persons, according to those distinct places wherein the Diuine Prouidence hath set them in Common-wealth, Church, or family; so ought Gods Ministers to bee careful in instructing Gods people in both kindes of duties; both those which concerne their *generall*, and those also which concerne their *particular* calling. Accordingly *S. Paul* (who, as *Moses*, was faithfull in all the house of God) after hee had sufficiently instructed Gods Church in

such *generall* duties, as belong to all Christians, of what sex, state, degree, or condition soeuer they be, proceedeth to lay downe certaine *particular* duties, which appertain to particular callings and conditions: among which, hee maketh choise of those which God hath established in a family.

With excellent Art doth hee passe from those *generals*, to these *particulars*: laying down a *transition* betwixt them, in these words, *Submitting your selues one to another in the feare of God*; which words haue reference both to that which goeth before, and also to that which followeth after. The forme and manner of setting downe this verse, with a participle thus, *submitting*, sheweth that it dependeth on that which went before, and so hath reference thereunto. Again, the word it selfe being the very same which is vsed in the next verse following, sheweth, that this verse containeth the *summe* of that

A which

which followeth, and so hath reference thereunto, as a generall vnto particulars. This manner of passing from one point to another, by a *perfect transition* which looketh both wayes, both to that which is past, and to that which commeth on, as it is very elegant, so is it frequent with this our Apostle. Whereby he teacheth vs, so to giue heed to that which followeth, as wee forget not that which is past: as we must giue diligent attention to that which remaineth, so we must well retaine that which wee haue heard, and not let it slip: otherwise, if (as one naile driueth out another) one precept maketh another to be forgotten, it will bee altogether in vaine to adde line vnto line, or precept vnto precept.

Note.

§. 2. *Of ioyning seruice to men with our praising of God.*

As this verse hath reference to that which was deliuered before, concerning our duty to God, it teacheth vs this lesson:

Doct.

It is the duty of Christians as to set forth the praise of God, so to be seruiceable one to another. For this purpose in the Decalogue to the first table, which prescribeth that duty which we owe to God, is added the second table, which declareth the seruice that we owe one to another: and he that said, *The first and great Commandment is this, Thou shalt loue the Lord, &c.* said also, *The second is like to this, Thou shalt loue thy neighbour, &c.* whereupon the^c Apostle declaring what those sacrifices bee wherewith God is well pleased, ioyneth these two together, *to giue thanks to God, and to doe good to man.*

b Matt. 22. 38. 39.

c Heb. 13. 15. 16.

d Psal. 16. 2.

e Job 22. 3.

f 35. 7.

The seruice which in the feare of God we performe one to another, is an euident and reall demonstration of the respect wee beare vnto God. *To God our goodnesse extendeth not.* He is so high aboue vs, so perfect and compleat in himselfe, that neither can we giue to him, nor he receiue of vs. But in his owne stead hee hath placed our brother like to our selues;

to whom,^f as we may doe hurt, so by our faithfull seruice wee may doe much^g good: in doing whereof God is much honoured.

This discovereth their hypocrisie, who make great pretence of praising God, and yet are scornfull and disdainfull to their brethren, and slothfull to doe any seruice to man: *Thefe mens religion is vaine* By this note did the^h Prophets in their time, and^k Christ and his^l Apostles in their time also, discover the hypocrisie of those among whom they liued: and so may we also in our times. For many there be, who frequently in their houses, and in the midst of the Congregation sing praise vnto God and performe other parts of Gods, outward worship, but towards one another, are proud, stout, enuious, vnmercifull, vniust, slanderous, and very backward to doe any good seruice. Surely, that outward seruice which they pretend to performe to God, doth not so much wipe out the spot of prophanenesse, as their neglect of duty vnto man brandeth their foreheads with the stampe of hypocrisie.

For our parts, let vs not vpon pretext of one duty, though it may seeme to be the waightier, thinke to shift off another; lest that fearefull *woe* which Christ denounced against the *Scribes* and *Pharisees* fall vpon our pates. As God is carefull to instruct vs how to carry our selues both to his owne Maiesty, and also one to another, so let vs in both approue our selues to him: remembring what Christ said to the Pharisees, *These ought ye to haue done, and not to leaue the other undone.* The same Lord that requireth praise to his owne Maiesty, inioyneth mutuall seruice one to another. The neglect of this, as well as of that, sheweth too light respect of his will and pleasure. *VVhat therefore God hath ioyned together, let not man put asunder.*

§. 3. *Of euery ones submitting himselfe to another.*

Again, as this verse hath reference to that which followeth, it declareth the

f Job 35. 8.

g Psal. 16. 3.

h 1. Vse.

A note of hypocrisie.

h Lam. 1. 26.

i Isa. 58. 3. &c.

k Mic. 6. 6. &c.

l Matt. 23. 14.

m 1. Job. 4. 20.

2. Vse.

Put not off one duty with another. Matt. 23. 23.

Matt. 19. 6.

the generall summe of all, which is mutually to submit our selves one to another in the feare of God. The parts hereof are two:

1. An Exhortation.

2. A Direction.

In the Exhortation is noted, both the *duty* it selfe in this word *Submit*, and also the *parties* to whom it is to be performed, *One to another*.

Both branches of the exhortation, viz. the *duty*, and the *parties* ioyned together, afford this doctrine.

2. Doct.

It is a generall mutuall duty appertaining to all Christians, to submit themselves one to another: For this precept is as generall as any of the former, belonging to all sorts and degrees whatsoever: and so much doth this word *one another* imply: in which extent the Apostle in another place exhorteth to *serue one another*: and againe, *euery man to seeke anothers wealsh*.

allmans.

Gal. 5. 13.
1 Cor. 10. 24.

Quest.

Concerning *inferiours*, it is without question cleare, that they ought to submit themselves to their superiours: yea, concerning *equals* no great question can be made, but they *in giuing honour must goe one before another*, and so submit themselves: but concerning *superiours*, iust question may be made, whether it bee a duty required of them to submit themselves to their inferiours.

Rom. 12. 10.
How superiours ought to submit themselves.

Answ.

To resolue this doubt, we must first distinguish betwixt subiection of *reuerence*, and subiection of *service*.

Subiection of reuerence is that whereby one testifieth an eminency and superiority in them whom hee reuerenceth, and that in speech, by giuing them titles of honour: or in gesture, by some kinde of obeysance, or in action, by a ready obeying of their commandement. This is proper to inferiours.

Difference betwixt subiection of Reuerence and Service.

Subiection of service is that whereby one in his place is ready to doe what good he can to another. This is common to all Christians: a duty which euen superiours owe to inferiours, according to the fore-named extent of this word *One another*: in which respect euen the highest gouernour on

earth is called a *minister*, for the good of such as are vnder him.

Secondly, wee must put difference betwixt the *worke* it selfe, and the *manner* of doing it. That worke which in it selfe is a worke of superiority, and authority, in the manner of doing it may be a worke of submission, viz. if it be done in humility and meeknesse of mind. The Magistrate by ruling with meeknesse and humility, submitterh himselfe to his subiect. In this respect the Apostle exhorteth that *nothing* (no not the highest and greatest works that can be) *be done in vaine-glory, but in meeknesse*.

Sicut & Rom. 13. 4.
Difference betwixt the worke and manner of doing it.

Phil. 3.

Euery one vnder some authority.

Matth. 8. 9.

Thirdly, wee must distinguish betwixt the severall places wherein men are: for euen they who are superiours to some, are inferiours to others: as he that said, *I haue vnder me, & am vnder authority*. The master that hath seruants vnder him, may bee vnder the authority of a Magistrate. Yea, God hath so disposed euery ones severall place, as there is not any one, but in some respect is vnder another. The wife, though a mother of children, is vnder her husband. The husband, though head of a family, is vnder publike Magistrates. Publike Magistrates one vnder another, and all vnder the King. The King himselfe vnder God, and his word deliuered by his Ambassadors, whereunto the highest are to submit themselves. And Ministers of the word, as subiects, are vnder their Kings and Gouernours. Hee that saith, *Let euery soule bee subiect to the higher powers* (Rom. 13. 1.) excepteth not Ministers of the word: and he that saith, *obey them that haue the oversight of you, and submit your selues*, (Heb. 13. 17.) excepteth not kings: only the difference is in this, that the authority of the king is in himselfe, and in his owne name hee may command obedience to bee performed to himselfe: but the authority of a Minister is in Christ, and in Christs name only may he require obedience to bee performed to Christ.

* Si omnis & vestra, Qui vos excipit ab iurisdictione: Si quis tentat excipere, conatur decipere. Bern. epist. 42.
Difference betwixt Magistrates and Ministers authority.

The reason why all are bound to submit themselves one to another, is,

A 2 because

Every ones
office for the
good of an-
other.

Cor. 10. 24.

1. Use.
Exhortation
vnto all to do
seruice.

Est. 10. 3.

1 Cor. 9. 19 &
10. 33.

Prov. 4. 3, 4.

Gen. 16. 6.

Luke 7. 2.

Rom. 12. 16.
Gal. 5. 13.

2. Use.
Dehortation
from swelling
one against
another.
Gal. 3. 28,
1 Cor. 12. 27.

because euery one is set in his place by God, not so much for himselfe, as for the good of others : whereupon the Apostle exhorteth, that *none seeke his owne, but euery man anothers wealth.* Euen Governours are aduanced to places of dignity and authority, rather for the good of their subiects then for their owne honour. Their callings are in truth offices of seruice, yea burdens vnder which they must willingly put their shoulders being called of God; and of which they are to giue an account, concerning the good which they haue done to others : for the effecting whereof, it is needfull that they submit themselves.

Let euery one therefore high and low, rich and poore, superiour and inferiour, Magistrate and subiect, Minister and people, husband and wife, parent and childe, Master and seruant, neighbours and fellowes, all of all sorts in their seuerall places take notice of their duty in this point of submission, and make conscience to put it in practise. *Magistrates*, by procuring the wealth and peace of their people, as *Mordecai* : *Ministers*, by making themselves seruants vnto their people, not seeking their owne profit, but the profit of many, that they may bee saved, as *Paul* : *Fathers*, by well educating their children, and taking heed that they *prouoke them not to wrath*, as *David* : *Husbands*, by dwelling with their wiues according to knowledge, giuing honour to the wife as to the weaker vessell, as *Abraham* : *Masters*, by doing that which is iust and equall to their seruants, as the *Censurion* : Euery one, by being of like affection one towards another, and by seruing one another in loue, according to the Apostles rule. Let this duty of submission be first well learned, and then all other duties will better be performed.

Be not high minded, nor swell one against another. Though in outward estate some may be higher than other, yet in *Christ all are one, whether bond or free: all members of one and the same body.* Now consider the mutuall affection (as I may so speake) of the mem-

bers of a naturall body one towards another : not any of them will pusse it selfe vp, and rise against the other : the head which is the highest and of greatest honour, will submit it selfe to the feet in performing the duty of an head, as well as the feet to the head in performing their duty; so all other parts. Neither is it hereby implied, that they which are in place of dignity and authority, should forget or relinquish their place, dignity, or authority, and become as inferiours vnder authority, no more then the head doth : for the head in submitting it selfe doth not goe vpon the ground and beare the body, as the feet : but it submitteth it selfe by directing and governing the other parts, and that with all the humility, meeknesse, and gentlenesse that it can. So must all superiours. Much more must equals and inferiours learne with humility, and meeknesse, without scorne or disdain, to performe their duty. This is that which was before by the Apostle expressly mentioned, and is here again intimated. None are exempted and priuiledged from it. Wee know that it is vnnaturall, and vnbecoming the head to scorne the feet, and to swell against them : but more than monstrous for one hand to scorne another: what shall we then say if the feet swell against the head? Surely such scorne and disdain among the members, would cause not onely great disturbance, but also vter ruine to the body. And can it be otherwise in a politique body? But on the contrary, when all of all sorts shall (as hath bin before shewed) willingly submit themselves one to another, the whole body, and euery member thereof will reape good thereby : yea, by this mutuall submission, as we doe good, so we shall receiue good.

§. 4. Of the feare of God.

Hitherto of the exhortation. The direction followeth. In the feare of the Lord. This clause is added, to declare partly the means, how men may be brought

brought to submit themselves readily one to another: and partly the *manner*, how they ought to submit themselves.

The feare of the Lord is both the *efficient cause* that moueth a true Christian willingly to perform all duty to man, and also the *end* whereunto hee referreth euery thing that he doth: For the better conceiuing whereof, I will briefly declare

1. What this feare of the Lord is.
2. How the Lord is the proper obiekt of it.
3. What is the extent thereof.
4. Why it is so much vrged.

I.
What the
feare of
God is,
The cau-
ses of it.

Two ef-
fects of a
filiall feare
of God.

*Deum ti-
mere est
nulla mala
facere, &
nulla bona
qua facien-
da sunt
praterire.*
Benar-de
modo bene
viven. ser. 4
a 2 Cor. 19.
6, 7.

b Pro. 8. 13.

c Job 1. 1.

Differēce
betwixt fi-

First, feare of God is an awfull re-
spect of the diuine Maiesty. Some-
times it ariseth from faith in the mer-
cy and goodnesse of God: for when
the heart of man hath once felt a
sweet taste of Gods goodnesse, and
found that in his fauour only all hap-
pinesse consisteth, it is stricken with
such an inward awe and reuerence, as
it would not for any thing displease
his Maiesty, but rather doe whatloe-
uer it may know to be pleasing and ac-
ceptable vnto him. For these are two
effects which arise from this kinde of
feare of God:

1. *A carefull endeauour to please God*,
in which respect good king *Ichofaphat*
hauing exhorted his Iudges to exe-
cute the iudgemēt of the Lord aright,
addeth this clause as a motiue there-
unto, *Let the feare of Lord be vpon you*:
implying thereby that Gods feare
would make them endeauour to ap-
proue themselves to God.

2. *A carefull auoiding of such things
as offend the Maiesty of God*, and grieue
his spirit: in which respect the Wise-
man saith, *The feare of the Lord is to
hate euill*: and of *Iob* it is said, that hee
feared God departed from euill.

Sometimes againe, awe and dread
of the diuine Maiesty ariseth from dis-
fidence: For when a mans heart doub-
teth of Gods mercy, and expecteth no-
thing but vengeance, the very thought
of God striketh an awe or rather
dread into him, and so maketh him
feare God.

From this double cause of feare,

wherof one is contrary to another, hath
arisen that vsuall distinction of a *filiall*
or sonne-like feare, and a *seruile* or *slauish*
feare: which distinction is ground-
ed on these words of the Apostle, *ye
haue not receiued the spirit of bondage
again to feare* (this is a seruile feare)
*but ye haue receiued the spirit of adoption
whereby we cry, Abba, father*: this cau-
seth a filiall feare. The *filiall* feare is
such a feare as dutifull children beare
to their fathers. But the *seruile* feare is
such an one as bondslaues beare to
their masters. A sonne feareth simply
to offend or displease his father: so as
it is accompanied with loue, A
bondslaue feareth nothing but the pu-
nishment of his offence: so as it is ioy-
ned with hatred: and such an one fea-
reth not to sinne, but to burne in hell
for sinne. Faithfull *Abraham* like a
gracious childe feared God (as Gods
Angell beareth witnes, *Gen. 22. 12.*)
when he was ready rather to sacrifice
his only sonne, then offend God by
refusing to obey his commandement.
But faithlesse *Adam* like a seruile bond-
slaue feared God (as he himselfe testi-
fieth against himselfe *Gen. 3. 10.*) when
after hee had broken Gods comman-
dement, he hid himselfe from the pre-
sence of God. This slauish feare is a
plaine diabolicall feare (for *the diuels*
so feare as they tremble:) It maketh
men wish there were no hell, no day
of Iudgement, no Iudge, yea no God.
This is that feare *without which* wee
must serue the Lord. In this feare to
submit ones selfe is nothing accepta-
ble to God. It is therefore the *filiall*
feare which is here meant.

Secondly, of this feare God is the
proper obiekt, as by this and many
more testimonies of Scripture is eui-
dent, where the feare of God and of
the Lord is mentioned. This feare
hath so proper a relation vnto God, as
the Scripture stileth God by a kinde
of propriety, with this title, *Feare*: for
where *Iaakob* mentioneth *the feare of
Isaak*, hee meaneth the Lord whom
Iaak feared.

Quest. Is it then vnlawfull to feare
any but God?

A 3

Ans.

filiall and
seruile
feare.
Benard. lxx.
citat.

Rom. 8. 15.

* Est timor
ne amitta-
tur gratia
beneficij.
His timor
castus est,
non cum
charitas ey-
cit sed af-
ciscit Aug.
epist. 120.
Qui geben-
nas metum,
non pecca-
re metuit
sed ardere.
Aug. epist.
144.

f Lam. 2. 19

g Luc. 1. 74

2.
How God
is the pro-
per obiekt
of feare.

Gen. 31. 41
53.

How men
are to bee
feared.

Rom. 13. 7.

Mat. 10. 28

3.
Every du-
ty to bee
seasoned
with a
feare of
God.

a Psal. 2. 11

b 2 Cor. 7. 1

c Phil. 2. 12

d Gal. 3. 12

e Gen. 22

f & 42. 18.

g Job 1. 1.

h Deu. 6. 13

i Mat. 4. 10

Isa. 29. 13.

Mat. 15. 9.

Auf. No: Men also may be feared, as Princes, Parents, Masters, and other superiours; For the Apostle exhorting to giue euery one their due, giueth this instance, *feare, to whom feare is due.* But yet may God notwithstanding be said to bee the proper object of feare, because all the feare that any way is due to any creature, is due to him in and for the Lord whose image he carrieth: so as in truth it is not so much the person of a man as the image of God placed in him by vertue of some authority or dignity appertaining to to him, which is to be feared. If there should fall out any such opposition betwixt God and man, as in fearing man our care would be withdrawne frō God, then the rule of Christ is to take place, which is this, *feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule & body in hel.*

Thirdly, the extent of this true filiall feare of God is very large. No one point throughout the whole Scripture is more vrged then this *feare of the Lord.* It is oft added to other duties, as that whereby they are seasoned, and without which they cannot well bee performed. Wherefore we are commanded to ^a *serue the Lord in feare,* ^b *to perfect holinesse in the feare of God,* ^c *to worke out our saluation with feare:* and the Churches are commended for ^d *walking in the feare of the Lord:* so likewise particular men, as ^e *Abraham,* ^f *Joseph,* ^g *Iob,* and many other: yea the whole worship of God is oft comprised vnder this branch of *feare:* wherevpon our Sauour Christ alleading this text, ^h *thou shalt feare the Lord thy God,* thus expresseth it, ⁱ *thou shalt worship the Lord thy God.* And again, where the Lord by his Prophet *Isay* saith, *Their feare toward me is taught by the precept of men,* Christ thus quoteth that text, *in vaine doe they worship mee, teaching for doctrines the commandments of men.* Out of which places compared together, it is euident, that vnder the *feare of God,* is comprised the *worship of God.* Yea, all that duty which wee owe to God and man, is

comprised vnder this title, *the feare of God.* For *Dauid* when he would in one word declare the summe and substance of all that which a Minister ought to teach his people, saith, *I will teach you the feare of the Lord.*

Fourthly, The reason why the holy Ghost so much vrgeth *the feare of God,* and that in so large an extent as hath beene shewed, I take to be this; to shew a difference betwixt that integrity and perfection of Gods image which was at mans creation first planted in him, and the renouation thereof while here he liueth in this world. So compleat and perfect was then Gods image in man, as he needed no other motiue to prouoke him to any duty but *Loue.* Wherefore when the Holy Ghost would set forth that perfection of Gods image first planted in man, he addeth this title *Loue* vnto other duties, whether they concerne God or man. Concerning God, *Moses* exhorteth *Israel* to *loue the Lord and serue him:* and again, *to loue the Lord, to walke in his waies, to keepe his commandments, &c.* Concerning man, the Apostle exhorteth to *serue one another by loue:* and *to doe all things in loue.* Yea, sometimes the holy Ghost is pleased to comprise all duties vnder *loue.* In which respect Christ calleth this commandment (*Thou shalt loue the Lord*) *the great commandment,* which compriseth all the commandments of the first table vnder it: & for the second table, *S. Paul* saith, that *loue is the fulfilling of the law.* But by *Adams* fall, and the corruption which thereby infected mans nature, the loue of God hath waxed cold in man: and though the Saints be created againe, according to that image of God, yet while in this world they liue, that image is not so perfect as it was, the flesh remaineth in the best: in which respect God hath fast fixed this affection of *feare* in mans heart, and thereby both restraineth him from sinne, and also prouoketh him vnto euery good duty.

Object. God denounced a iudgement against *Adam* in the time of his innocency, in case he should transgress

Psal. 34. 11

4.
Why a
feare of
God is so
much vr-
ged.

Deut. 11. 13

Deut. 30. 16

Gal. 5. 13.
1 Cor. 16. 14

Mat. 22. 38

Rom. 13. 10

Gen. 2. 17.

gresse : whereby it appeareth that feare of vengeance was requisite to keepe Adam from sinne; euen before his fall.

Ans. That iudgement was threatened, not in regard of Adams present estate, as if at that time he had had any inclination or pronenesse to euill, but in regard of his future estate. For though hee was made perfectly righteous, and his present disposition wholly and onely to good, yet was that his estate alterable; so as there was a possibility of falling. Now the wise God fore-seeing that man would fall, for the better clearing of his iust proceeding against man, and for the agrauating of mans sin, & making him the more inexcusable, denounced death before hand.

§. 5. *Of the feare of God mouing vs to doe seruice to men.*

Hauiug briefly declared the nature, object, extent, and use of feare, I returne to the point in hand, viz. to shew how it is here laid downe as a motiue to stirre vp men to performe the duty heere required: for by this clause, *in the feare of the Lord*, the Apostle implieth that,

It is the feare of God which moueth men conscionably to submit themselves one to another. This made David so well to rule the people of God: and Joseph to deale so well with his brethren: yea, this is noted to be the cause of the righteous regiment of Christ himselfe. Well did that good King Iehosaphat know this, and therefore when he appointed Iudges ouer his people, as a motiue to stirre them vp to execute the iudgements of the Lord aright, he saith vnto them, *Let the feare of the Lord be vpon you.* So also S. Peter, to moue subiects to honor their King, prefixeth this exhortation, *Fear God.*

Object. By feare of man, may one be brought to submit himself to another: as a magistrate may be moued to deale iustly and mildly with his people through feare of insurrections and re-

bellions: subiects may by seuerer lawes and tyranny bee brought to submit themselves: and so other inferiours also by threats, by hard vsage, and other by-respects.

Ans. 1. Though feare of man be a motiue, yet it followeth not, that therefore feare of God should bee no motiue: it may be another motiue, and a better motiue.

2. The submission which is performed through feare of man, is a forced and a slavish submission, nothing acceptable to God: but that which is performed through a true filiall feare of God, is a free, willing, ready, cheerful, conscionable submission: such a submission as will stirre vs vp to doe the best good we can thereby vnto them, to whom we submit our selues, and so is more acceptable to God, by reason of the cause thereof, and more profitable vnto man, by reason of the effect and fruit thereof.

For a true feare of God maketh vs more respect what God requireth and commandeth, than what our corrupt heart desireth and suggesteth: It subdueth our unruly passions, and bringeth them within compasse of duty: It maketh vs deny our selues and our owne desires: and though through the corruption of our nature and inborne pride, we be loth to submit, yet will Gods feare bring downe that proud minde, and make vs humble & gentle. It will keepe those who are in authority from tyranny, cruelty, and overmuch seuerity: and it will keepe those who are vnder subiection from dissimulation, deceit, and priuy conspiracies.

Behold how necessary it is, that a true feare of the Lord bee planted in mens hearts, in the hearts of kings and all Gouvernours, in the hearts of subiects and all people; whether superiours or inferiours. Where no feare of God is, there will be no good submission vnto man. Abraham thought that the men of Gerar would haue no respect to him or his wife, nor make conscience of common honesty, nor abstaine from innocent blood, because

Difference betwixt doing a thing for feare of God and feare of man.

Reason. The power of a feare of God.

Viz. The necessity of a feare of God.

Gen. 20. 11

Doct.

1. 52. 23. 3

c Gen. 42.

28.

63/a. 11. 2. 3

2 Chro. 19. 7

1 Pet. 2. 17.

Rom. 3. 11.
etc.

he saw no feare of God in that place : and the Apostle hauing reckoned vp many notorious effects of mans naturall corruption, concludeth al with this, as the cause of all, *There is no feare of God before their eyes.* Wherefore let Magistrates, Parents, Masters, and all in authority, haue especiall care that their subiects, children, seruants, and all vnder them may bee taught and brought to feare the Lord. I dare auouch it, that such inferiours which are taught to feare God, will doe better seruice to their superiours, than such as feare their superiours only, as men, and feare not God. Let Ministers especially vrge and presse vpon the consciences of men a feare of God. Let all inferiours pray that the feare of the Lord may be planted in the hearts of thier superiours, that so they may liue quiet and peaceable life in all godlinesse & honesty vnder them. Happy is that kingdome where Magistrates and subiects feare the Lord. Happy is that Church where Ministers and people feare the Lord. Happy is that family where husband and wife, parents and children, master and seruants feare the Lord. In such a Kingdome, Church, and family, will euery one, to the mutuall good one of another, submit themselves one to another. But if such as feare not God submit themselves, whether they bee superiours or inferiours, it is for their own ends and aduantages, and not for their good to whom they submit themselves.

§. 6. *Of limiting all dutie to man, within the compasse of the feare of God.*

Againe, as this clause (*In the feare of the Lord*) declareth the manner of submission, it sheweth, that

Doct.

No submission is to be performed vnto man, but that which may stand with the feare of God. Whereby we shew that we haue respect to God, and labour about all to approue our selues to him. Thus *Danid* is commanded to rule in the feare of God : and other Magistrates to performe their dutie

2 Sa. 23. 3.

2 Chr. 19. 9

Neh. 5. 55.

in the feare of the Lord : which *Nehe-miah* that good Gouvernour was careful to doe. So also subiects are to obey in the feare of the Lord, which the Apostle implieth by prefixing this precept, *Feare God*, before that, *Honor the King*; as if he had said, so honour the King, as in and thereby you may manifest your feare of God : let not this latter crosse the former. Seruants likewise are commanded to be obedient vnto their Masters, with this prouiso, *fearing the Lord*. Such phrases as these, *For the Lords sake, As vnto the Lord, In the Lord, As seruants of Christ*, being annexed to the duties of inferiours, doe imply as much.

Great reason there is that all seruice should be limited with the feare of God, for God is the highest Lord to whom all seruice primarily and principally is due : whatsoeuer seruice is due to any man, high or low, it is due in and for the Lord. The Lord hath let superiours in the places of eminencie; wherein they beare the image of God. The Lord also hath let inferiours in their places, and commended them as his charge to the gouernment of those who are ouer them. He that obeyeth not those who are ouer him in the feare of God, sheweth no respect of Gods image : And he who gouerneth not those who are vnder him in the feare of God, sheweth no respect of Gods charge.

Besides, God is that great Iudge to whom all of all sorts, superiours and inferiours are to giue an account of their seruice. Though by our seruice we haue neuer so well approued our selues to men, yet if wee haue not therein had respect vnto God, and approued our selues to him, with what face may we appeare before his dread full iudgement seat? Can the fauour of those whom we haue pleased in this world, protect and shelter vs from the fury of Gods displeasure?

Behold the folly of such Gouvernours as wholly apply themselves to the fancie of their people, yea though it be against the Lord and his word. This was *Adams* folly, who at his

to

1 Pet. 2. 17.

Coloss. 3. 22.
1 Pet. 2. 13.
Eph. 5. 22.
& 6. 1, 6.1. Reason
God the
highest
Lord.2. Reason
God the
Iudge of
all.I. Use.
The folly
of all
those who
feare man
more then
God.

Exod. 32. 1.
1 Sam. 15. 21.

2 Chro. 24. 17.
Marke. 15. 15.

Anseb. hist. Ecl.
lib. 2. cap. 7.

Luke 12. 4. 5.

2 Kin. 1. 9. & c.

1er. 44. 19.

Numb. 19. 23.

2 Numb. 11. 29

1 Sam. 24. 8.
& 26. 9.

wiues motion did eat of the forbidden fruit. This was *Aarons* folly, who to please the people, erected an Idoll. And this was *Sauls* folly, who against Gods expresse prohibition, suffered his people to take some of the spoile of the *Amalekites*. The like may bee said of *Ioash*, who hearkned to his Princes to set vp Idols: and of *Pilate*, who to please the people, against his conscience, deliuered Christ to be crucified. The fearefull issue of this their submission, not seasoned with a feare of God, but contrary thereunto, may be a warning to all superiours, to take heed how they seek to please them that are vnder them, more than God who is aboue them. The issue of *Adams*, *Aarons*, *Sauls*, and *Ioash* his base submission, is noted by the Holy Ghost in their seuerall histories. Of *Pilate* it is recorded, that being brought into extreame necessity, he laid violent hands vpon himselfe.

Neither is it to be accounted folly only in superiours to submit themselves to their inferiours against the Lord, but also in inferiours to their superiours: for thereby they shew that they feare man more than God, which Christ expressly forbiddeth his friends to doe. The captaines which went to fetch *Elijah*, obeyed their king therein; but what got they thereby; was the king able to saue them from the fire which God sent downe from heauen vpon them? The women reprobred for offering incense to the *Queene* of heauen, did it not without their husbands, yet were they not excused thereby? The children and others in the family submitted themselves to *Dathan* & *Abiram* in standing in the doore of their tents at defiance against *Moses*; but because it was not in the Lord, but against him, they were not exempted from the iudgement. Wherefore let all of all sorts set the *feare of God* as a marke before them to aime at in all their actions. Let superiours^a neither do any thing to giue content to their inferiours: ^b nor suffer any thing to be done for their sakes by their inferi-

ours, which cannot stand with the *fare of God*. And let inferiours^c nor doe, ^d nor forbear to doe at the will of their superiours any thing sweruing from the feare of God: but *every one submit themselves one to another in the feare of God*.

§. 7. Of performing the duties of particular callings.

EPHES. 5. 22.

Wiues submit your selues vnto your owne husbands, as vnto the Lord.

FROM that generall direction concerning mutuall submission, the Apostle commeth to certaine particulars, by which he exemplifieth the same: and teacheth vs, that

(*It is not sufficient to performe generall duties of Christianity, vnlesse also wee bee conscionable in performing the particular duties of our seuerall callings.*) A conscionable performance of those particular duties, is one part of our *walking worthy of the vocation wherewith we are called*: and therefore the Apostle, for illustration & exemplification thereof, doth reckon vp sundry particulars, both in this and other ^bEpistles: & so do ^cother Apostles. And ^d*Titus* is charged to teach them. God himselfe hath giuen a patterne hereof in his Law. For the maine scope of the fifth Commandement tendeth to instruct vs in the particular duties of our seuerall callings.

Hereby much credit is brought to our profession, and the ^e*doctrine of God our Saviour is adorned*. And much good is hereby both mutually communicated one to another, and receiued one from another: for our particular places and callings are those bonds whereby persons are firmly and fitly knit together, as the members of a natural body by nerues, arteries, sinews, veines, & the like, by which life, sence and motion is communicated from one to another.

Let therefore notice bee taken of the

c Gen. 9. 10.
1 Sam. 22. 17.
d 1st. 4. 19.

Doct.

2 Eph. 4. 1.

b Col. 3. 18, & c.
1 Cor. 7.
1 Tim. 3.
c 1 Pet. 2. & c. 3.
d Tit. 2.
See more of this point in The whole Armour of God; Treat. a. part 1 §. 4.

e Tit. 2. 10.
1 Pet. 3. 1. 2.

Vse.

the particular callings wherein God hath set vs, and of the severall duties of those callings, and conscience be used in practise of them. He is no good Christian that is carelesse herein. A bad husband, wife, parent, child, master, servant, magistrate or minister, is no good Christian.

§. 8. *Of the lawfulness of private functions in a family.*

Among other particular callings the Apostle maketh choice of those which God hath settled in private families, and is accurat in reciting the severall and distinct orders thereof, (for a family consisteth of these three orders, {Husbands, {Parents, {Masters, {Wives, {Children, {Servants, all which he reckoneth up) yea is also copious, and earnest in urging the duties which appertain to them. Whence we may well inferre, that

The private vocations of a family, and functions appertaining thereto, are such as Christians are called unto by God, and in the exercising whereof, they may and must employ some part of their time. For can we thinke that the Holy Ghost (who, as the Philosophers speake of nature, doth nothing in vaine) would so distinctly set downe these private duties, and so forcibly urge them, if they did not well become, & neerely concerne Christians? All the places in Scripture which require family-duties, are proofes of the truth of this doctrine.

The reasons of this doctrine are cleere, for the family is a seminary of the Church and common-wealth. It is as a Bee-hiue, in which is the stock, and out of which are sent many swarms of Bees: for in families are all sorts of people bred and brought up: and out of families are they sent into the Church and common-wealth. The first beginning of mankind, and of his increate, was out of a family. For first did God ioyne in marriage *Adam* and *Eve*, made them husband and wife, and then gaue them children: so as husband and wife, parent & child,

which are part of a family) were before magistrate and subiect, minister and people, which are the parts of a Common-wealth, & a Church. When by the generall deluge all publike societies were destroyed, a family, euen the family of *Noah* was preserved, and out of it kingdomes & nations againe raised. That great people of the *Iewes* which could not be numbred for multitude, was raised out of the family of *Abraham*. Yea euen to this day haue all sorts of people come from families, and so shall to the end of the world. Whence it followeth, that a conscionable performance of domesticall and household duties, tend to the good ordering of Church and common-wealth, as being meanes to fit and prepare men thereunto.

Besides, a family is a little Church, and a little common-wealth, at least a liuely representation thereof, where by tryall may be made of such as are fit for any place of authority, or of subiection in Church or common-wealth. Or rather it is as a schoole wherein the first principles & grounds of gouernment & subiection are learned: whereby men are fitted to greater matters in Church or common-wealth. Whereupon the Apostle declareth, that a Bishop that cannot rule his owne house, is not fit to gouerne the Church: 1 *Tim.* 3. 5. So we may say of inferiours that cannot bee subiect in a family; they will hardly bee brought to yeeld such subiection as they ought in Church or common-wealth: instance *Abolom* and *Adoniah*, *Dauid's* sonnes.

This is to be noted for satisfaction of certaine weaké consciences, who thinke that if they haue no publike calling, they haue no calling at all; and thereupon gather all that their time is spent without a calling. Which consequence if it were good and sound, what comfort in spending their time should most women haue, who are not admitted to any publike function in Church or common-wealth? or seruants, children, and others who are wholly im-

ploved

2 Doctr.

Private duties of the family well beiceme any Christian. *id est paritudo in quibus mori.* *Arist. polit. lib. 1.*

Reason.

The family a seminary. *Omnis domus initium, siue pars cula debet esse ciuitatis omne autem initium ad aliquem sui generis finem et omni pars ad vniuersi cuius pars est inuegritatem refertur.* *Aug. de civ. Dei. li. 19. c. 16.*

2. Reason.

A family is a representation of Church & common-wealth. *Ordinata imperandi obediendi concordia cohabitansium refertur ad ordinatam imperandi obediendi concordiam ciuium.* *Aug. loc. cit.*

1. Re.

Private callings in a family sufficient callings.

ployed in priuate affaires of the family: But the fore-named doctrine sheweth the vnfoundnesse of that consequence. Besides, who knoweth not that the preservation of families tendeth to the good of Church and common-wealth: so as a conscionable performance of household duties, in regard of the end and fruit thereof, may bee accounted a publike worke. Yea, if domestical duties be well and thoroughly performed, they will bee euen enough to take vp a mans whole time. I a master of a family be also an husband of a wife, and a father of children, he shall finde worke enough: as by those particular duties, which wee shall afterwards shew to belong vnto masters, husbands, and parents, may easily be proued. So a wife likewise, if she also be a mother and a mistress, and faithfully endeouour to doe what by vertue of those callings shee is bound to do, shall finde enough to doe. As for children vnder the gouernment of their parents, and seruants in a family, their whole calling is to be obedient to their parents and masters, and to doe what they command them in the Lord. Wherefore if they who haue no publike calling, bee so much the more diligent in the functions of their priuate callings, they shall be as well accepted of the Lord, as if they had publike officers.

2 Vse.
Reproofof
such as haue
no publike of-
fice, thinke
themselves
freed from all
dutie.

Yet many there be, who being no publike imploiment, thinke they may spend their time as they list, either in idlenesse, or in following their vaine pleasures and delights day after day, and so cast themselves out of all calling. Such are many masters of families, who commit all the care of their house either to their wiues, or to some seruant, and mispend their whole time in idlenesse, riotousnesse, and voluptuousnesse. Such are many mistresses, who spend their time in lying a bed, attiring themselves, and goshipping. Such are many young gentlemen liuing in their fathers houses, who partly through the too much indulgencie and negligence of their parents, and partly through their owne headstrong

affections, and rebellious will, runne without restraint whether their corrupt lusts lead them. These, and such other like to these, though by Gods prouidence they be placed in callings, in warrantable callings, and in such callings as minister vnto them matter enough of imployment, yet make themselves to be of no calling. Now what blessing can they looke for from the Lord? The Lord vseth to giue his blessing to men, while they are busied in their callings. ^a *Jacobi* faithfull seruice to his vnckle *Laban*, moued God to blesse him. ^b *Iosephs* faithfulnessse to his master *Potiphar* was had in remembrance with God, who aduanced him to be ruler in Egypt. ^c *Moses* keeping his father in lawes sheepe when God appeared to him in the bush, and appointed him to be a Prince ouer his people. ^d *Dauid* was sent for from the field, where hee was keeping his fathers sheepe, when he was warannointed to be King ouer Israel. ^e *Elisha* was plowing when he was annointed to be a Prophet. ^f The shepherds were watching their sheepe, when that glad some tidings was brought to them, that the Saviour of the world was borne. Not to insist on any more particulars, the promise of Gods protection is restrained to our callings; for ^g the charge which God hath giuen to the Angels concerning man is, to keepe him in all his waies.

As for those who haue publike offices in Church or common-wealth they may not thereupon think themselves exempted from all family duties. These priuat duties are necessary duties. Though a man be a magistrate or a minister, yet, if he bee an husband, or a father, or a master, hee may not neglect his wife, children, & seruants. Indeed they who are freed from publike functions, are bound to attend so much the more vpon the priuate duties of their families, because they haue more leisure thereunto. But none ought wholly to neglect them; ^h *Iosuah*, who was a Captaine and Prince of his people, and verie much employed in publike affaires,

yet

Gods blessing on men diligent in their calling.
5 Gen. 31. 49.

h Gen. 39. 2.

i Exo. 3. 1.

k 1 Sam. 16. 11.

l 1 King. 19. 19.

m Luk. 2. 8.

n 2 Col. 9. 13.

3 Vse.
Publike callings may not hinder priuat duties.

o 19. 24. 13.

pt Sam. 2. 19.
& 3. 11.
q1 King 1. 6.

yet neglected not his family : for hee professeth that he and *his house* would serue the Lord. It seemeth that *Eli* was negligent in performing the dutie of a father, and *David* also. But what followed thereupon? Two of *Eli*'s sonnes proued sacrilegious, and lewd Priests. Two of *David*'s sonnes proued very ill common-wealthsmen, euen plaine traitors.

§. 9. Of the Apostles order in laying downe the duties of husbands and wiues in the first place.

Why the duties of man and wife first deliuered.

There being three especiall degrees or orders in a family, (as we heard before) the Apostle placeth husband and wife in the first ranke, and first declareth their duties, and that not without good reason : for

1 Man and wife were the first couple.

First, The husband and wife were the first couple that euer were in the world. *Adam* and *Eue* were ioyned in marriage, and made man and wife before they had children, or seruants. So falleth it out for the most part euen to this day in erecting, or bringing together a family : the first couple is ordinarily an husband and a wife.

2. Man and wife are commonly the chiefeest in a familye

Secondly, most vsually the husband and his wife are the chiefeest in a family, all vnder them single persons: they gouernours of all the rest in the house. Therefore most meet it is, that they should first know their duty, and learne to practise it, that so they may be an example to all the rest. (If they faile in their duty one to another, they giue occasion to all the rest vnder them to bee carelesse, and negligent in theirs. Let an husband be churlish to his wife, and despise her, he ministreth an occasion to children and seruants to contemne her likewise, and to be disobedient vnto her : yea, to be churlish and froward one to another, especiall to their vnderlings. Let a wife be vntrusty and vnfaithfull to her husband, let her filch and purloine from him, children and seruants will soone take courage, or rather boldnesse from her example pri-

uily to steale what they can from their father, & master. Thus is their breach of duty a double fault: one in respect of the party whom they wrong, and to whom they deny duty : the other in respect of those to whom they giue occasion of sinning.

Know therefore, O husbands and wiues, that yee, about all other in the family, are most bound vnto a conscientious performance of your duty. Greater will your condemnation be, if you faile therein. Look to it about the rest: and by your example draw on your children and seruants (if you haue any) to performe their duties : which surely they will more readily doe, when they shall behold you as guides going before them, & making conscience of your ioynt and seuerall duties.

§. 10. Of the Apostles order in setting downe inferiours duties in the first place.

In handling the duties of the first forenamed couple, the Apostle beginneth with wiues, & layeth downe their particular duties in the first place. The reason of this order I take to be the inferiority of the wife to her husband. I doe ther ather take it so to be, because I obserue this to bee his vsuall method and order, first to declare the duties of inferiours, and then of superiours: For in handling the duties of *a* children and parents, & of *b* seruants and masters, he beginneth with the inferiours, both in this, and *c* in other Epistles; which order also *d* *S. Peter* obserueth: yea, *e* the law it selfe doth in the first place, and that expressly, mention the inferiours duty, onely implying the superiours to follow as a iust consequence, which is this, *If the inferiour must giue honour, & by vertue thereof performe such duties as appertaine thereto, then must the superiour carry himselfe worthy of honour, and by vertue thereof performe answerable duties.*

Quest. Why should inferiours duties be more fully expressed, and placed

His peccat qui exemplo peccat.

Vse.

VVives particular duties first laid downe, because they are inferiours.

a Eph. 6. 1.
b Eph. 6. 5.
c Col. 3. 18. 30.
d 1 Pet. 3. 1.
e Exod. 20. 12.

Inferiours duties first taught because they are most backward and loth to performe them. Greater difficulty in ruling well, than in obeying.

Nihil difficilius nec perinde laboriosius quam bene imperare
Lud. vii. in Aug. de ci. 16.
Ducem velim qui a fronte pariter, & tergo sit oculatus.
Timoth. apud Plutarch.

1 Sam. 14. 3.
&c.
See Treat. 7.
§. 37.

1 Sam. 14. 24.
&c.

Seniores & inter eos optimos, & prudentes

ced in the first ranke?

Ans. Surely because for the most part inferiours are most vnwilling to vndergoe the duties of their place. Who is not more ready to rule, than to be subiect?

I deny not but that it is a farre more difficult and hard matter to gouerne well then to obey well. For to rule and gouerne requireth more knowledge, experience, wisdom, care, watchfulnesse, diligence, and other like vertues, than to obey and be subiect. Hee that obeyeth hath his rule laid before him, which is the will and command of his superiour in things lawfull, and not against Gods will. But the superiour who commandeth, is to consider not only what is lawfull but also what is most fit, meet, conuenient, and euery way the best: yea also he must forecast for the time to come, and so farre as he can obserue whether that which is now for the present meet enough, may not bee dangerous for the time to come, and in that respect vnmeet to bee vrged. Whence it followeth, that the *superiour in authority* may sin in commanding that which the *inferiour in sub-section* may vpon his command doe without sin. Who can iustly charge *Ioab* with sinne in numbring the people, when *Dauid* vrged him by vertue of his authority so to doe? Yet did *Dauid* sinne in commanding it. Without all question *Saul* did sin in charging the people by an oath, to eat no food the day that they pursued their enemies (a time when they had most need to be refreshed with food, as *Ionathans* words imply) and yet did not the people sinne in forbearing witnesse the euent that followed on *Ionathans* eating, though he knew not his fathers charge. Who seeth not hereby, that it is a matter of much more difficulty to rule well, than to obey: which is yet further euident by Gods wise, disposing prouidence in ordering who should gouerne, who obey. Commonly the younger for age, the weaker for sex, the meaner for estate, the more ignorant for vn-

derstanding, with the like, are in places of subiectio: but the elder, stronger, wealthier, wiser, and such like persons, are for the most part, or at least should be in place of authority. *Woe to thee O land* (saith *Salomon*) *when thy king is a childe.* And *Isaiah* denounceth it as a curse to *Israel*, that *children shall bee their Princes, and babes shall rule over them, and complaineth* that *women had rule over the people.*

Now to returne to the point, though it be so that gouernours haue the heauiest burden laid on their shoulders; yet inferiours that are vnder subiectio thinke their burden the heauiest, & are lothest to beare it, & most willing to cast it away. For naturally there is in euery one much pride and ambition; which as dust cast on the eyes of their vnderstanding, putteth out the sight thereof, and so maketh them affect superiority, and authority ouer others, and to be stubborne vnder the yoke of subiectio: which is the cause that in all ages, both by diuine, and also by humane lawes penalties, & punishments of diuers kinds haue been ordained, to keepe inferiours in compasse of their duty: and yet (such is the pride of mans heart) all will not serue. What age, what place euer was there, which hath not iust cause to complaine of subiects rebellion, seruants stubbornnesse, childrens disobedience, wiues presumption? Not without cause therefore doth the Apostle first declare the duties of inferiours.

Besides, the Apostle would hereby teach those who are vnder authority, how to mone them that are in authority ouer them, to deale equally and kindly, not hardly and cruelly with them; namely, by endeavouring to performe their owne duty first. For what is it that prouoketh wrath, rage, and fury, in gouernours? What maketh them that haue authority, to deale roughly, and rigorously? Is it not for the most part disobedience, & stoutnesse in those that are vnder gouernment? though some in authority be so proud, so sauage, & inhumane, as

B no honour

potentes & potentes imperare
luniores vltra
parere Plat. de
rep. lib. 3.
Eccl. 10. 16.
gla 3. 4.
alla 3. 12.

Ambition is it which maketh inferiours loth to bee subiect.

Inferiours duties first deliuered, to teach them how to winne their gouernours fauour.

1 Pſal. 38. 20.

honor done to them, no performance of duty can ſatisfie and content them, but they will (as ¹ *Dauids* enemies) reward euill for goodneſſe, yet the beſt generall direction that can be preſcribed to inferiours, to prouoke their gouernours to deale well with them, is, that inferiours themſelues be carefull and conſcionable in doing their duty firſt. If their gouernours on earth bee nothing moued therewith, yet will the higheſt Lord in heauen graciouſly accept it.

3. By obeying,
men learne to
rule well.
*Parento diſces
imperare. Ariſt.
Polit. lib. 3. c. 3.*

Laſtly, men muſt firſt learne to obey well, before they can rule well: for they who ſcorne to be ſubiect to their gouernours while they are vnder authority, are like to proue intolerably inſolent when they are in authority.

Vſe.

Learne all that are vnder authority, how to winne your gouernours fauour: how to make your yoke eaſie, and your burden light: how to prevent many miſchiefs which by reaſon of the power of your ſuperiours ouer you may otherwiſe fall vpon you: Firſt doe ye your duty.

Reasons why
gouernours
ought firſt to
performe
their duties.

There are many weighty reaſons to moue gouernours firſt to begin to do their duty. For,

Firſt, by vertue of their authority, they beare Gods image, therefore in doing their duty they honour that image.

Secondly, by reaſon of their place, they ought to goe before ſuch as are vnder them.

Thirdly, a faithfull performance of their duty, is an eſpeciall meanes to keepe their inferiours in compaſſe of theirs.

Fourthly, their failing in duty is exemplary: it cauſeth others vnder them to faile in theirs, and ſo it is a double ſinne.

Fiftly, their reckoning ſhall be the greater: for of them who haue receiued more, more ſhall be required.

*Uterque ſuum
principes offici-
um. Chryſ.
Rom. 13. 6. an
1 Cor. 11.*

It were therefore to be wiſhed that ſuperiours and inferiours would ſtrive who ſhould beginne firſt, and who ſhould performe their owne part beſt, and in this kind ſtrive to excel, as run-

ners in a race ſtrive in running to outſtrip one another.

But if queſtion be made who ſhall begin, I aduiſe inferiours not to ſtand out in this ſtrife, but to thinke the Apoſtle firſt inciteth them: and that it is the ſafeſt for them to begin: for in this contention inferiours are like to fare the worſt, by reaſon of the power which Superiours haue ouer them. And though it be more againſt our corrupt, proud, and ſtout nature, to be ſubiect and obey, yet let vs ſo much the more endeouour to yeeld duty in this kinde. For it is an eſpeciall part of ſpirituall prudence, to obſerue what our corrupt nature is moſt prone vnto, and wherein it moſt ſwelleth vp, that therein we may moſt ſtrive to beat it down: nature is contrary to grace, and *the wiſdome of the fleſh is enmity againſt God.*

Reasons why
inferiours
ought firſt to
performe
their duties.

1 Rom. 8. 7.

§. 11. Of the reaſons why wifes duties are firſt taught.

Queſt. Why among other inferiours are wifes firſt brought into the ſchoole of Chriſt to learn their duty?

Anſw. Firſt, of all other inferiours in a family, wifes are farre the moſt excellent, and therefore to be placed in the firſt ranke.

Secondly, wifes were the firſt to whom ſubiectiō was inioyned: before there was childe or ſeruant in the world, it was ſaid to her, *thy deſire ſhall be ſubiect to thine husband.*

Gen. 3. 16.

Thirdly, wifes are the fountaine from whence al other degrees ſpring: & therefore ought firſt to be clenſed.

Fourthly, this ſubiectiō is a good patterne vnto children and ſeruants: and a great meanes to moue them to be ſubiect.

Fiftly, I may further adde as a truth, which is too manifeſt by experience in all places, that among all other parties of whom the Holy Ghoſt requireth ſubiectiō, wifes for the moſt part are ¹ moſt backward in yeelding ſubiectiō to their husbands. But yee wifes that feare God, be carefull of your duty: and

1 See Treat. 3.
54

Exod. 13. 2.

Si propter De-
um viro parue-
ris, noli propo-
nere quæ ab eo
fieri deceant,
sed ea quibus te
legislator fecit
obnoxiam dili-
genter exequere.
Chrys. hom.
26. in 1. Cor. 11.

m Gen. 3. 16.
n 1 Cor. 11. 9.

o Prou. 31. 29

and though it may seeme somewhat contrary to the common course and practise of wiues, yet *follow not a multitude to doe euill*. Though it bee harsh to corrupt nature, yet beat downe that corruption: yea though your husbands bee backward in their duties, yet bee yee forward; and strue to goe before them in yours: remembring what the Lord saith (Matth. 5. 46, 47.) *If you loue them which loue you, what singular thing doe yee?* Yea remembring also what the Apostle saith, (1 Tim. 2. 14.) *The woman was first in the transgression, and first had her duty giuen vnto her, and was made for the man, and not man for the woman.*

Thus shall yee deserue that commendation of good wiues, *Many haue done veruoulsly, but yee excell them all.*

Hauiug hitherto handled the fore-named generall instructions, I will proceed to a more distinct opening of the words; and collect such obseruations as thence arise, and then particularly declare the seuerall duties which the three orders in a family owe each to other.

§. 12. Of wiues subiection.

EPHES. 5. 22.

Wiues submit your selues vnto your own husbands, as vnto the Lord.

p *subordinatio*

q *Subito sint.*
Hieron. Vet.
Trans. Graem.
r *Subycite vos*
Beza.

THe word by which the Apostle hath noted out the duties of wiues, is of the middle voice, and may be translated passiuely as *many haue done*, or *actiuely* as our English doth (*submit your selues*) and that most fitly: for there is a double subiection.

1. A *necessary* subiection: which is the subiection of *order*.

2. A *voluntary* subiection: which is the subiection of *duty*.

The necessary subiection is that degree of inferiority, wherein God

hath placed all inferiours, and whereby he hath subiected them to their superiors, that is, set them in a lower ranke. By vertue thereof, though inferiours seeke to exalt themselves above their superiors, yet are they subiect vnto them: their ambition doth not take away that order which God hath established. A wife is in an inferior degree, though she domineere neuer so much ouer her husband.

The *voluntary* subiection, is that dutifull respect which inferiours carry towards those whom God hath set ouer them: whereby they manifest a willingness to yeeld to that order which God hath established. Because God hath placed them vnder their superiors, they will in all duty manifest that subiection which their place requireth.

Because it is a duty which is here required, the *voluntary subiection* must needs be here meant: and to expresse so much, it is thus set downe, *submit your selues*.

Though the same word bee here vsed that was in the former verse, yet it is restrained to a narrower compass, namely to *subiection of renuerence*. Here learne that

To necessary subiection, must voluntary subiection be added: that is, duty must be performed according to that order and degree wherein God hath set vs. This is to make a vertue of necessity.

Vnder this phrase (*submit your selues*) all the duties which a wife oweth to her husband are comprised, as I shall afterwards more distinctly shew.

§. 13. Of the persons to whom wiues must be subiect.

In setting downe the parties to whom wiues owe subiection, the Apostle noteth a particle of restraint (*your*) and that to shew that a wife ought to haue but one husband, which is more plainly expressed in another place by the same phrase, *let every woman haue her owne husband*: that is, only one proper to her selfe: so as

* See §. 3.

1. Obser.

* Treat. 3. §. 2.

* 1. 1. 1.

1 Cor. 7. 2.
1. 1. 1.
ad 1. 1.

Sec 5. 82. 83.

2. Obser.

It is unlawfull for a wife to have more then one husband at once.

A wife must submit her selfe onely to that one, proper husband, and to no other man (as she is a wife & yeeldeth the duty of a wife) so as the subiection of adulteresses is here excluded: and the duty required is, that

3. Obser.

A wife must yeeld a chaste, faithfull, matrimoniall subiection to her husband.

Here by the way note the foolish collection of Adamits, Familists, and such like licentious libertines who from the generall words which the Apostle vseth (*men* and *women*) inferre that all women are as wives to all men, and that there needeth not any such neere conjunction of one man with one woman. Which beastly opi-

Adamiani ex Adam dicti, cuius imitantur in paradiso nuditatem. Nuptias a uersantur Nudi itaque mares faminaque conueniunt, &c. August. de Hares. distinct. 31.

Promiscue inter se viri & femina Venerio-peram dabant. Philast.

nion as it is contrary to the current of Scripture, and to the ancient law of marriage (*two shall be one flesh*) so also to this clause (*their owne husbands*) The Apostle, in vsing those generall words followed the Greeke phrase, which putteth those two words (*men women*) for husbands and wives: so also doe other tongues, yea and our English. The particular relation, which is betwixt the persons who are meant by those two words, doth plainly shew how they are to be taken, and when they are to be restrained to man and wife. To take away that ambiguity, our English hath wel translated them, *husband and wife*.

To direct and prouoke wiues vnto their duty, the Apostle addeth this clause (*as vnto the Lord*) which is both a *Rule* & a *Reason* of wiues subiection. It directeth wiues by nothing the restraint of their obedience, and the manner thereof.

The *Restraint* in that *Wives ought so to obey their husbands as will they o-*

bey the Lord; but no further: they may not be subiect in any thing to their husbands, that cannot stand with their subiection to the Lord.

The manner in that *Wives ought to yeeld such a kind of subiection to their husbands*, as may bee approued of the Lord.

Thus the Apostle himselfe expoundeth this phrase chap. 5. vers. 5, 6.

It prouoketh wiues to submit themselves to their husbands, by noting the place of an husband, which is, to be in the Lords stead, bearing his image, and in that respect hauing a fellowship and partnership with the Lord, so as

Wives in subiecting themselves aright to their husbands are subiect to the Lord. And one the contrary side.

Wives in refusing to be subiect to their husbands, refuse to be subiect to the Lord.

§. 14. *How an husband is his wifes head.*

EPHES. 5. 23.

For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body.

The place of an husband intimated in the last clause of the former verse, is more plainly expressed, and fully explained in this verse. His place is expressed vnder the metaphor of an *head*: and amplified by his resemblance therein vnto *Christ*.

The particle of connexion (*FOR*) sheweth that this verse is added as a reason: which may fitly be referred both to the duty it selfe: and to the manner of performing it.

The metaphor of an *head* enforceth the duty.

The amplification thereof by the resemblance that is made to *Christ*, enforceth the manner of performing the duty.

A

5 Obser.

See Treat. 3. §. 54.

6 Obser.

7 Obser.
See Treat. 3. §. 70.* oi and per.
ai yuwxas.

Secundum intelligentiam
græcistis
γυνή tam uxor
quam mulier
valent interpretari
Hieron in
Gal. 4.

4. Obser.
See Treat. 3.
§. 51.

A wife must submit her selfe to an husband, because he is her *head*: and shee must doe it *as to the Lord*, because her husband is to her, as Christ is to the Church.

The metaphor of an head declareth two points:

1. The dignity } of an husband.
2. The duty }

1. As an head is more eminent and excellent than the body, and placed aboue it, so is an husband to his wife.

2. As an head by the vnderstanding which is in it, gouerneth, protecteth, preserueth, prouideth for the body, so doth the husband his wife: at least he ought so to doe: for this is his office and duty. This is here noted to shew the benefit which a wife receiueth by her husband: so as two motiues are included vnder this metaphor.

The first is taken from the husbands prerogatiue, whence note that

8. Obser.

Subiection must be yeilded to such as are ouer vs. For this is a maine end of the difference betweene party and party. To what end is the head set aboue the body, if the body bee not subiect to it?

The second is taken from the benefit which a wife reapeth by her husbands superiority: and it sheweth that

9. Obser.
See Treat. 3.
5. 73.

They who will not submit themselues to their superiors, are iniurious to themselues: as the body were iniurious to it selfe, if it would not be subiect to the head.

§. 15. *Of the resemblance of an husband to Christ.*

The more to enforce the forenamed reason, the Apostle addeth the resemblance that is betwixt an husband and Christ, as this note of comparison (*euen as*) sheweth: whence it followeth that

10. Obser.

It is as meet for a wife to submit her selfe to her husband, as for the Church to submit it selfe to Christ. This amplification is especially added for

Christians: Heathens may be moued to subiect themselues to their Gouernours, by the resemblance taken from a naturall body. How much more ought Christians to be moued by the resemblance taken from the mysticall body of Christ?

These words (*and hee is the Saviour of the body*) as they doe declare the office of Christ, and the benefit which the Church reapeth, so they note the end why an husband is appointed to bee the head of his wife, namely, that by his prouident care he may be as a sauour to her. It is here noted rather to shew the benefit which a wife reapeth by her husband, then the duty which hee oweth: for that the Apostle declareth afterwards, vers. 25, &c. The meaning then is, That as Christ was giuen to bee an head of the Church which is his body, that hee might protect it, and prouide all needfull things for it, and so be a Saviour to it, euen so for that very end are husbands appointed to be the head of their wiues.

Vpon this ground the Apostle inferrith the conclusion in the next verse.

How an husband is a Saviour to his wife.
See Treat. 3.
5. 73.

§. 16. *Of the resemblance betwixt The Church to Christ. A wife to her husband.*

EPHES. 5. 24.

Therefore as the Church is subiect to Christ, so let wiues bee to their owne husbands in euery thing.

THIS conclusion setteth forth not onely the duty it selfe, but also another *Reason*, and another *Rule* to prouoke and direct wiues to perform their duty: and that vnder the patterne of the Church.

The reason may bee thus framed, *That which the Church doth to Christ, a wife must doe to her husband. But the Church is subiect to Christ. Therefore a wife must be subiect to her husband.*

B 2

The

The proposition is grounded on that resemblance which is betwixt the Church in relation to Christ, and a wife in relation to her husband: for an husband is that to his wife, which Christ is to the Church; therefore a wife must be so to her husband, as the Church is to Christ.

The rule noteth both the *Manner* (as) and also the *Extent* of a wifes subiection ("in every thing.")

Quest. Is mortall and sinfull man to bee obeyed as the Lord Christ the eternall Sonne of God?

Ans. This extent is to bee restrained to the generality of the things in question. As in other places, where the Apostle saith, *all things are lawfull for me*, he meaneth all indifferent things, for of them his speech was in that place. And where againe he saith, *Whatsoever is set before you, eat*, he meaneth, whatsoever good and wholsome meate: for of that he spake.

Thus much of the maine dritt of the Apostle in setting before wifes the example of Christ, to whom husbands are like in dignity, and the example of the Church, to whom wifes ought to be like in duty.

I will further consider these examples of Christ and the Church more distinctly by themselves, without any relation to man and wife: and out of them note such generall instructions as concerne all Christians.

§. 17. *Of the relation betwixt Christ and the Church.*

EPHES. 5.23,24.

23. *Christ is the head of the Church: and he is the Saviour of the body.*

24. *The Church is subiect unto Christ in every thing.*

Behold here the mutual relation betwixt Christ, the Church.

Wherein note concerning Christ,

1. His preheminance over the Church, (he is her head.)

2. His goodnesse to her, (he is her Saviour.)

Note also concerning the Church.

1. Her prerogative, (she is the body of Christ.)

2. Her duty. In laying downe whereof, there is noted,

1. Wherein it consisteth, (The Church is subiect to Christ.)

2. How farre it extendeth (in every thing.)

The title *Head*, is given to Christ in two respects:

1. In regard of his dignity and dominion over the Church.

2. In regard of the "neere vnion betwixt him and the Church.

This vnion is more fully expressed afterwards, vers. 30.

The dignity of Christ is here principally intended: so as *Christ is the highest in authority over the Church*: the titles ^d Lord, ^e Father, ^f Master, ^g Doctor, ^h Prophet, ⁱ First-borne, with the like, being by a kinde of excellency and propriety attributed to him, proue as much.

The causes hereof are

1. The good pleasure of God his Father.

2. The dignity of his person being God-Man.

3. The merit of his sacrifice whereby he hath redeemed and purchased his Church vnto himselfe.

4. The omnipotency of his power, whereby he is able to protect it.

5. The al-sufficiency of spirit, whereby hee is able to giue to euery member all needfull grace.

Till the Pope of Rome can shew so good reason for this title (*Supreme head of the whole Church*) we will account him a blasphemous vsurper thereof.

Obiect. He is not accounted an Imperiall head as Christ is, but onely a Ministeriall head.

Ans. 1. This distinction is without all ground or warrant of Scripture.

2. It implieth plaine contradiction. For to be a ministeriall head, is to be an head and a minister, which is all

(as) by Matt. See more of the manner and extent of a wifes obedience, Treat. 3. §. 51. & 63.

1 Cor. 10. 23.

Vers. 37.

1 Cor. 1. 18.

1 Ephes. 4. 15, 16.

Doct. d 1 Cor. 8. 6. e Matt. 23. 7, 8, 9. f Deut. 18. 15. g Col. 1. 18.

1. Vjs.

The distinction betwixt imperiall and ministeriall head discussed.

all one as an *head* and a *member* in relation to the same thing.

3. Though in these two words (*Imperiall*, *Ministeriall*) they may seeme to aduance Christ about the Pope, yet in their owne interpretation of these words they make the Pope equall to Christ, if not aduance him about Christ. For they say that Christ is an *imperiall* head to quicken the Church inwardly: and the Pope a *ministeriall* head to gouerne it outwardly. First let it bee noted, how little congruity this exposition hath with the words expounded. Doth this word (*imperiall*) imitate a quickning vertue? Doth this word (*ministeriall*) imply a gouerning power? Nay, is there not great incongruity in this, that Christ should bee the *Imperiall* head, and yet the Pope an head to gouerne? Besides, doth not this rend asunder two of Christs offices, and leauing one to Christ, giue another to the Pope, and so make him equall with Christ? If the particular branches of this gouernment which is giuen by papists vnto the Pope by vertue of his headshippe be obserued, we shall finde that to bee verified in him, which the Apostle hath foretold concerning Antichrist, that *as God he sitteth in the temple of God, shewing himselfe that he is God*. For they giue to him the keyes of heauen and hell, to shut or open the one or other as pleaseth him: they giue him power to dispense with Gods lawes, to coine articles of faith, to make lawes to bind mens consciences directly and immediately, to giue pardon for sinne, to free subiects from allegiance to their Soueraignes, to canonize Saints, and what not?

But to let these impious blasphemies passe, beside that this prerogative of Christ (to bee *head of the Church*) is incommunicable (for thereby the Apostle proueth Christ to bee advanced *farre above all principality, and power, and might, and dominion, and every name, &c.*) Christ needeth not for the execution of his office therein any Vicar, or Deputy: for as head he

fillet *all in all things*: and by his eternall spirit is hee in heauen, earth, and euery place where any of his members are, according to his promises made vnto his Church.

Much comfort and great confidence must this needs minister to all such as haue assurance that they are of this body: for hauing so mighty, so wise, so mercifull an head, an head so sufficient euery way, who can instruct, direct, guide, gouerne, protect, and helpe them in all their needs whatsoeuer, what need they feare? When we are assaulted by Satan, or any way set vpon by any of his instruments, or are in any distresse or need, let vs lift vp the eyes of our faith higher then wee can the eyes of our body, and in heauen behold this our head, who is inuisible, and wee cannot but receiue from thence much comfort and encouragement.

§. 18. Of the benefit of Christs headship.

The Goodnesse of Christ is set down in these words (*and hee is the Saviour of the body*.) Euery word almost hath his emphasis.

1. The copulative particle (*AND*) sheweth that

The goodnesse which Christ doth for his Church, hee doth because he is the head thereof.

O how happy a thing is it for the Church that it hath such an head! an head that doth not tyrannize ouer it, nor trample it vnder foot: an head that doth not pole, or peelee the Church: but procureth peace and safety to it. When *Naomi* sought to make a match betwixt *Boaz* and *Ruth*, that he might be her head, what saith shee? *Shall I not seeke rest for thee that it may be well with thee?* It is therefore the office of an head to be a Saviour, to procure rest and prosperity to the body whose head it is.

Happy were it for Kingdomes, Common-wealths, Citties, Churches, Families, wiues, and all that haue heads, if they were such heads: that, because they are heads, they would endeouour to be Saviours.

§. 19. Of

Staplet. lib 6
cap. 16. de princip. doct.

1 Theff. 2. 4.

In Decretal.

Ephes. 1. 21, 22
23.

* Matt. 18. 20
† 18. 20.

Vjs.

1. Obser.

Ruth 3. 14

§. 19. Of Christ a sufficient Saviour.

In laying forth the goodnesse of Christ three things are noted,

1. The *Kinde* of goodnesse, which is saluation (*the Saviour.*)

2. The person that performeth it (*he himfelfe.*)

3. The parties for whom hee performeth it (*the body.*)

1. The Greeke word translated *Saviour* is so emphaticall that other tongues can hardly finde a fit word to expresse the emphasis therereof: it being attributed to Christ, implyeth that

Christ is a most absolute and perfect Saviour, he is every way a sufficient Saviour: *able perfectly to saue euen to the very uttermost.* Hee saueh Soule and Body: he saueh from all manner of misery: which is intimated by that particular from which he saueh, namely *sinne*: *he shall saue his people from their finnes.* Sinne is the greatest, and most grieuous euill, yea, the cause of all misery; they who are saued from it, are saued from all euill: for there is nothing hurtfull to man, but that which is caused by sinne, or poisoned by it.

Before sinne seized on man he was most happy, free from all misery: and so shall he be after the contagion, guilt, punishment, dominion, and remainder of sinne is removed. But he that remaineth in the bondage of sin is in a most wofull plight. In that Christ saueh from sinne, hee saueh from the wrath of God, the curse of the law, the verome of all outward crosses, the tyranny of Satan, the sting of Death, the power of the graue, the torments of hell, and what not?

The purity, of Christs nature, and excellency of his person is it that maketh him so sufficient a Saviour: which reason the Apostle himfelfe noteth: for where he saith that *Christ is able to saue to the uttermost*, hee addeth, for prooffe thereof, that he is *Holy, harmlesse, undefiled, separate from sinners, and made higher then the heauens.*

Great matter of reioicing, and of confidence doth this minister vnto vs. When the Angell first brought this newes, *To you is borne a Saviour*, hee saith, *Behold I bring you good tidings of great ioy.* This made the Virgin Mary say, *My spirit hath reioiced in God my Saviour*, and for this did Zacharias blesse God that *redeemed his people, and raised up an horne of saluation.* When the eyes of old Simeon had seene this *Saluation*, he desired no longer to liue, but said, *Lord now lettest thou thy seruant depart in peace.*

They who beleue in this Saviour, will be of like mind: and as they reioyce in him, so they will trust vnto him, and say with the Apostle, *we are more then conquerors through him that loued vs, &c.*

This being so, to what end serueth the supposed treasure of the Church, wherein are said to be stored vp indulgences, pardons, meritts, works of supererogation, & I know not what trash, to ad to the satisfaction of this Saviour? either Christ is not a sufficient Saviour, or these are (to speake the least) vain. But vaine they are: and an empty, filthy, detestbale treasure, that is, which God will destroy with all that trust therein.

§. 20. Of Christ the only Saviour.

This relatiue particle (*HE*) hath also his emphasis, for as it pointeth out *Christ the head of the Church*, so it restraineth this great worke to him: it may thus be translated, *he himfelfe*, that is, he in his owne person, hee by himfelfe, he and none but he. So as to speake properly,

Christ is the only Saviour of men: in which respect he is called *the horne of saluation*, yea *Saluation* it selfe: which titles are giuen to him by an excellency and propriety: and in the same respect the name *Iesus* was giuen vnto him.

Here by the way *A Christo dicimur Christiani, non autem à Iesu Iesuani, seu Iesui*: *ta: quia rem sig-* who

Vses.
Consolation.

Luk. 2. 10. 11

Luk. 1. 47.

Vers. 68. 69.

Luk. 2. 29. 30.

Rom. 8. 37

Refut.

* with

Doct.
b Luk. 1. 69.
c & 2. 30.

d Mat. 1. 21.

Iesuit a blasphemous title.

* *omnipotens*
Sotera in scriptum
idi Syracensis, hoc quantum est? ita
magnum, ut Latino uno verbo
exprimi non possit. Is est
nimis Soter, qui salutem
dedit. Cicer. in ver. att. 4.

Doct.
* Heb. 7. 25,
omnis in se totus
potens
Soter.

Mat. 1. 21.

Reason

Heb. 7. 25. 26.

who stile themselves *Iesuits*: assuming that name which is proper to this great office of Iesus Christ.

Obiect. Why is this name more blasphemous, then the title *Christians*.

Ans. One of their owne religion doth thus resolve that obiection: We are called *Christians* of Christ, not *Iesuits* of Iesus because wee partake of the thing signified by the name Christ, that is anointing: for (as the Apostle saith) we all receive of his fullnesse. But

he hath not communicated to us the thing signified by the name Iesus; for it belongeth to him alone to save, as saith the scripture, he shall save his people: as if he should say, he alone and no other.

But to returne to our matter, Saint Peter doth most plainly and fully proue the forenamed doctrine in these words spoken of Iesus Christ, *There is no saluation in any other: for there is none other name vnder heauen giuen among men whereby we must be saved.* None is able,^e none is worthy to worke so great a work, Iesus must do it, or it can not be done. But^s he is so able, and so worthy as he can doe it of himselfe, and needeth none to assist him.

What a dotage is it to trust to other Saviours? Legions of Saviours haue Papists to whom they flie in their need. All the Angels in heauen, and all, whom at any time their Popes haue canonized for Saints (which are many millions) are made Saviours by them.^h Be astonished, O ye heauens, at this: for they haue committed two evils: they haue forsaken Christ the fountaine of liuing waters, and hewed them out cisternes, broken cisternes that can hold no water.

nam nomine Christus, scilicet unctiōem nobis communicauit. Nam, ut ait Apostolus, omnes nos de plenitudine eius accepimus: sed rem significatam nomine Iesus non comunicauit: nam saluare ipsi soli conuenit ipse enim (ut dicitur in scriptura) saluum faciet populum suum: ac si diceret, ipse solus, & non alius. Guil. Lindwood in Prouince. sine Constat. Angl. lib. de Consuetud.

Let vs for our parts flie vnto this Saviour only, and wholly rely vpon him, as we desire to be saved. Thus shall wee honour him by preferring him before all: yea by reiecting al but him: and thus shall wee be sure to bring helpe, ease and comfort to our owne soules.

§. 21. Of the Church the body of Christ.

The persons who receiue any benefit by this Saviour, are all comprised vnder his metaphor the *body*: whereby the same thing is meant that was meant before by the *Church*.

(Church according to the notation of the Greeke word signifieth an assembly called together. It is in Scripture by a propertie attributed to them who are called to God.)

This calling is twofold:

1. *Outward*, which is common to all that make profession of the Gospell: in this respect it is said, *many are called and few chosen.*

2. *Inward*, which is proper to the elect. None but they, and all they in their time shall both outwardly be called by the word to a possession of Christ, and also inwardly and effectually by the spirit to beleue in Christ and obey his Gospell. This is stiled ^b an heavenly calling, which is ^c proper to the Saints. These make that Church whereof Christ is properly the head: and therefore in relation to that metaphor of an head, they are called the *Body*: and that in these respects;

1. They are vnder Christ, as a body vnder the head.

2. They receiue spirityall life and grace from Christ, as a body naturall receiue sense and vigour from the head.

3. Christ gouerneth them, as an head the body.

4. They are subiect to Christ, as a body to the head.

§. 22. Of the extent of Christs goodness to all his body.

This metaphor by which the persons

2. Ps.

ἐκκλησία
Ecclesia ex uo-
catione appellan-
ta est. Aug. in
Epist. ad Rom.

Mat. 20. 16.

b Heb. 3. 1.
c 1 Cor. 1. 2.

VWhy we may
bee called
Christians
and not Ie-
suits.
Christus com-
mune dignitatis
est nomen. Iesus
propriū voca-
bulum saluato-
ris Hier. in
Mat. 16.

c Act. 4. 12.

f Reuel. 5. 4. 5.

g 1/a. 63. 3.
1 Ps.
See The whole
Armour of God
Treat. 1. part. 1
§. 5.
Vtrum multi
salutarie dici
possint non fa-
cile audendum
est. Solus enim
ipse saluator
corporis est.
Aug. in 1/a.
lib. 4. quest. 23
h 1/a. 1. 1, 13.

sons that reape the benefit of Christs office are set forth, noteth two points.

1. *All that are once incorporated into Christ shall be saved.* The body compriseth all the parts and members vnder it: not only armes, shoulders, breast, backe, and such like: but also hands, fingers, feet, toes, and all. Christ their head being their *Sauour*, who can doubt of their saluation?

2. *None but those that are incorporated into Christ shall be saved.* For this priuiledge is appropriated to the *body*.

The former point is cleerely set forth by a resemblance, which the Apostle maketh betwixt *Adam* and *Christ*, thus: *As by the offence of one, iudgement came on all men to condemnation, euen so by the righteousness of one, the free gift came on all men vnto iustification of life.* Here are noted two roots, one is *Adam*, the other is *Christ*: both of them haue their number of branches, to al which they conuey that which is in them, as the foot conueyeth the sap that is in it, into all the branches that sprout from it. The first root, which is *Adam*, conueyeth sinne and death to all that come from him: and the other root, which is *Christ*, conueyeth grace and life to euey one that is giuen to him: for saith hee, *All that the Father giueth me, shall come to me: and him that cometh to me I will in no wise cast out.* &c. a little after, he rendreth this reason, *This is the Fathers wil, that of all which he hath giuen me I should lose nothing, but should raise it up againe at the last day.*

Obiect. Christ himselfe maketh exception of one, where he saith, *none is lost but the Sonne of perdition.*

Ans. That phrase, *Sonne of perdition*, sheweth that *Judas* was neuer of this body: for can we imagine that *Christ* is a *Sauour* of a sonne of perdition.

Obiect. Why is he then excepted?

Ans. By reason of his office and calling hee seemed to be of this body, and till he was made knowne, none could otherwise iudge of him,

in which respect *Saint Peter* saith, *he was numbred with vs.*

2. *Ans.* Christ there speaketh in particular of the twelue Apostles, and to be an Apostle of Christ was in it selfe but an outward calling.

This is a point of admirable comfort to such as haue assurance of their incorporation into Christ, they may rest vpon the benefit of this office of Christ, that he is a *Sauour*. We need not thinke of climbing vnto heauen, and searching Gods records to see if our names be written in the booke of Life. Let vs onely make triall whether we be of this body or no. For our helpe herein, know we that this metaphor of a body implieth two things.

1. A mysticall vnion with Christ.

2. A spirituall communion with the Saints.

By vertue of that vnion they who are of Christs body,

1. Receiue grace, and life from him.

2. Are guided and gouerned according to his will.

3. Seeke to honour him in all things they doe.

4. Are offended and grieved when hee is dishonoured by others.

By reason of their communion with the Saints being fellow members,

1. They loue the brethren.

2. They are ready to succour such as are in distresse.

3. They will edifice one another.

4. They retaine a mutuall sympathy: reioycing, and mourning one with another.

§. 23. *Of the restraint of the benefit of Christs headship to them onely that are of his body.*

That none but those who are of Christs body, shall partake of the benefit of his office, is cleare by other like titles of restraint, as *his people*, and *his sheep*: but especially by denying to the world the benefit of his intercession. *I pray not for the world*, saith he.

In

Act. 1. 17.

v/c.

How we may know whether we be of Christs body or no.

Rom. 5. 18.

Joh. 6. 37.

Vers. 39.

Joh. 17. 12.

m Eph. 4. 15, 16.

n Joh. 17. 6.

o Joh. 17. 10.

p Gal. 3. 1.
Psal. 119. 136.

q 1 Joh. 4. 11.
1 Mat. 25. 40.

r Eph. 4. 16.
1 Cor. 12. 26.

u Mat. 1. 24.
x Joh. 10. 15.

y Joh. 17. 9.

Ecclesia corpus Christi est: unde manifestum est, eum qui non est in membris Christi Christianam salutem habere non posse. Aug. de Vnit. Eccl. c. 2.

In this respect this position (*out of the Church no salvation*) is without exception true: for *the body* is the true, Catholike, inuisible Church: hee that is not a member of this Church, but is out of it, hath not Christ to be his head and Sauour, whence then can hee haue saluation?

The former point is not more comfortable to those that haue assurance that they are members of this body, then this is terrible to those that giue too great euidence they are no members thereof, as all they doe that haue not the spirit of Christ ruling in them, but rather rebell against him: & beare no loue to the Saints, but rather hate them, and do them all the spight they can.

§. 24. *Of the Churches subiection to Christ.*

EPHES. 5. 24.

The Church is subiect vnto Christ in euery thing.

THe duty which the Church in way of thankfulnesse performeth to Christ her head for this great benefit, that *he is her Sauour*, is *Subiection*: Vnder which word is comprised all that obedience and duty, which in any kind Christ requireth of the Church, in and by the word.

Quest. Is it possible for that part of the Church which is here on earth, to yeeld such obedience?

Ans. It will faithfully endeouour to doe what it can: and that honest and vtmost endeouour Christ graciously accepteth for a perfect performance of all.

In that it is here taken for grant, that *the Church is subiect to Christ*, I may, as from a generall to a particular, infer that.

Whosoeuer is of the Catholick Church is subiect to Christ, and yeeldeth obedience to his word. *We will run after thee*, saith the Church to Christ. *My sheepe heare my voice and follow me*,

saith Christ of that flocke, which is his Church.

For Christ conueyeth his owne spirit into his mysticall body the Church, and into every member thereof: which spirit is much more operative, and liuely then the soule of man. If therefore mans soule quickning euery part of the naturall body, make them subiect to the head, much more will the spirit of Christ bring the members of his mysticall body in subiection to himselfe. *If the spirit of him that raised vp Iesus from the dead dwell in you, hee that raised vp Christ from the dead, shall also quicken your mortal bodies, by the spirit that dwelleth in you.* This text by many learned and iudicious diuines is applied to the Spirits first quickning & raising vs from the death of sin, as well as to the last resurrection.

Hereby let triall be made of particular visible Churches and of particular persons, whether they are in deed of this true Catholike Church or no. Those visible Churches which refuse to be gouerned by Christs word, and are wholly gouerned by humane traditions, which rise against Christ and play the adulteresses by committing Idolatry, are not of this Catholike Church which is *subiect to Christ*. No more are Infidels that defie Christ; Heretiques that deny him; ignorant persons that know not his will; profane persons that dispise him; wordlings that lightly esteeme him, nor any that persecute or scorne him in his members. By this wee may see that many haue a name that they are of the Church, who in deed are not.

Obiect. Many such persons may belong to Gods election, and so bee of that body whereof Christ is a Sauour.

Ans. Election in deed giueth them a title to Christ, but they cannot reape any benefit by that title till they haue a possession of Christ by vertue of their spirituall vnion with him. Neither can they haue any assurance of their election, till they finde by the quickning vertue of the spirit, that they

Reason.

Rom. 8. 11.

Caluin, Beza. Piscator. aliq.

Use.
Tryall of true Churches.

Doctr.
Cant. 1. 3.

Iohn 10. 27.

they are vnited vnto Christ. Wherefore so long as men remaine destitute of the Spirit of Christ, and are possessed with a contrary spirit, they may well be iudged for the present to bee none of this body, nor to haue any part in Christ; their future estate being referred to him who onely knoweth what it shall be.

§. 25. *Of the extent of the Churches subiection.*

The extent of the Churches subiection to Christ is without any restraint at all, *in euery thing*. For there is nothing which Christ requireth of her, but she may with a good conscience, and must in obedience yeeld vnto. Iust, and pure, and perfect are all his commandements, there is no error in any of them: no mischief or inconuenience can follow vpon the keeping of them. This extent being heare taken for grant, I may further inferre that

Doctr.

They who are of the true Catholike Church will yeeld vniuersall obedience to Christ: They will obey him in euery of his commandements. David turned not aside from any thing that the Lord commanded him. Iosiah turned to the Lord with all his heart according to all the law: and Zacharias, and Elizabeth, walked in all the commandements of God. All these were of this Church: and of their minde are all others that are of this Church.

1 Kings. 15. 5.
2 Kings 23. 25
Luke. 1. 16.

Reason.

For the spirit of Christ which is in them worketh a thorow reformation: euen as the flesh leadeth a naturall man on to euery sinne, so the spirit of Christ stirreth him vp to euery good duty. In which respect it is said, that *whosoever is borne of God doth not commit sinne.*

1 Iohn 3. 9.

Iam. 1. 2.

Obiect. The best Saints in all ages haue transgressed in many things.

Answ. Their sinnes though grievous, haue not wilfully in open rebellion against Christ been committed, but they haue slipped from them. partly through their own weaknes, & partly through the violence of some

temptation. So as that which the Apostle saith of himselfe, may be applied to all that are of the body of Christ, *That which I doe, I allow not: Now then is it no more I that did it, but the sinne that dwelleth in me.*

Rom. 7. 15. 17

Use.
Triall of integrity.

This extent is a good prooffe of the truth of subiection, for herein lieth a maine difference betwixt the vpright and the hypocrite; yea betwixt restraining and renewing grace. That restraining grace which is in many hypocrites stirreth them to doe many things which Christ commandeth, if at least they crosse not their honour, profit, ease, and the like. Herod that notorious hypocrite *did many things*. None that beareth the name of the Church, but will be subiect in some things. But none but the vpright, who are indeed renewed by the sanctifying spirit of Christ, will in all things make Christs will their rule, & in euery thing hold close to it; preferring it before their pleasure, profit, preferment, or any other outward allurements. They who so doe, giue good euidence that they are of the body of Christ, and may rest vpon it, that Christ is their Saviour.

Mark. 6. 30.

§. 26. *Of the Summe of Husbands duties.*

EPHES. 5. 25.

25. *Husbands loue your Wiues; euen as Christ also loved the Church, and gave himselfe for it.*

FROM Wiues duties the Apostle proceedeth to presse Husbands duties. And as he propounded to Wiues for a patterne, he example of the Church, so to Husbands hee propoundeth the example of Christ: and addeth thereunto the patterne of a mans selfe, in regard of that naturall affection which he beareth to his body. Thus he addeth patterne to patterne, and doth the more largely and earnestly presse them, because husbands hauing a more honourable place,

* Ver. 28, 29.

Husbands duties most pressed.

place, their failing in duty is the more
hainous scandalous, and danger-
ous.

The Apostle restraineth the duties
of Husbands to their *owne* Wives, as
he did the duties of Wives to their
owne Husbands. For though the same
word bee not here vsed, which was
before, yet a word of like emphasis is
vsed: and as good reason there is that
our English translators should haue
put in this particle (*owne*) in this verse,
as in the 22. verse, for prooffe where-
of read 1 Cor. 7. 2. Where these two
words are vsed, and both of them
translated *owne*.

This I haue the rather noted, be-
cause many who hold that a Wife
must haue but one Husband, conceit
that a Husband may haue more Wives
then one: which conceit this particle
(*owne*) wipe away.

All the duties of an Husband are
comprised vnder this one word *Loue*.
Wherein that an Husband might
bee the better directed, and where-
to that hee might bee the rather pro-
uoked, the forenamed example of
Christ, and of his loue to the Church,
is very lively set forth: first generally
in these words, *euen as Christ loued the
Church*: and then more particularly
in the words following.

§. 27. Of the example of Christs loue.

The note of comparison (*Euen as*)
requireth no equality, as if it were pos-
sible for an Husband in that measure
to loue his wife, as Christ loued his
Church; (for as Christ in excellency
and greatnesse exceedeth man, so in
loue and tendernesse.) But it noteth
an equity, and like quality.

An equity, because there is as great
reason that Husbands by vertue of
their place should loue their Wives,
as that Christ by vertue of his place
should loue the Church.

A like quality, because the loue
which Christ beareth to the Church
is euery way without exception: and
a loue which turneth to the good and
benefit of the Church. Hence note
two points.

1. Husbands must come as neere as
they can to Christ in louing their wives.
In which respect, because they can ne-
uer loue so much as Christ did, they
must neuer thinke they haue loued en-
ough.

2. Though the measure and man-
ner of Christs loue is
measure can distinctly noted, Treas-
ure equal Christs. 4. 6. 8. 12. 6. and the
loue, yet in loue which an husband
the manner thereof his wife paral-
of it must bee told and applied there-
like Christs, as to, which application
preuening, may bee also made of
free, pure, ex- that Christs mutual
ceeding, con- loue which one one
stant loue. to another.

The loue of Christ to the Church
is amplified,

1. By an Effect thereof, in these
words, *He gave himselfe for it.*

2. By the End of that effect, largely
set downe, *verse 26, 27.*

The Ef- fect is no- ted part- ly as a	Confirmation of the truth of Christs Declaration of the measure
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The Act (*he gave*) sheweth that
his loue was indeed and truth: not on-
ly in shew and pretence.

The Object (*himselfe*) sheweth that he
loued his Church more then his own
life. A greater euidence of loue could
not be given: for greater loue hath no
man then this, that a man lay downe his
life for his friend.

The end of Christs loue (set forth
verse 26, 27.) is noted to shew that he
so loued his Church for her good and
happinesse, rather then for any aduan-
tage to himselfe.

As this example of Christs loue to
his Church is set before husbands, as
sa it may and ought also to be applied
to all Christians: and that in a double
respect.

1. As a motive to stirre them vp to
loue both Christ himselfe, and also
their brethren.

2. As a patterne to teach them
how to loue.

A motive it is to loue Christ, be-
cause

* *owne*
* *owne*

* *owne*
* *owne*
See §. 22.

* See the rea-
sons hereof
Treat. 4. §. 2.

* *owne*

* *owne*

* *owne*

* *owne*

* *owne*

* *owne*

* *owne*

* *owne*

* *owne*

cause loue deserueth loue : especially such a loue, of such a person as the loue of Christ is. Yea our loue of Christ is an euident that we are loued of Christ, as smoake is a signe of fire. Wherefore both in thankfulness, to Christ, for his loue to vs, and for assurance to our owne soules of Christs loue to vs, we ought in all things that we can to testifie our loue to Christ.

A motiue it is also to loue our brethren, because Christ being in heauen, our ^b goodnesse extendeth not to him : but our brethren on earth stand in his stead, and the loue we shew to them, we shew to him; and he accepteth it as done to him : *Te sed me, yee visited me*, saith Christ to them that fed and visited his brethren. This loue also, euen the ^d loue of our brethren, is an euident that we are loued of God. Wherefore *if Christ so loued vs, wee ought also to loue one another.*

How the loue of Christ is a pattern, I will ^e afterwards shew.

§. 28. Of Christs giuing himselfe.

EPH. 5. 23. — And gave himselfe for it.

His fruit and effect of Christs loue extendeth it selfe to all the things that Christ did or suffered for our redemption : as, that he descended from heauen, tooke vpon him our nature, and became a man; that hee subiected himselfe to the law, and perfectly fulfilled it; that he made himselfe subiect to many temptations of the diuell and his instruments; that he tooke vpon him our infirmities; that hee became a King to gouerne vs, a Prophet to instruct vs, a Priest to make an attonement for vs : that he subiected himselfe to death, the cursed death of the crosse; and so made himselfe an oblation and sacrifice for our sins; that he was buried; that he rose again; that he ascended into heauen; & there sitteth at Gods right hand to make intercession for vs. For after that Christ had taken vpon him to bee our head and Saviour, he wholly set himselfe a-

part for our vse, and our benefit : so as his person, his offices, his actions, his sufferings, his humiliation, his exaltation, the merit, the dignity, the purity, the efficacy of all is the Churches, & to her good do they all tend. This in generall is the extent of this fruit of Christs loue, *hee gave himselfe for it.*

More particularly, wee may note those three points :

1. The *action*, what he did, (*he gave.*)
2. The *object*, what he gave, (*himselfe.*)
3. The *end*, why he gave himselfe, (*for it*) for the Churches good.

The *action* hauing relation to the *object*, most especially pointeth at the death of Christ. The Greeke word is a compound word, and signifieth to *giue up*. It implieth two things :

1. That Christ willingly died : the simple word (*gave*) intimateth so much.

2. That his death was an oblation : that is, a price of redemption, or a satisfaction : the compound word (*gave up*) intimateth so much.

§. 29. Of the willingnesse of Christ to die.

That Christ willingly died, is euident by the circumstances noted about his death : when Peter counselled him to spare himselfe, and not to go to Ierusalem (where hee was to be put to death) ^b he called him Satan, and said, *he was an offence to him* : when Iudas went out to betray him, ^a he said, vnto him, *That thou doest, doe quickly* : ^d When Iudas was gone out to get company to apprehend him, he went to the place where he was wont, so as Iudas might readily finde him; yea, he met them in the mid-way that came to take him; and he asked them whom they sought, though he knew whom they sought : and when they said, *Iesus of Nazaret*, he answered, *I am he* : When they came to him, he droue them all backward with a word of his mouth, and yet would not escape from them : ^e Hee could haue praied

b Psal. 16. 3.

c Mat. 23. 35.
40.

d 1 Ioh. 4. 10.

e 1 Cor. 11.

a Treat. 4. 5.
1. 6.

Christ himselfe, and all that he did and suffered, are ours.

* *quidam.*

b Mat. 26. 23.

c Ioh. 13. 27.

d 1 Cor. 11. 6.

Andini, Domini, audire inuoluntati ex panti, dum quatuor a querentibus quid querant, cum noueris quod te querant: & dixisti te esse Iesum Nazarenum. Ad Pass. Christi.

e Mat. 26. 53

f Mat. 27. 42.

g Marke 15. 39

h John 8. 19.
Matth. 28. 6.i John. 10. 18.
Indica dedit
nulla se necessi-
tate, sed obedi-
entia urgeri ad
mortem. Cyr.
de can. Dom.Reason,
k Acts 3. 15.
de p[ro]p[ri]e t[em]p[or]is
Cous.

l Vse.

2 Cor. 9. 7.

2 Vse.

l Ephes. 5. 2.

m 1 Tim. 2. 6.

prayed to the Father to haue had more then twelue legions of Angels for his safeguard against those that apprehended him, but would not: when by his aduersaries he was pro-
uoked to haue come downe from the Crosse, and could haue done so, hee would not. At the instant of giuing vp the ghost, hee cried with a loud voyce: which sheweth that his life was not then spent, he might haue retained it longer if hee would: and thereupon the Censurion gathered that he was the Son of God. When he was actually dead, and laid in a graue, he rose againe. These and other like circumstances verifie that which Christ said of himselfe, *No man taketh my life from me, but I lay it downe of my selfe.* It was therefore no necessity that compelled him to die, but his voluntary obedience.

Christ is the Lord, Prince and Author of life, and hath an absolute power as ouer the life of others, so ouer his owne life.

Thus then we see that his sacrifice was a voluntary and free gift: the cause thereof was his owne will, and good pleasure.

Exceedingly doth this commend the loue of Christ: and assureth vs that it is the more acceptable to God, who *loueth a cheerefull giuer.*

Let vs in imitation of our head, doe the things whereunto wee are called willingly and cheerefully, though they seeme neuer so disgraceful to the world, or grieuous to our weake flesh.

§. 30. *Of the kinde of Christs death, an oblation.*

That Christs death was an oblation, and a price of redemption, is euident by the death of those beasts which were offered vp for a sacrifice, and therein were a type of Christs death. But expressly is this noted by this Apostle, where hee saith, *Christ hath giuen himselfe for vs, an offering and sacrifice to God for a sweet smelling savor:* and againe, *Christ gaue himselfe a ranfome.* The phrales of

redeeming, purchasing, buying, with the like, attributed to Christ and his blood, doe further confirme the same.

Learn hereby to consider Christs death, not as the death of a private man, but of a publike person, of a suerity, of a pledge, that in our roome and stead, *was made sinne, and was made a curse to redeeme vs from our sins,* and from the curse which by sinne was fallen vpon vs. The comfort and benefit of Christs death is lost, if this be not knowne and beleued. In this consisteth the maine difference betwixt the death of Christ, and all other men, not the most righteous Martyrs excepted. Their death was but a duty, and debt: no satisfactory oblation, no price, no ranfome, as Christs was.

§. 31. *Of the infinite value of the price of our redemption.*

The Object, or thing which Christ gaue for a ranfome was himselfe, nor his body alone, nor his body and soule onely, but his person consisting of his two natures, humane, and diuine.

Quest. How could his diuine nature be giuen vp: could it suffer: could it dye?

Ans. 1. The Deity simply considered in and by it selfe, could not die: but that person which was God, both could and did die. For the Son of God assuming an humane nature into the vnity of his diuine nature, and viniting them together *without confusion, alteration, distraction, separation,* in one person, that which is done by one nature is done by the person, and in that respect the Scripture oft attributeth it to the other nature: as where it is said, *They crucified the Lord of glorie:* and *God purchased the Church with his owne blood.*

2. Though the diuine nature of Christ suffered not, yet did it support the humane nature, and adde dignity, worth and efficacy to the sufferings of that nature.

C 2

3. Christs

n 1 Pet. 1. 18, 19
o Acts 20. 28.
p 1 Pet. 2. 1.

Vse.

q 2 Cor. 5. 21.
r Gal. 3. 13.

How the person of Christ being God-Man, was giuen for vs.

* *conuulsus, excrucius, adhaesus, crucifixus, Symbol. Calced.*

1 Cor. 2. 8.
1 Act. 20. 28.

3. Christs diuine nature had proper and peculiar workes in the worke of redemption, as to sanctifie his humane nature, to take away our sinnes, to reconcile vs to God, and the like.

Thus then in three respects the whole person of Christ was given vnto vs.

1. In regard of the inseparable v-nion of both natures.

2. In regard of the assistance of the Deity in those things which the humane nature of Christ did.

3. In regard of some proper actions appertaining to the Deity.

In that the person of Christ God-Man was given vp, I gather that

The price of our Redemption is of infinite value. Nor Christ, nor God himselfe could give a greater. Heaven and earth and all things in them are not of like worth. Well therefore might St. Peter call it *precious blood*: and preferre it before siluer, gold, and all other things of price.

1. What place can be left for despair in those that know and beleue the worth of this ransom?

2 What can bee held too deare for him, that notwithstanding the infinite excellency of his person, gaue himselfe for vs? can goods, can friends, can children, can liberty, can life, can any thing else?

3 What iust cause haue we to give vp our selues a living sacrifice, holy and acceptable to him that gaue himselfe for vs?

4 How vngratefull, how vnworthy of Christ are they, that for his sake will not forsake their vnstable honours, fading wealth, vaine pleasures, garish attire, and such like trash?

§. 32. Of Christs seeking the good of the Church.

The End why Christ gaue himselfe was, for the Church: so as

Christ in his death aimed at our good.

He was made sinne for vs, that wee might bee made the righteousness of God in him: he was made a curse

for vs, and hath redeemed vs from the curse of the Law: he gaue himselfe for our sinnes, that he might deliuer vs: hee laid downe his life for the sheepe.

This proues Christs giuing of himselfe to bee a fruit of his loue: for *One seeketh not her owne.*

Learne we hereby to apply all that Christ did to our selues: If for vs hee gaue himselfe, he and all appertaining to him is ours.

Learne we also hereby how to manifest loue: namely, by seeking & procuring the good of others. *Let no man seeke his owne, but every man anothers wealth.* If this were practised, would there be such oppressing, such vndermining, such deceiuing, such wronging of one another as there is? Too truly is the Apostles complaint verified in our daies, *All seeke their owne.* But let that minde be in vs which was in Christ Iesus, and thus manifest our loue, as we desire to partake of this fruit of Christs loue.

From hence by iust consequence it followeth that *Christ merited not for himselfe.* Was there any need that Christ should come down from heauen on earth to purchase any thing for himselfe? When hee was going out of the world, thus he praied, *Now O Father glorifie thou me with the glory which I had with thee before the world was.* Did Christ by any thing which he did on earth merit that glory which he had before the world was? All the exaltation whereunto he was aduanced euen in his humane nature, was due to the dignity of his person.

1 Obiect. He endured the crosse, for the ioy which was set before him.

Ans. He vsed that ioy which of right was due to him as an helpe to support him in the weaknesse of his humane nature, not as a recompence which he should deserue.

2 Obiect. He became obedient to the death of the Crosse, WHEREFORE God also hath highly exalted him.

Ans. That particule (wherefore) doth not declare the cause, but the order of his exaltation: noting

d Gal. 1. 4.

e Job. 10. 14.

f 1 Cor. 13. 9.

I Vse

* See §. 18.

2 Vse.

1 Cor. 10. 24.

Phil. 2. 21.

Christ merited not for himselfe.

Job. 17. 5.

Heb. 12. 2.

Phil. 2. 9.

Doctr.

1 Pet. 1. 19.

Vses.

Quanta se f-
ducia spes cre-
dentium con-
solatur confi-
derans quantum
quanta pro
mundo et
dentibus passus
sit? Aug. de
Doctr. Chr. L. 1.
c. 15.
Rom. 12. 1.

Doctr.

b 2 Cor. 5. 21.

c Gal. 3. 13.

noring a consequence that followed after his death. After he had humbled himselfe so low, he was most highly aduanced.

3. *Obiect.* Christ being man bound to the Law: and therefore for himselfe he ought to fulfill it.

Ans. If he had been meere man, that were true. But he uniting his humane nature vnto his diuine, and making of both one person, which person was God as well as man, he was bound to nothing further then it pleased him voluntarily to subiect himselfe vnto for our sakes.

2. If Christ were bound to the Law, of duty he must haue fulfilled it: and if of duty he was to fulfill it, how could he thereby merit so high degree of honour as he is aduanced vnto?

This conceit of Christs meriting for himselfe, doth much extenuate the glory of Christs grace and goodnesse in giuing himselfe.

§. 33. *Of the particular ends, why Christ gaue himselfe, and of the condition of the Church before Christ tooke her.*

EPHES. 5. 26.

That he might sanctifie it, and cleanse it with the washing of water by the word.

THe generall *End* of Christs giuing himselfe being before intimated in this phrase (*for vs*) is in this and the next verse particularly exemplified: and that in two branches.

One respecteth the estate of the Church in this world, *ver. 26.*

The other respecteth her estate in the world to come, *verse 27.*

The latter of these two is the most principall.

The former is subordinate to the latter, an end for the accomplishing of the other end; for the Church is here made pure, that hereafter it may be made glorious.

In laying downe the former hee noteth,

1. The *end* whereat Christ aimed.

2. The *meanes*, whereby he effected that which he aimed at.

That *end* is set forth in those words, *that he might sanctifie it;** having cleansed it: (thus may they word for word be translated) so as that which for order of words is in the later place, for order of matter is in the first place.

The word (*cleansing*) pointeth out our *Iustification*.

The word (*sanctifying*) expresseth our *sanctification*.

The meanes of effecting these, are two.

1. *Baptisme*, comprised vnder this phrase, *washing of water*.

2. The *word*.

The two branches of the former *end*, namely *Cleansing* and *Sanctifying*, doe in generall imply two things:

1. The *Condition* of the Church in it selfe.

2. The *Alteration* three of by Christ.

The *condition* is presupposed, which is, that she was impure, polluted, in the common estate of corrupt man. Things in themselves pure, are not cleansed, but things foule and impure: persons of themselves freed, & exempted from a common misery, need not anothers helpe to free & exempt them. Seeing then that the Church stood in need to be cleansed, and sanctified, surely

The Church in her selfe was *as the world* polluted. Very liuely is this set forth by the Prophet *Ezekiel* vnder the similitude of a wretched infant borne of a cursed parentage, whose name was not set, who was not washed, salted, nor swaddled; but cast out in the open field, polluted with blood. Of doth the Apostle, setting forth the wretched estate of the world, note of the true members of the Church, that *we our selues also were such*.

The Church consisteth of none other then of such as came out of *Adams* loines. Now as all the brood which cometh from vipers, adders, toads, spiders, and other like venomous dams, are infected with poison, so all the sonnes of *Adam* are pollu-

* *καθάρω*
Sec 5. 39.

Doctr.
The church
in her selfe
pollured.
Ezek. 16. 3. &c.

c Tit. 3. 3.
Eph. 2. 3.
1 Cor. 16.

Ioh. 3. 6.

Ioh. 3. 3, 5.

Our naturall
condition oft
to be thought
of.

e Psal. 8. 1, 4.

f Ioh. 14. 23.

h 1 Tim. 1.
13. &c.i 2 Sam. 7. 18.
&c.

1 Cor. 4. 7.

ted with sinne. *That which is borne of the flesh* (as is every mothers child, not the members of the Church excepted: for they haue fathers and mothers of their flesh) *is flesh*; that is, polluted and corrupt. Therefore when we are taken into the Church, wee are borne againe.

This our former estate by nature is oft and seriously to be thought of and that in respect of

Christ.
Our selues.
Others.

1. In regard of Christ, the more to magnifie his loue. Our former estate, before he cast the wings of his mercy vpon vs, sheweth our vnworthinesse, our vilenesse, and wretchednesse, and in that respect it openeth our heart & mouth to thinke and say, *O Lord our Lord, what is man that thou art mindfull of him, and the sonne of man that thou visitest him!* Lord how is it that thou wilt manifest thy selfe vnto vs, and not vnto the world! The right knowledge of our former estate, and a due consideration thereof, maketh vs ascribe all the glory of our present dignity, and happinesse, to Christ that altered our estate, as Saint Paul, *I thank Christ Iesus our Lord who hath enabled mee, who was before a blasphemer, &c.* yea it maketh vs the more to prize and esteeme the present estate, as *David did.*

2. In regard of our selues this is to be thought of, to humble vs, and to keepe vs from insolent boasting in those priuiledges whereof through Christ we are made partakers. To this purpose doth the Apostle thus presse this point, *Who maketh thee to differ from another? and what hast thou that thou diddest not receiue? Now if thou diddest receiue it, why dost thou glory as if thou hadst not receiued it?* When a man is exalted frō a meane, to a great place, & thereupon waxeth proud and insolent, we say, *he hath forgotten from whence he came.* So as remembrance of our former condition is a meane to preserue humility, and to suppress insolency.

3. In regard of others it is to bee thought of, to moue vs the more to

commiserate their wofull estate, who yet remaine as we once were; to conceiue hope that their estate may bee altered as wel as ours was; and to pray and vse what meanes wee can that it may be altered. To prouoke Christians to shew all meeknesse to them which were without, the Apostle renders this reason, *for we our selues also in times past were foolish, &c.* read how forcibly this is vrged, *Rom. 11. 18, 19. &c.*

§. 34. Of Christs prouenting Grace.

In setting downe the alteration of the forenamed condition, note

1. The manner of laying it forth.
2. The matter or substance thereof.

The manner is implied in this conjunction *T H A T* (*That hee might sanctifie it*) Christ loued the Church, and gaue himselfe for it, not because it was sanctified, but *that he might sanctifie it*: so as

The Grace which Christ sheweth to the Church, is a prouenting Grace. Sanctification is no cause, but an effect of Christs loue: and followeth in order after his loue. His loue arose only and wholly from himselfe: In the parties loued, there was nothing but matter of hatred before they were loued. Moses thus saith of the loue of God to Israel, *The Lord did not set his loue vpon you because ye were more in number, but because the Lord loued you.* This at first sight may seeme to be (as we say) *a womans reason*, that the Lord should set his loue on them because he loued them, but, it being duly obserued, we shal finde excellently set forth the ground of Gods loue to rest altogether in himselfe, and in his owne good pleasure. Yea this being noted as the end of Christs loue, *that he might sanctifie it*, it further sheweth that it was not any foresight of holinesse in the Church that moued him to loue it: first he loued it, and then sought how to make it amiable, and whorthy to be loued.

Herein differeth Christs loue from the

Tit. 3. 3, &c.

* In dyuini.

Doct.
Ipsa nos gratis
saluos fecit,
ipse nos non
cum querentes
quasiuit in-
uenit, &c. Aug.
in Psal. 78.
Non est memo-
rire Domini,
sed prouenire.
Etern. ferm. 78.
in Cant.
Dent. 7. 7, 8.

* Idem per
idem.

Difference
between
Christs loue
and mans.
Ep. 2. 12. &c.

the loue of all men towards their spouses: for they must see something in them, to moue them to loue. When *Abash-veresh* was to choose a wife, the maidens out of whom hee was to take one, were first purified, and then hee tooke her in whom hee most delighted. But Christ first loueth his spouse, and then sanctifieth it. Before he loued it, he saw nothing in it why hee should preferre it before the world.

Use.

Rom. 11. 36.

Seeing of him, and through him, and to him is all the beauty and dignity of the Church, the glory be to him for ever, Amen.

§. 35. Of Christs seeking to make his Church pure.

The Matter or substance of that subordinate end which Christ aimed at in giuing himselfe for the Church, is in these words (*that hee might sanctifie it having cleansed it*) which in generall shew that

Doctr.

b1 Job. 1. 7.

c Rom. 1. 4.

Christ seeketh the purity of his Church. For this end hath he shed his owne most pure and pretious blood (*for his blood cleanseth vs from all sinne*) and conveyed his holy Spirit into his body the Church, which is called the *Spirit of Sanctification*, because it reneweth and sanctifieth those in whom it is.

Reason

1. Use.

Exhortation

1 Job. 3. 3.

2. Use.

Triall

3. Use.

This Christ aimeth at, that hee might make his spouse like to himselfe, pure, as he is pure.

That end which Christ aimed at, we that professe our selues to bee of this Church, must endeauour after: for every man that hath this hope in him purgeth himselfe as he is pure. Let vs therefore vse all good meanes to cleanse our selues from all filthinesse of flesh, and spirit.

This being the end which Christ aimeth at for the good of his Church to cleanse it, they who finde themselves cleansed, have a good euidence that they are of this Church: they who are not cleansed, can haue no assurance thereof.

How vnworthy are they of this

benefit, that liue as the world, and like swine vpon euery occasion wallow in the mire, being drawne by euery temptation into sinne? Doe they not, as much as in them lieth, make the death of Christ to bee in vaine, and peruert that maine end, which Christ aimed at in giuing himselfe?

But what may be thought of such as *Ismael*-like, mocke and scoffe at those that labour to be cleansed?

§. 36. Of the Churches Iustification.

The two particular parts of the forenamed end, which are *Cleansing*, and *sanctifying*, doe more distinctly set forth the purity of the Church euen in this world. *Cleansing* hath relation to the blood of Christ, and so pointeth out our *Iustification*.

Sanctifying hath relation to the Spirit of Christ, which worketh our *Sanctification*.

From this cleansing of the Church here meant, I gather, that

No sinne lieth vpon the Church: for the blood of Christ purgeth from all sin. This is to be raken of the guilt of sin, which by Christs death is cleane taken away: so as that sinne which is in vs, is as not in vs, because it is not imputed vnto vs.

Behold here the blessed estate of the Church, for, *Blessed is hee whose transgression is forgiven, whose sinne is couered. Blessed is the man vnto whom the Lord imputeth not sinne.*

§. 37. Of the Churches Sanctification.

From the sanctifying of the Church here mentioned, I further gather, that

The Church is made holy and righteous. This is here meant of that inherent righteousness which the Spirit of Christ worketh in all the members of his body. In which respect they are called *Saints*: so as not only the guilt of sinne is taken away, but also the very body of sinne is so destroyed in them, as it can no more raigne in them, nor they obey it in the lusts there-

Reproofs.

Doctr.
1 Job. 1. 7.

Use.

Psal. 32. 1, 2.

Dwn.

1 Cor. 1. 2.

Rom. 6. 6.

thereof: but in stead of the dominion of sin, the spirit of Christ reigneth in them, and leadeth them vnto all righteousness.

Vse.

Rom. 6. 18, 11.

Behold here the free estate of the Church: whereas the world lieth vnder the slavery of sinne, and tyranny of Satan, the Church is made free from sinne, and a seruant of righteousness: dead to sinne, and aloue to God in Iesus Christ.

§. 38. Of the Churches purity. before God and Man.

From the Connexion of these two benefits of Christs death, Iustification and Sanctification together, we see that

The Church is both spotlesse before God and blamelesse before men.

The blood of Christ so cleanseth her as in Gods sight she hath no spot of sinne: and the spirit of Christ so sanctifieth her, as her righteousness shineth before men: for the Grace of God teacheth her to deny vngodlinesse, and worldly lusts, and to liue soberly, righteously, and godly in this present world. In this respect the Church is said to be all glorious within, and her clothing also to bee of wrought gold. And Zacharias and Elizabeth, members of this Church, are said to bee righteous before God, and blamelesse, namely before men. There is no such purity in any, as in the Church. For true and perfect beauty is onely in the body of Christ, which is the Church whereof it is said, *Thou art all faire, and there is no spot in thee. Cant. 4. 7.*

1. *Quest.* Is it possible that neither God nor man should espy any fault in those that are of the true Church, while here they liue in this world?

Ans. Seeing the flesh remaineth in the best while they remaine in the world, it is not possible but that both God and man must needs espy many blemishes in the best. *All things are naked and opened to the eyes of God: if therefore any remnant of fiene be in the Saints (as there are exceeding many in euery one; so as if we say that*

we haue no sinne, we deceiue our selues, and the truth is not in vs) it is without question manifest in his sight. Yea such is the imperfection and weakness of the best Saints, as the flesh continually lusting in them against the Spirit, oft times preuaileth, and so sheweth it selfe in some euill fruit or other, as the eye of man espieth it: instance the examples of the best that euer liued in any age.

2. *Quest.* How then are they spotlesse before God, and blamelesse before men?

Ans. 1. God so fully dischargeth and acquitteth the Church of all her finnes, as she is in his account as if she had no specke of sinne at all. David in this respect vseth the metaphor of couering sinne, and explaneth his meaning by these two phrases, *forgiuing, not imputing sinne.*

2. The course of a mans life, not this or that particular action, is it which maketh a man blame-worthy, or blamelesse: as the flocke of swallowes, and not one here, or another there, is it which sheweth the Spring. Now because the constant carriage of those who are of the Church is before men blamelesse, they may iustly be so accounted, notwithstanding some particular things blame-worthy doe sometimes passe from them.

Behold here how the true Saints may boldly lift vp their faces before God and man. The soundnesse of their faith causeth confidence before God. The testimony of their conscience causeth courage before men. Let all that desire this boldnes, ioyn a sound faith and a good conscience together, & labour for assurance both of their cleansing by the blood of Christ, and sanctifying by the Spirit of Christ.

§. 39. Of the order and dependance of iustification and sanctification one vpon another.

The order and manner of knitting these two benefits together is worthy to be noted.

The

1 Iohn 1. 8.

How the Saints are spotlesse before God.

Psal. 32. 1, 2.

How the Saints are blamelesse before men. *Vna birtudo non facit ver.*

Vse.

Tit. 2. 13.

Psal. 45. 17.

Luk. 1. 6.

Vera & perfecta pulchritudo in nullo hominum est nisi in corpore Christi, quod interpretatur Ecclesia. Hier. in Ezech. 27.

Sinne is in the best.

Heb. 4. 13.

The letter setteth sanctification in the first place: but the sense presupposeth iustification: for thus he saith,

that he might sanctifie it, having cleansed it. Because the cleansing here spoken of is an inward invisible worke, & the evidence thereof is sanctification, which is an outward and sensible worke, therefore this is first expressed, and then that inferred, as a matter necessarily to be presupposed.

Hence arise these Doctrines:

1. Doctr.

Iustificatio non accedit factoribus sed factoribus legis praecedit Aug. de Spir. & lit. cap. 26.

I. Iustification in order goeth before sanctification. I say in order, because at that very moment that Christ by his blood cleanseth his Church, hee beginneth to sanctifie her: but when he beginneth to sanctifie her, hee hath cleansed her, she is iustified.

The grace then of iustification is a most free grace: it is not wrought vpon any righteousness of ours: for it is before it.

2. Doctr.

2. Christ sanctifieth those whom he hath cleansed. This the Apostle copiously proueth in the sixth chapter to the Romans.

Let none therefore boast of their cleansing by Christs blood, till they finde themselves renewed and sanctified by the Spirit of Christ. For note the Apostles description of those who are iustified by Christ, which for more perspicuity may thus bee set downe by question and answer. To whom is there no condemnation? To them that are in Christ Iesus. Who are they? They who walke not after the flesh, but after the Spirit.

Rom. 8.1

3. Doctr.

3. Sanctification presupposeth iustification: they who are sanctified may rest vpon it, that they are cleansed and iustified.

For sanctification is a fruit of iustification, in which respect S. James saith,

that we are iustified by works, that is, declared so to be.

Admirable is the comfort which the Saints in this world reape hereby. For their sanctification being imperfect, and the flesh abiding in them, and lusting against the Spirit: yet sin being present with them when they would doe good, they are oft forced to complaine and cry, *O wretched men that we are: who shall deliuer vs from this body of death?* If they had no other ground to fasten the anchor of their hope vpon but their sanctification, it could not hold the fast enough against the tempests of Satans temptations: But in that their sanctification is a fruit and euidence of their iustification they take heart to themselves, and thanke God that with the minde they themselves serue the Law of God, though with the flesh the law of sin. And thus vpheld and comforted, they continue to strine against sinne, till it be cleane rooted out of them, as well as remitted.

§. 40. Of Sacramentall washing of water.

One of the meanes which Christ vseth for the cleansing and sanctifying of his Church, is expressed vnder this phrase, *with the washing of water.* Water is the outward element vsed in Baptisme: *Washing* is the principall Sacramental rite therein. Water setteth forth Christs blood: *Washing* noteth out the application & efficacie thereof, which is the purging & cleansing of our soules. As water without washing maketh nothing cleane: so the blood of Christ, without a right application thereof, cleanseth no mans soule.

This *Washing of water* here mentioned, being applied to an inward spirituall cleansing, what can it else set forth but the Sacrament of Baptisme, wherein both *water* and *washing* is vsed?

Object. There is but little washing vsed in the Sacrament of Baptisme

1am. 3. 24.

Ysa. 63. 1. H. at emulget. habundant.

Rom. 7. 14.

Of baptising infants. See Treat. 6. §. 17. 18. &c.

Why water in
baptisme is
but sprinkled.

tisme, nothing but sprinkling a little water on the face of the party that is baptized.

Ans. That sprinkling is sufficient to shew the use of water. The party to be baptized is not brought to the Font to haue his face, or any other part of his body made cleane, but to haue assurance of the inward cleansing of his soule. Now that our mindes may not too much dote on the outward thing done, but be wholly raised vp to the mystery, the outward element is no further vsed, then may serue to put vs in minde of the inward thing signified thereby: Answerably in the Lords Supper there is not so much bread and wine giuen and receiued, as would satisfie ones appetite, or slake his hunger and quench his thirst, but only a little bit of bread, and taste of wine, to declare the use of bread and wine, and so to draw the mindes of the Communicants to a consideration of their spirituall nourishment by the body and blood of Iesus Christ.

§. 41. *How Baptisme is a meanes of cleansing and sanctifying.*

The manner of inferring this Sacramentall washing vpon the sanctifying and cleansing of the Church thus, *with the washing of water*, sheweth, that

Baptisme is a meanes of sanctifying and cleansing the Church. All those places of Scripture that attribute ^a Regeneration, ^b Iustification, ^c Sanctification, or ^d Salvation thereunto, proue as much. But that the truth thereof may more fully and distinctly be conceiued, I will briefly shew,

1 In what respect Baptisme is a meanes of our sanctifying and cleansing.

2 What kinde of meanes it is.

3 How necessary it is.

In foure especiall respects it may be said to be a meanes as aforesaid.

1 In that it doth most liuely represent and set forth euen to the outward senses the inward cleansing of our

soules by the blood of Christ, and sanctifying of vs by the Spirit of Christ. Apply the use of water (by the washing wherefore soule things are made very cleane) to the vertue of Christs blood and efficacy of his Spirit, and the truth hereof will euidently appeare: For thy better helpe in this application, read Rom. 6.4. &c.

2 In that it doth truly propound and make tender, or offer of the grace of iustification and sanctification to the party baptized. In this respect it is thus described, *Baptisme of repentance for remission of Sinnes*: and St. Peter to like purpose saith, *Repent and be baptized every one of you for the remission of sinnes.*

3 In that it doth really exhibit and seale vp to the conscience of him that is baptized the forenamed graces, whereby he is assured that he is made partaker thereof. Thus *Abraham receiued the signe of circumcision as a seale of the righteousness of faith.* Hence is it that the Eunuch and others when they were baptized, went away reioicing.

4 In that it is a particular and peculiar pledge to the party baptized, that euen he himselfe is made partaker of the said graces. Therefore euery one in particular is baptized for himselfe: yea, though many bee at once brought to the Font, yet euery one by name is baptized. To this purpose saith the Apostle, *Whosoever are baptized into Christ, haue put on Christ; Whosoever, whether Peter, Iohn, Thomas, or any other particular person. Ananias said to Paul in the singular number, Be thou baptized, and wash away thy Sinnes.*

§. 42 *Objections against the efficacy of Baptisme answered.*

1 *Obiect.* Many that are baptized receiue no such grace at all, they are neither cleansed nor sanctified:

Ans. They are onely outwardly washed with water, they are not baptized with the Holy Ghost. The fault is not in that no grace accompanieth that

Luke 3.3.

Acts 2.38.

Rom. 4.11.
Acts 8.39.
E 16.34.

Gal. 3.27.

Acts 22.16.

Doctr.
a Iob. 3.5.
Tit. 3.5.
b Gal. 3.27.
c Rom. 6.3.
d 1 Pet. 3.21.

Rom. 3. 3.

that Sacrament, but in that they receive not, but reject the grace which appertaineth thereto. *What if some beleue not? shall their vnbeliefe make the faith of God without effect? God forbid.*

Rom. 4. 11.

2. *Obiect.* Many receive the forenamed graces before they are baptized, as *Abraham* before he was circumcized, and such as were baptized after they beleueed. How then is baptism a meanes thereof?

Ans. Their spirituall cleansing is more lively and fully manifested thereby, and they the more assured thereof.

3. *Obiect.* Many who long after their baptism, have liued like swine in sinne, and so have not been cleansed or sanctified, yet diuers yeers after have been effectually called: what meanes hath baptism beene hereof?

Ans. The vse and efficacy of baptism is not as the act thereof, transient, but permanent and perpetuall so long as the party baptized liueth. Whensoever a sinner vnfeignedly repenteth, and faithfully laeth hold on the promises of God, baptism which is the seale thereof is as powerfull and effectuell as it could haue been when it was first administred. For the efficacy of baptism consisteth in the free offer of grace. So long therefore as God continueth to offer grace, so long may a mans baptism be effectuell. On this ground wee are but once for all baptized: and as the *Prophets put the people in minde of their circumcision, so the Apostles of their baptism long after it was administred. Yea, they speake of it (though the act were long before past) as if it were in doing, in the time present, *Baptisme saueth.*

* 1st. 4. 4.

1 Pet. 3. 21.

§. 43. *What kinde of meanes of grace Baptisme is.*

II. Baptisme is no physicall or naturall meanes of working grace, as if the grace which is sealed vp thereby

were inherent in the water, or in the Ministers act of sprinkling it (as in medicines, salues, hearbs, meats, and the like; there is inherent that vertue which proceedeth from the vse of them: and being applied, they haue their operation, whether a man beleue it, or no) but it is only a voluntary instrument which Christ vseth, as it pleaseth him, to worke what grace, or measure of grace seemeth best to him: so as grace is only assistant to it, not included in it: yet in the right vse thereof, Christ by his Spirit worketh that grace which is received by it, in which respect the Minister is said to *baptize with water*, but Christ *with the Holy Ghost and with fire*, Matth. 3. 11.

§. 44. *Of the necessity of Baptisme.*

III: A meanes of working a thing may bee said to bee necessary two waies.

1 *Absolutely*, so as the thing cannot possibly be without it. Thus are the proper causes of a thing absolutely necessary, as in this case, Gods couenant, Christs blood, and the operation of the Spirit, are absolutely necessary for attaining any grace.

2 *By consequence*, so as according to that course and order which God hath set downe, things cannot be without them.

Baptisme is not absolutely necessary as a cause: for then should it be equall to Gods Couenant, Christs blood, and the worke of the Spirit. *Yea then should all that are baptized without any exception be cleansed.*

But it is *by consequence* necessary: and that in a double respect:

1 In regard of Gods ordinance.

2 In regard of our need thereof.

1 God hauing ordained this a Sacrament to be vsed, it is necessary it should be vsed, if for no other end, yet for manifestation of our obedience. He that carelessly neglecteth, or willfully contemneth any Sacrament which God shall enioyne him to vse, *his soule shall be cut off.*

2 Great

*Aqua exhibet
sacramentum
gratia, & Spi-
ritus operatur
intrinsicus be-
neficium gra-
tia. Aug. Epist.
23.
In Baptismo
principua pars
est Spiritus, per
quem & aqua
fit efficax.
Chrysostom Act.
Rom. 1.*

Things neces-
sary two
wayes.

Ex Hypothesi.

Ex hypothesi.

Gen. 17. 14:

2 Great is the need that wee haue thereof, in regard of our dullnesse in conceiuing things spirituall, and of our weaknesse in beleeuing things inuifible. Wee are carnall, and earthly, and by things sensible and earthly, do the better conceiue things spirituall and heauenly: therefore hath God ordained visible elements to be Sacraments of inuifible graces. Againe, we are slow to beleue such things as are promised in the word, therefore the more to helpe and strengthen our faith, God hath added to his couenant in the word his seale in and by the Sacrament: *that by two immutable things, (Gods couenant and Gods seale) in which it is impossible for God to lie, wee might haue strong consolation.* Besides, though in generall wee doe beleue the truth of Gods word, yet we are doubtfull to apply it to our selues: wherefore for better applying Gods couenant to our owne soule, God hath added his Sacrament to his word.

§. 45. *Of the Contrary extremes of Papists and Anabaptists about the necessity and efficacy of Baptisme.*

There are two extremes contrary to the forenamed points about baptisme.

One in the excesse, which is of Papists that attribute too much thereunto, and make it a plaine Idoll.

Another in the defect, of Anabaptists and Libertines, which derogate too much from it, and make it an idle ceremony.

In two things doe Papists exceed,
 1 In the necessity
 2 In the efficacy
 Of baptisme.

They make it so absolutely necessary, as if any die vn baptized, hee cannot be saued: which doome they passe against infants, though they bee de priued thereof without any fault of their owne, yea or of their parents, being still borne. A mercilesse sentence without any warrant of Gods

word: yea against his word: & against the order which he hath prescribed. He both established his couenant, and promised to be the God of the faithfull and of their seed: on which ground S. Peter saith, *The promise is vnto you and vnto your children:* and S. Paul saith, *your children are holy.* Shall all these priuiledges be made void by an ineuitable want of baptisme? If so, would God haue enioyned circumcision (which to the Iewes was as baptisme is to Christians) to be put off to the eighth day, before which day many infants died: or would Moses haue suffered it to be forborne all the time that the Israelites were in the wilderness? If it be said that baptisme is more necessary then circumcision, I answer, the Scripture layeth no more necessity vpon it. If it were so necessary as they make it, then the vertue of Christs death were lesse effectuell since hee was actually exhibited then before. For before it was effectuell for infants without a Sacrament, but belike not now. Had the ancient Churches conceiued so of the absolute necessity of baptisme, they would not haue had set times for the administering thereof, nor suffered it to bee put off so long as they did. * Some Churches appointed it to be administered onely at Easter. b Some at Easter and Whitsuntide. And though many who gaue euidence of their true faith died before they were baptized, yet c they did not thereupon iudge them to bee damned. This practise and iudgement of the ancients hath made d many Papists somewhat to mitigate that absolute necessity, and to say that, *In this case, God which hath not bound his grace in respect of his owne freedom to any Sacrament, may and doth accept them as baptized, which eyther are martyred before they could be baptized, or else depart this life with a vow and desire to haue that Sacrament, but by some remediless necessity could not obtaine it.* If remediless necessity can helpe the matter, what necessity so remediless, as for a childe to be still borne.

Againe

Gen. 17. 7.

Acts 2. 39.

1 Cor. 7. 14.

Gen. 17. 12.
Ios. 5. 5.

a In Thessalia mos fuit ut paschalis tantum diebus baptismus perageretur. Nicep. hist. lib. 12. cap. 34.

Socras. hist. lib. 5. cap. 22.

b Nequaquam Sacerdotes baptizant praterquam in Pascha & Pentecoste.

L. L. Pipin.

Carol. ad. Ec.

c Iustus quicumque mortis praeventus fuerit anima eius in refrigerio erit, dixit.

Ambr. Oras. de obit. Valent.

Qui diem obiit antequam baptizaretur,

d Abem. annot.

on Iob. 3. 5.

Papists attribute too much to Baptisme. Bellarm. de Bapt. lib. 1. cap. 4.

Ex opere operato, Rhen locuat.

Heb. 10. 4.

*1 Cor. 1. 21.
Rom. 1. 16.*

Anabaptists extenuate baptism too much.

** 5. 41.*

Ecce quia Christus sanctificat; ecce quia Christus ipse lavat: et aqua in verbo ubi Minister videt.

Againe, they adde such efficacy to baptism, as it giueth grace *of the worke it selfe*: wherein they equall it to to the very blood of Christ, and take away the peculiar worke of the Spirit, and the vse of faith, repentance, and such like graces. What can there be more in the water of baptism, then was in the blood of such beasts as were offered vp for sacrifices? But *it is not possible that the blood of Bulls and Goats should take away sinne*. They themselves attribute no such efficacy to the word preached, and yet they cannot shew where the holy Ghost hath giuen more vertue to baptism, then to the word. This text ioyneth them both together (*that hee might cleanse it with the washing of water through the word.*) What can be more said of a means then that which is said of the word? *It pleased God by preaching to saue them that beleue. The Gospell is the power of God to saluation, &c.*

On the other side, Anabaptists, and such like Libertines, too lightly esteeme this holy and necessary ordinance of God, in that they make it only a badge of our profession, a note of difference betwixt the true and false Church, a signe of mutuall fellowship, a bare signe of spirituall grace, a resemblance of mortification, regeneration, inscition into Christ, with the like, but no more. These indeed are some of the ends and vses of Baptisme; but in that they restrain all the efficacy thereof hereunto, they take away the greatest comfort and truest benefit which the Church reapeth thereby, as may be gathered out of the points noted before.

§. 46. *Of the inward washing by Baptisme.*

In that *with this washing of water*, Christ cleanseth his Church, I obserue that

Who soeuer are fully baptized, are cleansed from sinne.

First, that is, powerfully and effectually, as well inwardly by the Spirit,

as outwardly by the Minister.

Cleansed, both from the guilt of sin by Christs blood, and from the power of sinne by the worke of his Spirit.

To this purpose tend the many emphaticall phrases attributed by the Apostles to Baptisme, as that *we are baptized into Iesus Christ, baptized into his death, buried with him by baptism, that Baptisme doth saue vs*; that Baptisme is *the washing of regeneration*, with the like.

Vaine is the reioycing of many, who boast of their baptism, & thinke themselves by vertue thereof to bee as good Christians as the best, and yet liue and lie in their sinne, being more besmeered and defiled therewith then they were, when they were first born. *John* saith, *Christ baptiseth with the holy Ghost and with fire*: the *Apostle* saith, *Christ cleanseth with the washing of water*. If that fire of the holy Ghost burne not vp the drosse of sin in thee, and this water wash not away the filth of sinne, thou wert neuer fully baptized. It may be the hand of some Minister hath sprinkled a little water on thy face, but Christs blood hath not as yet been sprinkled on thy soule: all the benefit which thou receivest by thy baptism is, that another day thou shalt deerely answer for the abuse of so honourable an ordinance.

§. 47. *Of ioyning the word with Baptisme.*

The other meanes of sanctifying and cleansing the Church here expressed, is the *word*. This being applied vnto Baptisme, and ioyned with it, must needs bee meant of the promise of Grace sealed vp in Baptisme, which is Gods promise of iustifying vs freely and sanctifying vs effectually, plainly made knowne and truly beleued. This meanes being thus added to this Sacrament, we may well inferre that

It is necessary that the word and Baptisme goe together: that where this Sacrament is administred, the doctrine thereof be truly, plainly, intelligibly

D

taught

*ut corporali-
craservari ipse
tabulat. ipse
mundat. Aug.
contr. lit. Pet. 1.
1. 3. c. 49.*

*Rom. 6. 3. 4.
1 Pet. 3. 21.
Tit. 3. 5.*

V. 5.

Mat. 3. 11.

Do. 7.

taught, so as the nature, efficacy, end, and vse thereof may be made known; and the couenant of God sealed vp thereby, & beleueed. So saith Christ,

^a *Go teach all nations baptizing them.*

So did the ^b Baptist, and the ^c Apostles, they preached the Gospell to them in whom they baptized.

1 A Sacrament without the word is but an idle ceremony: no more then a scale without a couenant: for it is the word that maketh knowne the couenant of God.

2 It is the word which maketh the greatest difference betwixt the sacramentall washing of water, and ordinary common washing.

3 ^d By the word the ordinary creatures which we vse are sanctified, much more the holy ordinances of God, whereof Baptisme is one of the principall.

Quest. Is it not then lawfull to administer Baptisme without a Sermon?

Ans. Though it be a very commendable, and honourable manner of administering that Sacrament, then to administer it when the word is preached, yet I thinke not a Sermon at that time to bee so necessary, as it should be vnlawfull without one, to administer Baptisme. For the ioyning of the word and Sacrament here spoken of is, that they who are baptized, or who present children to be baptized, and answer for them, or are present at the administering of Baptisme, or liue in the places where it vseth to be administred, should be instructed in the Gospell, and taught the couenant which Baptisme scaleth vp. Besides, the liturgie and publike forme prescribed for the administering of Baptisme both in our Church and other reformed Churches, laieth down the nature, efficacy, end, vse, and other like points appertaining to that Sacrament, and plainly declareth the couenant of God sealed vp thereby: so as in our and other like Churches where such formes are prescribed to be alwaies vsed, the word is neuer separated from Baptisme, though at the

administring of Baptisme there be no Sermon.

The Church of Rome doth directly transgresse against the forenamed rule of ioyning the word and Baptisme together. For though they haue a publike forme prescribed, yet it being in an vnknowne tongue, not vnderstood of the people, nor expounded to them, it is all one as if there were no forme at all, no word at all: for that which is not vnderstood is all one as if it were not vttered.

How then may such English men or women as vnderstand not the french or dutch tongue be present as witnesses or other wise, at the Baptizing of children in the french or dutch tongue?

Much more hainous is their transgression who liue vnder the Gospell, where it is preached plainely to the vnderstanding and capacity of the meanest, and yet are carelesse in coming to it, or in attending vnto it, and so remaine as ignorant as if they liued in places where the word is not preached at all, or in an vnknown tongue. Such ignorant persons if they were not baptized, are not worthy while they remaine so ignorant to be baptized, nor yet to present their children to be baptized, or to be present at the baptisme of others. As Ministers that baptise ought to preach the word, so ought they who are baptized to be instructed in the word.

§. 48. *Of the Inference of Glorification upon Iustification and Sanctification.*

EPHES. 5. 27. *That he might present it to himselfe a glorious Church, &c.*

THE most principall end, in regard of the Churches good, which Christ aimed at when he gaue himselfe for her, is her glorious estate in heauen: this is the end of the forenamed end. For why did Christ giue himselfe for the Church? *That he might sanctifie it, hauing cleansed it: why*

^a Mat. 28. 19.
^b Luke. 3. 3.
^c Mat. 2. 38. &
8. 12. 37. & 10.
47. & 16. 15.
33.

Reasons.
Detrahe ver-
bum & quid
est aqua nisi
aqua: accedat
verbum ad
elementum &
fit sacramen-
tum, Aug. in
Iob. 15. trakt.
80.
d: Tim. 4. 5.

Papists ioyne
not the word
and scale.

1 Cor. 14. 9.
&c.

why did he cleanse, and sanctifie it: That he might present it to himselfe: a glorious Church. Hence note these three points.

1. Justification and sanctification must goe before glorification.

2. The end why the Saints are cleansed and sanctified in this world, is that they may be presented glorious to Christ in the world to come.

3. The onely meane to make vs glorious before Christ our spouse, is righteousness.

1. All those places of Scripture which set our righteousness in this world, before our glory in the world to come (as very many places doe) doe proue the first point, that Justification and Sanctification must goe before Glorification. Among other proofes note especially the order of the severall linkes of that golden chaine that reacheth from Gods eternall counsell before the world, vnto our everlasting glory after this world; Whom he did predestinate, them he also called; & whom he called, them he also iustified; and whom he iustified, them he also glorified.

Obiect. If eternall glory in heaven be meant by this word glorified, where then is sanctification?

Ansiv. This objection hath made many to expound that word of sanctification: but then it may be said, where is the last linke of that golden chaine, the highest step of that heavenly ladder, even glorification? Wherefore I take it to be the best and fullest interpretation, to comprise Sanctification vnder iustification, or vnder glorification. For sanctification is the beginning of glorification, & glorification is the consummation of sanctification. Thus is neither the one nor the other left out.

1. Heaven, the place of our glorification, is an holy City, whereinto no unclean thing shall enter.

2. In that place the Church is to be married vnto Christ, and to bee ever with him: she must therefore be pure as he is pure: for hee will not endure the society of a foule filthy spouse.

As we desire assurance of our glo-

rifcation in heaven, so let vs get and give evidence of our iustification and sanctification on earth. The evidence of our iustification is a sound and true faith. The evidence of our sanctification is a good and cleare conscience.

The forenamed proofes and reasons doe also confirme the second point, that The end why the Saints are cleansed and sanctified in this world is, that they may be presented glorious to Christ in the world to come.

It is therefore needfull and behouefull, not only in regard of Christs honour, but also of our owne glory and happinesse, that here while we liue on earth wee bee sanctified and cleansed. If Christ for our sakes had an eye at our future and euerlasting glory, and for that end prepared meane to bring vs thereunto, ought not we our selues much rather haue an eye thereat, and both auoid all things which may hinder it, and vse all means whereby we may be assured of it? Moses had respect vnto the recompence of the reward. Yea Christ for the ioy which was set before him endured the crosse, and despised the shame.

3 That Righteousnesse is the onely meane to make vs glorious before Christ our spouse, is euident by this, that Christ gaue himselfe to worke and effect this meane for this end. Christ himselfe by his death, hath consecrated this, and no other meane. If there be any other meane then that which Christ by offering vp himselfe hath procured, what need Christ to haue been offered vp? To shew that this is the meane to make the Church glorious before Christ, the holy Ghost resembleth the righteousness of the Saints to fine linnen, cleane, and white, wherewith the wife of the Lambe is made ready against the day of marriage.

Christ himselfe loveth righteousness and hateth wickednesse: they therefore, and none but they that are araid with righteousness, are glorious in his eyes.

This I haue the rather noted against the conceit of our aduersaries,

D 2 who

Vse.

VVe are here cleansed that we might bee hereafter glorified.

Ex eo quod hic accipit Ecclesia ad illam gloriam qua hic non est. perfectionemque perducitur. Aug. Rom. 8. 1. 4. 7.

Hab. 11. 36. 6. 12. 2.

Righteousnesse the onely meane to make vs glorious.

Rom. 19. 7. 8.

Reason. Psal. 41. 7.

Vse.

Tit. 2. 12, 13. 2 Tim. 4. 7, 8. Men must be iustified and sanctified before they can be glorified.

Rom. 8. 30.

Sanctificatio est gloria inchoata: glorificatio erit sanctificatio consummata. PAXENA.

Reasons. Rom. 11. 10, 27.

1 Ioh. 3. 2, 3.

Papists place
the glory of
the Church
in outward
pompe.

who place all the glory of the Church in outward pompe. Wherefore their Pope whom they make head of the Church, and after a peculiar manner the spouse of Christ, must have his triple crowne, his scarlet robes, his throne aduanced aboue kings: Men must be his horses to beare him: and Kings and Nobles must be his men to wait on him. Their Priests also must be araid with glorious copes of the best wrought gold. Their temples must be decked with curious, carued, gilded images. Their hoast carried about in manner of a triumph. Their people all besprinkled with water. Their superstitious houses must be the fairest buildings in a kingdom, and haue the greatest reuenues of a kingdom belonging to them. In these and such like externall braueries the glory of their church consisteth.

Is this glory fit for Christs spouse: belike then Christ hath carnall eyes and eares: and is delighted with those things wherewith the world is delighted. The wiser among the heathen did scoffe at such base conceits which their people had of their gods. Shall Christians thinke more basely of Christ, then the heathen of their gods? Too much doe most people doat on outward wordly glory: euen so much as they neglect true righteousness.

For our parts, as wee desire to appeare before Christ so as hee may thinke vs glorious, let vs be araid with righteousness and holinesse, without which no man shall see the Lord, Heb. 12. 14.

§. 49. Of the fruition of Christs presence in heauen.

EPHES. 5. 27. *That he might present it to himselfe a glorious Church, not hauing spot or wrinkle, or any such thing but that it should be holy, and without blemish.*

HAuing noted the inference of this verse vpon the former: I will now handle it distinctly by it selfe. In it is contained a description

of the glorious estate of the Church in heauen. Of that estate must this description be here meant; for on earth it is not simply without spot or wrinkle: though it be prepared so to bee.

This estate is } 1. Generally propounded.
} 2. Particularly exemplified.

In the general position is } 1. Her condition (shee
} is presented to Christ.)
noted, } 2. Her quality (glorious.)

The particular exemplification thereof is

1. Priuative, by removing all deformity: noted in two words, } Spot.
} Wrinkle.

2. Positiue, by adorning her with beauty: noted also in two words, } Holy,
} Blamelesse.

The word (*present*) is taken from the custome of solemnizing a marriage: first the spouse was wooed, and then set before her husband that hee might take her to wife, to bee with him. Thus *Eue* was presented by God to *Adam* that he might take her for his wife: and *Esther* among other virgins was presented to *Ahasuerus*. This sheweth that

The Church in heauen shall enjoy the presence of Christ: ^a Christ himselfe saith expressly to his disciples, *I goe to prepare a place for you, that where I am, there ye may be also.* On this ground did the Apostle desire to depart, namely ^e to be with Christ, and ^f to bee present with the Lord.

In heauen is the marriage betwixt Christ and the Church solemnized, which here on earth hath been in preparing. God the Father hath giuen his ^g sonne vnto the Church, and the ^h Church vnto his sonne: yea ⁱ Christ himselfe hath purchased the Church vnto himselfe by his blood, and ^k promised marriage vnto her; and the more to assure the Church, of his loue, he hath ^l bestowed many gifts vpon her: he hath further sent ^m his Ministers in his name to ⁿ wooe and beseech the Church to giue her consent

Vbiunque commemorant ecclesiam: non habentem maculam aut rugam, non sic accipiendum, quasi iam sit, sed quae preparatur ut sit, quando apparebit gloriosa. Aug. Retract. l. 2. c. 18.

Figur.

b Gen. 2. 23.

c Est. 2. 13.

Doct.
d Job. 14. 23.

e Phil. 1. 23.
f 2 Cor. 5. 8.

Reason.

g Job. 3. 16.

h 1 Cor. 12. 13.

i Eph. 5. 25.

k Or. 2. 29, 30

l Eph. 4. 8.
m Paraphrasi.

m Job. 3. 29.
n 2 Cor. 5. 20.

Diogenes Laertius
Olympio an-
reum a micu-
lum de raxit,
lancum substi-
tuens, non sine
dilecto iane
viz ad vitam
qua anni tem-
peratam esse
apium.

vse.

02 Cor. 11. 2.

P Eph. 5. 24.

Vse.

Incourage-
ment against
death.Totum tibi
sit Deus: quia
horum quæ di-
ligis, totum tibi
est: Ang. in Job.
3 tract. 13.
Rev. 21. 22, 23.
Job. 17. 20, 21.

1 King 10. 8.

Exo. 33. 23.
1 Cor. 13. 12.

1 Job. 3. 2.

Doctr.
vnde cor.

consent, and to^o prepare her as a pure virgin for himselfe: Hereupon the Church hath giuen her consent, for^p as a spouse she is subiect vnto Christ as vnto an head. These things being so, how can it be thought that Christ will forsake her, and not receiue her to be with him for euer?

Can the thought of death bee terrible to such as know and beleue the truth hereof? Will not rather the consideration thereof make them with the Apostle to *sigh, and desire to depart*, that they may be with the Lord? The highest degree of the Churches happinesse consisteth in this fruition of the presence of her spouse: for so he becommeth all in all vnto her: not by meanes, as in this world, but immediately by himselfe: so as there shall need no Minister, no Sacrament, no ordinance to set forth Christ vnto vs: no Gouvernour in family, Church, or common-wealth, to represent his person, or to keepe vs in subiection: no light to direct vs, no food to sustaine vs; we shall be so assisted with Christ as we shall need nothing. If those seruants were happy that stood continually before *Salomon*, what are they that alwaies stand not as seruants, but as a wife in his presence that is infinitely greater then *Salomon*? If it were a great grace and fauour, that *Moses* saw the back-parts of God, what a grace & fauour is it, to behold Christ face to face? For *when hee doth appeare, we shall see him as he is*. Though now we be absent from the Lord, yet let vs vphold our selues with the expectation and assurance of this, that we shall be presented before Christ.

§. 30. Of the Glory of the Church in heauen.

The quality of the Church in heauen is as excellent as may be, and therefore here said to be *glorious*: all beauty, all comeliness, all grace, whatsoever may make the Church amiable, louely, or any way to be desired, or admired, is comprised vnder this word *glorious*. In this respect the Saints are

said to *shine* and that as *precious stones*, yea as the *firmament*, as the *starres*, and as the *sunne*: and to bee *like Christ* himselfe: and to *appeare with him in glory*.

This glory of the Saints extendeth both to soule and body, and whole person.

In regard of their soules they shall bee all *glorious within*: for they are *Spirits of iust men, made perfect*: perfect knowledge, wisdom, and all maner of purity shall be in them.

In regard of their bodies, they shall be *fashioned like to Christs glorious body*: and that in corruption, immortality, beauty, brightness, grace, fauour, agility, strength, and the like. It is therefore truly said, that the Church in the end of the world expecteth that which is before demonstrated in Christs body.

In regard of their person, as a wife is aduanced to the honour and dignity of her husband, so shall they to the honour & dignity of Christ, so far as they are capable of it: for they shall be next vnto Christ, yea *one* with him, and so *about* the most glorious Angels.

Much more might be spoken of the glory of the Church: but neuer can enough be spoken thereof, no not by the tongue of men or Angels: for *eye hath not seene, nor eare heard, neither haue entered into the heart of man the things which God hath prepared for them which loue him*: When *Paul* was rapt vp into the third heauen, and saw but a glimpse of this glory, *he heard unspeakable words, which are not possible for man to utter*. Wherefore^a when he speaketh of it, hee useth such a transcendent kinde of phrase, as cannot in any tongue be fully expressed: wee thus as well as we can by one degree of comparison vpon another translate it, *a farre more exceeding* and eternall weight of glory.

Is not this sufficient to vphold vs against all the reproach and disgrace which the world layeth vpon vs, because we are of the Church of Christ? The world hath^r of old counted her to whom Christ saith, *Hephzibah*,
D 2 (that

b Rom. 21. 11.
c Dan. 12. 3.
d Mat. 13. 43.
e 1 Job. 3. 2.
f Col. 3. 4.g Psal. 45. 13.
h Heb. 12. 23.
i 1 Cor. 13. 12.k Phil. 3. 21.
Ecclesia in fine
seculi expectat
quod in Christi
corpore prae-
monstratum
est, &c. Aug.
Epist. 119.l Luke 12. 30.
m Job. 17. 21.
n Heb. 1. 14.

o 1 Cor. 13. 9.

p 2 Cor. 12. 4.
ἀρρητά ῥήματα
ἃ οὐκ ἐστιν
ἐν ῥήματι λα-
λῆσαι
q 2 Cor. 4. 17.r Mat. 23. 34.
Nisi misissetis
Nisi.
Vse.

r 1/2. 6. 4.

1 COR. 4. 13.
ὡς δούλος
ματα τοῦ υἱοῦ
μου. ἢ δούλος
οὐκ ἔστιν.

1 John 3. 3.

(that is, *my delight in her*) and *Beulah* (that is, *married*) forsaken and desolate, yea^a *as the filth of the world, and the off-scouring of all things*. Among Hea-then, none so vildly esteemed of as Christians; and amongst Papists, none so as Protestants; and amongst carnall Gospellers, none so as they who indeuour^a to *purifie themselves as Christ is pure*, and to auoid the common sins of the world. When for Christs sake we are basely accounted of, let vs thinke of this.

§. 51. *Of the Churches freedome from all deformity in heauen.*

EPH. 5. 27—*Not hauing spot or wrinkle, or any such thing.*

The first point noted by the Apostle in his exemplification of the fore-named glory, is a remouing of all deformity. The word translated *spot*, is taken for a staine on a garment, and a foule specke on a mans face, or other part of the body: or a scarte, or other blemish in his flesh by a fore, wound, blow, or the like. The other word (*wrinkle*) is taken for a *creast* in the face through old age, for it signifie th a *gathering together of the skin by old age*: by it is meant any manner of breaking (as we speake) by age, sicknesse, trouble, paine, or the like. Because there may be also deformities other wayes, the Apostle addeth this clause (*or any such thing.*) These things applied to the Church, shew that

No manner of deformity shall cleaue to the Church in heauen. There shall be in her no staine or contagion of sin receiued from others, no scarre of any euill humour arising from it selfe, no wrinkle, no defect of spirituall moisture, no signe of the old man, nor any thing that may any way make it seem deformed, or vncomely in the sight of Christ. Not only great, hainous, capitall sins, (which are as botches and boiles, and as open, wide sores, gashes & wounds) but all spots & specks, all wrinkles and defects, all manner of blemishes whatsoeuer within, or with-

out, shall be cleane taken away. Sinne shall not only be subdued in vs, but vtterly rooted out of vs: no relique, no signe thereof shall be left remaining. In this respect it is said, that *God shall wipe away all teares*, that is, shall take away al matter of mourning, sorrow, & griefe. Now there is nothing that ministreth matter of more sorrow to the Saints then sin. That remnant of sin which was in the Apostle, euen after his regeneration, made him thus cry out, *O wretched man that I am!*

Though this bee but a priuatiue good, yet it addeth much to the heauenly happinesse of the Saints. If it were possible that we should enioy the rest and glory prepared for the Saints in heauen, and withall there should remaine on vs the spots and wrinkles of sinne, these spots and wrinkles would be as the hand-writing which appeared to *Belshazzar* in the midst of his iollity: they would be as gall mixed with wine: they would turne all our ioy in heauinesse, and take away the sweet rellish of all our happinesse. The consideration therefore of this priuatiue benefit cannot but breed in the hearts of all such as are members of this Church a longing desire after this perfect purging of them from all deformity.

§. 52. *Of the perfect purity of the Church in heauen.*

EPH. 5. 27. —*But that it should be holy and without blemish.*

The last branch whereby the celestiall glory of the Church is set forth, is the perfect purity thereof: the aduersatiue particle (*BUT*) sheweth that the holinesse here spoken of is no imperfect holines, such as the sanctification of the Saints is in this word, but an absolute perfect holinesse in all the parts and degrees thereof: such as is without *spot* or *wrinkle*: without relique, or signe of sin: and therefore by way of explanation is added, *without blemish*, or *blamelesse*: such as man, Angell, nor God himselfe can finde fault

Rev. 7. 17.
& 21. 4.

Rom. 7. 24.

Dem. 5. 5.

* *μυδ*

* *ἀμωμῶς.*
Ad om. moribus
non obnoxius.
Omnis repre-
hensione maior.

b Heb. 9. 14.
1 Pet. 1. 19.

fault withall. ^b This attribute is oft applied to the person and blood of Iesus Christ, and therefore it must needs set forth perfect purity. Whence wee may obserue that

The Sanctification of the Saints shall be perfect in heauen. They shall not only be iustified by hauing their sinnes couered to them, nor only haue their sanctification truly begun in them, but also in euery part, point, and degree thereof absolutely perfected: in which respect they are said to bee *iust men made perfect*. Adam in his innocency was not more pure then the Saints shall be in heauen: yea they shall far surpasse Adam as in the the measure, so in the stability and perpetuity thereof.

Heb. 12. 23.

vse.

In our endeouour after holinesse let vs haue an eye to this perfection: and not faint, if we attain not to that measure which we desire. Perfection is reserued for the world to come. Yet know wee, that the more holy and blamelesse we are, the neerer we come to that heavenly estate: the more spots and blemishes of sinne we haue, the more vnlike we are vnto it, and the lesse hope we haue of enioying that heavenly happinesse.

Generall vses
of the glorious
estate of
the Church in
heauen.

All the forenamed seuerall points of the glorious estate of the Church in heauen should rauish our spirits, and euen breake our hearts with an holy admiration of Christs goodnes, and fill our mouthes with praises for the same, and make vs sigh, and long after the same, and with all good conscience and diligence vse all the meanes we can to attaine thereunto. No labour will be lost herein. Surely, this is either not knowne, or not beleued, or not remembred, or not duly and seriously considered by such as make light account thereof: Let that which hath been but briefly touched be further meditated vpon, and let vs pray that *the eyes of our vnderstanding may be enlightened, that we may know what is the riches of the glorious inheritance of the Saints*. Were it not for this hope, the Saints were of all the most miserable; whereas now they are the most happy.

Ephes. 1. 18.

1 Cor. 15. 19.

§. 53. *Of the application of the things which Christ hath done for the Church, vnto husbands.*

EPHES. 5. 28.

So ought men to loue their wiues, &c.

THE first clause of this verse serueth both for an application of the former argument, and also for a transition to another argument.

The particle of relation (So) sheweth that that which hath before been deliuered of Christs loue to his Church, ought to be referred and applied to husbands. For as Christ loued his Church, *So* ought husbands to loue their wiues.

Quest. Why are these transcendent euidences of Christs surpassing loue to his Church set before husbands? can any such things bee expected from husbands to their wiues?

Ans. No, * not for measure, but for likenesse. For in this large declaration of Christs loue, there are two generall points to be noted.

* See §. 37.

1. That the Church in her selfe was no way worthy of loue.

2 That Christ so carried himselfe towards her, that he made her worthy of much loue.

This ought to be the minde of husbands to their wiues.

1 Though they bee no way worthy of loue, yet they must loue them.

2 They must endeouour with all the wit and wisdom they haue, to make them worthy of loue. I say *endeouour*, because it is not simply in the husbands power to doe the deed. Yet his faithfull endeouour shall on his part be accepted for the deed.

Of these points I shall hereafter more fully speake:

§. 54. *Of the application of the loue which a man beareth to himself, vnto an husband.*

EPHES. 5. 28. *So ought men to loue their wiues as their owne bodies.*

THE forenamed particle (So) hath also relation to another patterne, namelv,

namely, of a mans selfe to his body : and so it is a transicion from one argument to another.

There is some more Emphasis here vsed in setting down an husbands duty, then was before, vers. 25 :

There it was laid downe by way of exhortation, *Husbands loue your wiues.*

Here it is laid downe with a straiter charge : *Husbands ought to loue their wiues.* So as this duty is not a matter arbitrary, left to the husbands will do it, or to leaue it vndone : there is a necessity laid vpon him : he must loue his wife. Woe therefore vnto him if he doe it not.

In setting downe this argument taken from a mans selfe, the Apostle resembleth a mans wife vnto his *body* : wherein he hath relation to vers. 23. where he said, *the husband is the head of the wife.* Whereby he sheweth, that as an husbands place is a motiue to his wife, for her to perform her duty : so to himselfe, for him to performe his duty.

He is her head, therefore must shee be subiect to him.

She is his body, therefore hee must loue her.

This example of a mans selfe is both a *reason*, the more to moue husbands to loue their wiues, and also a *rule* to teach them how to loue them.

The *reason* is implied vnder that neere vnion that is betwixt a man and his wife : she is as neere to him as his owne body : therefore shee ought to be as deare to him. The body neuer dissenteth from it selfe, nor the soule against it selfe. So neither should man and wife.

The *rule* is noted vnder the manner of mans louing his owne body : as intirely as he loueth his body, so intirely he ought to loue his wife.

Of the manner of a mans louing himselfe, see Treat. 4. §. 74. 76.

The more to enforce his comparison, The Apostle addeth, *Hee that loueth his wife, loueth himselfe.*

By this clause two things are implied.

1. That a wife is not only as a mans body, namely, his outward flesh, but as his person, his body and soule. She is as *his body*, because she was taken out of his body : and because she is set vnder him, as his body vnder his head. She is as *himselfe*, by reason of the bond of marriage, which maketh *one of two*. In which respect a wife is commonly called a mans *second selfe*.

2. That an husband in louing his wife loueth himselfe : so as the benefit of louing his wife will redound to himselfe, as well as to his wife.

§. 55. Of the amplification of a mans loue of himselfe.

EPHES. 5. 29. *For no man euer yet hated his owne flesh : but nourisheth and cherisheth it, euen as the Lord the Church.*

THE former patterne of a mans selfe is here further amplified. For first the Apostle proueth, that a man loueth himselfe : and then he sheweth how he loueth himselfe.

Two arguments are vsed to proue the point.

One is taken from the contrary : *No man euer yet hated his owne flesh. Therefore he loueth it.*

The other is taken from the effects of loue : *To nourish and cherish ones flesh is a fruit of loue : But euery man nourisheth & cherisheth his flesh. Therefore he loueth it.*

This latter argument sheweth the manner of a mans louing himselfe : and therein a mans loue of himselfe is a rule to teach him how to loue his wife.

This indefinite particle (*no man*) is to be restrained to such as haue the vnderstanding and affection of a man in them : as if he had said, *no man in his right wits*, for furious, franticke, mad, desperate persons will cut their armes, legs, and other parts, mangle their flesh, hang, drowne, smother, choake, and stab themselves. Euen so they are as men out of their wits, who hate, or any way hurt their wiues :

vea,

See Treat. 4. §. 74. 76. Why the patterne of a mans selfe is added to the patterne of Christ.

Sicut corpus nunquam a se dissidet, nec anima aduersus seipsam, ita virum & mulierem non conuenit dissidere. Chrys. in Gen. hom. 45.

Ephes. 5. 28.

Gen. 2. 23.

Matth. 19. 5, 6.

Quia se dili-
gat, & prodisse
sibi velit, duos-
tare dementis
est. Aug. de doll.
Christ. lib. 1.
cap. 5.

Quia se dili-
gat, & prodisse
sibi velit, duos-
tare dementis
est. Aug. de doll.
Christ. lib. 1.
cap. 5.

1 Tim. 6. 8.

yea, it is the part of a mad man to
doubt of loving, and doing good to
himselfe.

These two words (to nourish and
cherish) comprize vnder theiua care-
full providing of all things needfull
for a mans body.

To nourish, is properly to feed.

To cherish, is to keepe warme.

The former is done by food: the
latter by appurzell. Vnder food and
appurzell the Apostle comprizeth all
things needfull for this life, where he
saith, *Having food and raiment, let us
therewith be content.*

This applied to an husband, shew-
eth that he ought to have a prouident
care for the good of his wife in all
things needfull for her.

That he may yet further presse this
point, he returneth againe to the ex-
ample of Christ (*even as the Lord the
Church.*) The Apostle thought that this
naile of love had need be fast bearen
into the heads and hearts of husbands;
and therefore addeth blow to blow
to knocke it vp deepe, euen to the
head. Before hee confirmed Christs
example with the example of our
selues: here he confirmeth the exam-
ple of our selues with the example of
Christ againe. This hee doth for two
especiall reasons.

1 The more forcibly to vrge the
point: for two examples adde weight
one to another: especially this latter
which is so farre more excellent as
we heard out of *ver. 25, 26, 27.*

2 To giue husbands a better dire-
ction for their prouidence towards
their wiues, whom they must nourish
and cherish, not onely as their bodies,
but as Christ nourisheth and cheri-
sheth his Church, not only with things
temporall, but also with things spiri-
tuall and eternall.

§. 56. Of mans naturall affection to
himselfe.

EPHES. 5. 28, 29. *So ought men to
love their wiues as their owne bodies:
be that loneth his wife loneth him-
selfe.*

For no man ever yet hated his own flesh:
but nourisheth, and cherisheth it, *even
as the Lord the Church.*

Having briefly shewed the gene-
rall scope of the 28 and 29 ver-
ses, I will proceed to a more distinct
handling of them.

They set forth *The naturall affecti-
on of man to himselfe.*

Two points are here to be noted.

1 The generall proposition, *that a
man is well affected to himselfe.*

2 The particular amplification and
manifestation of that affection.

This is manifested two waies.

1 Negatiuely, *no man hateth his
owne flesh.*

2 Affirmatiuely, *1 Nourisheth
and that in two
branches*

Both these are iustified by the like
affection of Christ to the Church
which is his body (*Euen as the Lord
the Church.*)

In that the apostle propoundeth the
naturall affection of a mans selfe to
his body as a motiue and patterne to
Christians, to loue their wiues, and al-
so iustificth the same by a like affec-
tion of Christ to his Church, I observe
that

*Naturall affection is a thing law-
full and commendable: it is an affec-
tion which may stand with a good
conscience: which Gods word is so
farre from taking away, as it doth e-
stablish it. For such as are
naturall affection, are directly condem-
ned: and we are commanded to be
so kindly affectioned one to another
as we are to our selues. Yea the law in
the strict rigour thet of laith downe
that naturall affection which is in a
man to himselfe, as a rule for the loue
of his neighbour (*thou shalt loue thy
neighbour as thy selfe.*) Hence is it that
the Prophets, Apostles, and Christ
himselfe do oft call vpon vs to haue
an eye to that affection which wee
beare to our selues. Of this patterne
Christ saith *This is the Law, and the
Prophets,* this is the brieft summe of
them; this is it which they doe
much*

Summe of
28. & 29. vers.

Interpretation
of the
word
naturall

Doctr.

* *γεννη.*
Rom. 1. 30.
2 Tim 3. 3.
b Rom. 12. 10.

* *φιλοστυχη.*

c Mat. 22. 39.
d Lev. 19. 18.
Isa. 58. 7.
e 1 Cor. 12. 26.
Iam. 2. 8.

f Mat 7. 12.

Reasons.

much vrgē and presse.

1. Naturall affection was at first created of God, by him planted in man, so that as soule, body, the powers and parts of them, are in their substance good things, this affection also in it selfe is good.

2. There are the same reasons to loue our selues, as our brethren. For we our selues are made after Gods image, redeemed by Christs blood, members of the same mysticall body, keepers of our selues, to giue an account of the good or hurt we doe to our selues, with the like. In the Law, vnder this word *neighbour*, our selues are comprised: and euery commandement of the second table is to bee applied to our selues.

§. 27. Of naturall selfe-loue.

Obiect. Louers of themselves are condemned in Gods word, as 2 Tim. 3. 2. Phil. 2. 21. 1 Cor. 10. 24. Rom. 13. 1.

Ans. There is a double louing of a mans selfe.

One good and commendable:

The other euill, and damnable.

Good and commendable louing of a mans selfe is

1. Naturall.

2. Spirituall.

That which is naturall, is in all by the very instinct of nature: and it was at first created, and still is by Gods prouidence preserved in our nature, and that for the preservation of nature. Were there not such a naturall loue of himselfe in euery one, man would bee as carelesse of himselfe, as of others, and as loth to take paines for himselfe, as for others. Wherefore that euery one might haue care at least of one, euen of himselfe, and so the world bee better preserved, God hath reserved in man this naturall affection, notwithstanding his corruption by sinne. Yea further, because euery one is not able to looke to himselfe, at least when he is young, sicke, old, or any other way impotent, God by his wise prouidence hath extended this naturall

affection towards others also as they are neereley linked vnto vs by the bonds of nature. The next to a mans selfe are (by blood and bond of nature) children. Admirably much is that which parents doe for their children, which they would neuer doe, if there were not a naturall affection in them to their children. From children againe this affection ariseth towards their parents, that when parents grow old, impotent, or any way vnable to helpe themselves, they might haue succour from their children. And because parents and children are not alwaies together, or not able to helpe one another, or vnnaturall, God hath yet further extended this naturall affection to brethren, cousins, and other kindred. And for a further extent thereof hath instituted marriage betwixt such as are not of the same blood, and by vertue of that bond raised a naturall affection, not only in husband and wife one to another, but also in all the alliance that is made thereby. Moreover this affection is wrought in neighbours, friends, fellowes, and others by like bonds knit together, that the bow of Gods prouidence might haue many strings, and if one breake, another might hold. In all these kinds, the neerer a man commeth to himselfe, the more doth this affection shew it selfe, according to the prouerbe, *Neere is my coat, but neerer is my skin.* God hauing wrought this naturall affection in the seuerall kindes thereof, and there being good ends and vses thereof, it is not to be condemned.

§. 58. Of spirituall selfe-loue.

Spirituall selfe-loue is that which is supernaturally wrought in man by Gods Spirit: whereby he is both enlightened to discern what is most excellent and best for him, and also moued to choose the same: so as this serueth to rectifie the former. Hence it commeth to passe that their chiefest care is for their soules, and for the eternall

The seuerall
kindes of
selfe-loue.

f 1. Cor. 9. 27.
g 2. Cor. 11. 27
h Heb. 11. 36
37.

Non propterea
quisquam di-
cendus est non
diligere salu-
tem, atque in-
columitatem
corporis sui,
quia amplius
aliquid diligit:
nam auarus
est. Aug. de
doct. Chr. lib. 1.
cap. 25.
Ille se satis dili-
git qui sedulo
git ut summo
et vero per-
fruat bono:
Aug. de mor.
eccles. 1. 1. c. 26.

eternall saluation thereof: for the
furthering whereof they can be con-
tent as need requireth, to^f beat down
their body, to^g deny them sometimes
their ordinary refreshing by food, rest
and other like meanes, yea & to^h suf-
fer them to be imprisoned, racked,
and otherwaies tortured, and life it
selfe to be taken from them. This men
doe, and suffer, not for want of natu-
rall affection, but by reason of spiritu-
all affection, which perswades them
that it is good for them it should bee
so. A man is not therefore to bee said
not to loue the health and safety of
his body, because hee loueth some-
thing more. For aⁱ couetous man
though he loue his money, yet hee
can bee content to part with it for
bread to nourish his body: so a spi-
rituall man, though he loue his life,
yet he can be content to lose it for
his soules saluation. For hee loueth
himselfe sufficiently, who doth his
best to enioy the chiefest and truest
good. This spirituall affection exten-
deth it selfe as farre as naturall affec-
tion, namely to wiues, husbands, chil-
dren, parents, brethren, cosins, friends
&c. Much is this vrged and pressed in
the Scriptures, as *Isa. 55. 1, 2, 3* *Mat. 6.*
19, 20, 33. *Ioh. 6. 27.* *1 Tim. 6. 11, 19.*

§. 59. Of euill selfe-loue.

The selfe-loue which is *Obiect.*
euill, swerueth in the *Measure.*

1. In the *Obiect*, when it is cast vpon
our corruptions, our lusts, our euil hu-
mors: when wee affect and loue
them, and for them pursue whatsoe-
uer may satisfie them: as the am-
bitious, lustfull, riotous, glutton-
ous, and other like persons. This is
expresly forbidden, *Make not promissi-*
on for the flesh to fulfill the lusts thereof.

2. In the *Measure*, when our loue
is wholly and onely cast vpon our
selues, so seeking our own good, as we
regard no mans good but our owne:
nor care what damage another re-
ceiue, so wee may get aduantage
thereby. This is also^k condemned:
for it is contrary to the property of

true loue, ¹ which seeketh not her owne,
namely to the preiudice of another.
This hath the title of *Selfe-loue* ap-
propriated to it. It sprang from the
corruption of nature, and is daily in-
creased by the instigation of Satan
for the destruction of mankind. It
manifesteth it selfe by the many tricks
of deceit which most men vse in their
dealings with others: by making ad-
uantage of others necessities, as in the
case of vsury, of raising corne, and o-
ther commodities in time of scarcity,
with the like: by mens backward-
nesse to helpe such as stand in need of
their succour: by want of compassion
in other mens miseries: and by ma-
ny other like vkindnesses: all which
verifie the prouerbe, *Every man for*
himselfe.

But by distinguishing the forena-
med points, we may see that notwith-
standing *euill selfe-loue* be a most de-
testable vice, yet it is both lawfull and
commendable to loue ones selfe a-
right.

§. 60. Of the error of Stoicks in con-
demning all passion.

The dotage of Stoicks who would
haue all naturall affection rooted out
of man, is contrary to this patterne,
and vnworthy to finde any enter-
tainment among Christians. For
what do they aime at, but to root that
out of man, which God hath planted
in him, and to take away the meanes
which God hath vsed for the bet-
ter preservation of man? That wise
man whom they frame to themselues
is worse then a brute beast: he is a
very stocke and blocke. Not only the
best and wisest men that euer were in
the world, but also Christ himselfe
had those passions and affections in
him, which they account vnbecom-
ing a wise man. Their dotage hath
long since been hissed out of the
schooles of Philosophers, should it
then finde place in Christs Church?

§. 61. Of well vsing naturall affection.

Let vs labour to cherish this natu-
rall

1. Cor. 13. 5.
2. 10. 24.
* 9. 25. 12.

17^{se}.

Rom. 13. 1

k Phil. 2. 21

27^{se}.

Phil. 1. 10.

all affection in vs, and to turne it to the best things, euen to such as are not only *apparently*, but *indeed* good: and among good things to such as are most excellent, and most necessary: such as concerne our soules, and eternall life. For this end wee must pray to haue our vnderstandings enlightened (that we may *discerne things that differ, and approve that which is excellent*) and to haue our will and affections sanctified, that wee may embrace, pursue, and delight in that which we know to be the best. Thus shall our *naturall* affection be turned into a *spirituall* affection.

Mat. 6. 26, 28.

Here we see how wee may make nature a schoolemaster vnto vs: for as Christ sendeth vs to the fowles of the ayre, and lillies of the field, to learne of them, so the Apostle here sendeth vs to our own natural instinct. We cannot complaine that we haue no schoolemaster neere vs (as many in the country whose children for want of one are rudely brought vp.) Our selues are schoolemasters to our selues. Wherefore as the Apostle hereby teacheth husbands to loue their wiues, so let vs all more generally learne to loue one another: for we are all mutuall members of one and the same body: and our brother or neighbour is *our flesh*.

1st Cor. 12. 13.

1st J. 5. 7.

§. 62. *Of Mans forbearing to wrong himselfe.*

EPHES. 5. 29. *For no man euer yet hated his owne flesh: but nourisheth and cherisheth it.*

THe first particle (*for*) sheweth that in this verse an euidence and manifestation of a mans loue of himselfe is giuen. The first part thereof, which is set downe negatiuely, sheweth that

Doctr.

It is against the common instinct of nature for a man to hate himselfe. It is noted as an euidence that deuils were in the Gadarene, in that *he cut himselfe with stones*: had not the deuils forced him, hee would neuer haue done it:

Mat. 5. 5.

Hatred is contrary to loue: it being therefore before proued, that euery man by nature loueth himselfe, by necessary consequence it followeth, that no man hateth his flesh: for two contrary effects proceed not from the same cause: *no fountaine can yeeld both salt water and fresh.*

Reason.

1st J. 3. 12.

Obiect. Many doe macerate their bodies with fastings, watchings, labours, trauels, and the like: others teare and gash their flesh with whips, kniues, swords, yea and with their teeth also: others lay such violent hands vpon their selues, as they take away their owne liues.

Ans. 1. None of these things are done by the instinct of nature which God hath set in man, but through the corruption of nature which the deuill hath caused. Now nature and corruption of nature are two contrary causes: no maruell then that contrary effects come from them.

2. They thinke they doe these things in loue to themselves; as superstitious persons to merit saluation, by macerating their body: others to free themselves from ignominy, penury, slavery, torment, or such like euils: so as there is an apparant good that maketh them so to doe, and not simply hatred of themselves. They that so doe, are either possessed with a Deuill, or blinded in their minde, or bereaued of their wits, or ouerwhelmed with some passion, so as they know not what they doe: they doe it not therefore in hatred.

2 **Obiect.** Holy and wise men deliberately, and on good aduice, haue *beaten downe their bodies*, and yeelded their liues to be taken away, *not accepting deliuerance.*

1 Cor. 9. 27.
Heb. 11. 35.
etc.

Ans. That was farre from hatred, and in great loue to themselves, as was shewed before.

* 5. 56.

§. 63. *Of unnaturall practises against ones selfe.*

The forenamed doctrin discouereth many practises vsed by fundry men

1 J. 5.

to

to be against nature, and in that respect most horrible and detestable.

1 King. 18. 28.

Cassian. Collat. 19.
D. Willet Synops. Papiſm. Contr. 6. quæſt. 6.

1. *The practise of the idolatrous Babelites*, who to imbe their Idoll to heate them, *cut themselves with knives and lancers, till the bloud gushed out upon them.* Not much vnlike to whom are Popish Eremites, Anchorites, Monks flagellants, Grandimontenses, sundry sorts of Franciscans, and other Friars, wherof some wear shirts of haire-cloth, some shirts of maile next their body, some goe bare-foot, some daily whip themselves till bloud follow, and some waste their bodies with lying hard, watching, fasting, going on pilgrimage, &c.

2. *The practise of Gluttons, Drunkards, vnchaste and voluptuous persons*, who to satisfie their corrupt humours, impair their health, pull diseases vpon them, and shorten their dayes.

3. *The practise of Swaggerers*, who by quarrels cause their flesh to be wounded, and their lines taken away. Among these may be reckoned such as bring themselves to great straits, distresses, and dangers for lucre sake: and they who by felony, treason, and the like euill deeds, cast themselves vpon the sword of the Magistrate.

4. *The practise of them that giue the reines to grieſe, feare, wrath, and other like violent passions*, so as thereby they weaken their bodies, and shorten their dayes.

Matth. 22. 39.

5. *The practise of selfe-murtherers*: who herein breake the rule of loue (as thy selfe) and end their dayes in a most horrible sinne, depriving themselves of the time, place, and meanes of repentance: so as, whatsoeuer fond pretence they make for their sinne, little better can be thought of them, then that they thrust their souls headlong into hell, vnlesse the Lord betwixt the act done, and the expiration of their breath, extraordinarily touch their hearts. Religion, nature, sense, and all abhorre this fearefull fact: so as not only they who haue been enlightened by Gods word, but

also the Heathen who had no other then the light of nature, haue adiudged it to be a most desperate sinne: and they hold that the actors thereof go to hell, where they wish again and againe to be on earth, and to endure all the hardnesse that on earth they can bee brought vnto.

§. 64. Of haters of others.

2. By that affection which nature moueth men to beare to their flesh, we may see how nature more preuailes with men, then conscience and obedience to Gods word, yea then the Spirit. For where nature keepeth all men from hating their owne flesh, nothing can keepe many husbands from hating their wiues, and wiues their husbands; nor brothers, cosens, and neighbours (yet these are *our own flesh*) no nor many of those who professe themselves to be of the mysticall body of Christ, from hating one another. What shall we say of these? Is nature of greater power, and more mighty in operation then the Spirit? Surely, such either deceiue themselves and others, in pretending to be members of the body of Christ: or else the Spirit is very weake in them, and the flesh beareth a great sway. Let haters of their brethren thinke of this and be ashamed.

§. 65. Of mans care in providing and using things needfull for his body:

The second euidence of that loue which a man beareth to himselfe, is noted in two such branches (*nourisheth* and *cherisheth*) as comprize all needfull things vnder them, so as the Apostle implieth thereby, that *Nature teacheth all men to provide such things as are needfull for them*: needfull for life, as food: and needfull for health, as apparel. Nature is here propounded as a Schoolmaster to Christians: this therefore which nature teacheth is a bounden duty. It is much insisted vpon by Salomon, who in this respect saith, *It is good & comely for one to eat and drinke, and enjoy the good of all his labour.*

Quam
vellent aſtere
in celis
Nunc et po-
ſuerunt et du-
xerunt terra la-
boris. Ps. 136.
Ex. 6.

2 Vſe.

1ſa. 58 7.

* See §. 55.

Doctr.

Ecel. 3. 24. &
3. 13. & 5. 18.
& 8. 15.

1 Tim. 5. 8.
Inconcuſa na-
tura lege dili-
gimus ueritas,
que in beſtiis
etiam promul-
gata eſt. Aug.
de Doſ. Chr. li.
1. cap. 16.

p Mat. 8. 24.
q Luke 14. 1.
r Job. 4. 6.
ſ Job. 4. 31. &c

Lawfull faſts
no hindrance
to the chera-
ſhing of the
body.

Job. 4. 34.

2 Cor. 12. 15.

Reasons.

If he be worſe then an Infidell that prouideth not for his owne, what is he that prouideth not for himſelfe? euen worſe then a beaſt: for nature hath taught the bruit beaſts to nourish and cheriſh themſelues. If any thinke that it more beſitteth beaſts, or naturall men, then Saints, let them tell me which of the Saints at any time guided by Gods Spirit, hath wholly neglected himſelfe. To omit all others, it is expreſly noted of Chriſt, that as there was occaſion, he ſlept, he eat, he reſted, and otherwiſe reſreſhed himſelfe.

Obiect. Though he were hungry, and meat prepared for him, yet he reſuſed to eat.

Anſw. 1. Forbearing one meale, is no great hinderence of cheriſhing the body.

2. Extraordinary and weighty occaſions may lawfully make a man a little neglect himſelfe; that ſo hee may ſhew he preferreth Gods glory, and his brothers ſaluation, before the outward nourishing of his body: to which purpoſe Chriſt ſaith, *My meat is to doe the will of him that ſent me*: that is, I preferre it before my meat. And Saint Paul ſaith, *I will very gladly beſpent for your ſoules*. Wee muſt here therefore take heed of the extreames on both hands.

1. Of vndue, and ouermuch neglecting our bodies, ſo as the ſtrength of them be waſted, and the health impaired.

2. Of too much caring for it, ſo as vpon no occaſion wee will loſe a meales meat, or a nights reſt. Faſting and watching as occaſion requireth, are bounden duties.

But to returne to the point of nourishing and cheriſhing our fleſh.

1. For this end hath God prouided food, apparell, & all things needfull for our weake bodies, that they ſhould bee nourished and cheriſhed thereby: not to uſe them therefore, is to reſuſe Gods prouidence.

2. By well nourishing and cheriſhing our bodies, they are the better enabled to doe that worke and

ſeruiſe which God appointeth to be done: but by neglecting them, they are diſabled thereto. As this is a motiue, ſo ought it to be an end whereat we aime in nourishing and cheriſhing our bodies.

§. 66. *Of them that neglect to cheriſh their bodies.*

Againſt this good inſtinct of nature doe many offend.

1 *Couetous miſers*, who ſo doat vpon their wealth, and ſo delight in abundance of goods treaſured vp, as they afford not themſelues things needfull to nourish and cheriſh their bodies. Salomon doth much taxe ſuch: of them he ſaith, *that riches are kept for the owners thereof to their hurt*. Daily experience giueth euidence to the truth thereof: for, beſide that ſuch men make their riches to be ſnares, and hinderances, to keepe them from eternall life; they make this preſent life to be very irkſome, filling their heads full of much carking care, and keeping them from quiet reſt. Many in this caſe are ſo beſotted, as, though they haue abundance yet they will not in health afford themſelues a good meales meat, nor ſeemly apparell: nor in ſickneſſe, needfull phyſick, nor nor fire, and ſuch like common things. Their caſe is worſe then theirs who want: for others will pittie and ſuccour ſuch as want, but who will pittie and ſuccour theſe?

2. Such as are too intentiue vpon their buſineſſes, euen the affaires of their lawfull callings (for in good things there may be exceſſe.) Herein many Students, Preachers, Lawyers, Tradiſmen, Farmers, Labourers, and others offend, when they afford not reaſonable times of reſreſhing & reſting to their bodies, but faſt, watch, and toile too much in their calling. They who by ſuch meanes diſable themſelues, doe make themſelues guilty of the neglect of ſo much good as they might haue done, if they had nourished and cheriſhed their bodies. Some are ſo eger on their buſines, that they

Vſe.
1 Couetous
miſers.

Ecc. 2. 23.
ſ 5. 11, 12, 13,
14.

1 Tim. 6. 9.
u Mark. 10. 23
ſ 2.
x Ecc. 2. 23.

Semper eget li-
quidū, ſemper
abundat aqua.
Quid. in Iſm.

2. They who
are too inten-
tiue on their
calling.

Unlawfull to
desire that
our bodies
needed no
refreshing.

they think all the time mis-spent, which is spent in nourishing and cherishing their bodies; and thereupon wish, that their bodies needed no food, sleepe, or other like meanes of refreshing. These thoughts and desires are foolish and sinfull in many respects, as;

1. In manifesting a secret discontent and grudging against Gods providence, who hath thus disposed our estate for the clearer manifestation of mans weaknes, and Gods care ouer him.

2. In taking away occasions of calling vpon God, & giuing praise vnto him. For if we stood not in such need of Gods providence, should wee so oft pray vnto him for his blessing: if by the good meanes which he affordeth vnto vs wee felt not the sweetness and comfort of his providence, should wee be so thankfull to him?

3. In taking away the meanes of mutuall loue: for if by reason of our weaknesse we stood not in need of succour and helpe one from another, what triall would there bee of our loue?

3 They who
make excesse
in one need-
full thing, as
hinderance
to another.

3. Such as *seuer* these two duties of nature (*nourishing* and *cherishing*) and make them an hinderance one to another: some so *nourish* their bodies as they cannot *cherish* them; that is, they spend so much in eating and drinking, as they haue nothing to cloath themselves withall. Others so *cherish* them, as they cannot nourish them; that is, they so pranke vp themselves with braue apparell about their ability, as they haue not competent food for themselves. These fall into two contrary extremes: into the *excesse* in one thing: and into the *defect* in another.

§. 67. *Of contentment in that which is sufficient.*

As the Apostle by naming these two (*nourish*, *cherish*) sheweth that both of them are needfull, so by naming them only, and no more but them, he sheweth that they two are

sufficient: whence wee learne, that *Having food and raiment, we must be therewith content.*

The Apostle in these very words laith downe this doctrine in^r another place. The^r prayer of *Agur*, and the tenour of the^r fourth Petition proue as much.

Quest. Is a man then strictly bound to care for no more then food to nourish, and apparell to cherish him?

Ans. So this nourishing and cherishing be extended to that estate wherein God hath set vs, to the charge which God hath giuen vs, and to the calling which he hath appointed vnto vs, we ought to care for no more.

Let vs therefore take heed of that excesse which ariseth from the corruption of nature, and content our selues with that competency which nature requireth.

§. 68. *Of Christs forbearing to hate the Church.*

EPH. 6. 29. — *Euen as the Lord the Church.*

THIS confirmation of the patterne of a mans selfe by a like patterne of the Lord, hath relation to both the parts of the manifestation of a mans loue to himselfe: both to the negative, and so it sheweth, that

The Lord hateth not his Church.

And to the affirmatiue, and so it sheweth, that

The Lord nourisheth and cherisheth his Church.

That difference which is made betwixt *Esa* a type of the world (*Esa* haue I hated) and *Iaakob* a type of the Church (*Iaakob* haue I loved) sheweth that the Lord is farre from hating his Church. The world, not the Church is the object of Gods hatred.

Object. The^r Church her selfe, and the^r enemies thereof oft conceiue by Christs dealing with her, that he hateth her.

Ans. It is the flesh abiding in them that are of the Church which maketh

Deut.

Y 1 Tim. 6. 8.
2 Pet. 30. 8.
a Math. 6. 11.

Mal. 1. 2. 3.

b Deut. 1. 27.
c 9. 28.

keth them so to conceiue, not the spirit: and in the enemies of the Church the flesh altogether reigneth. But the things of God, and his minde and affection, nor can, nor may be judged by carnall eyes, eyes of flesh. The Spirit of God accounteth such things euidences of Gods loue, which flesh iudgeth to be tokens of hatred, namely, corrections.

d Heb. 11. 6.

Reason.

c Ephes. 2. 3.

It is not, because there is no matter of hatred in the Church, that Christ hateth it not: for by nature all are of one and the same cursed stocke, *children of wrath*: and after our sanctification is begun, the flesh abiding in vs, we daily giue much occasion of hatred if Christ should take that advantage against vs which he might: but it is that neere vnion which Christ hath made betwixt himselfe and the Church that keepeth him from hating her: he hath made her his Spouse, and he will not hate his Spouse: all the occasion of hatred that shee giueth, he will either wipe away or couer.

1 Vse.
Comfort.

Admirable is the comfort which euery true member of the Catholike Church may reape from hence: for so long as the wrath and hatred of the Lord is turned from vs, nothing can make vs miserable. Wee may in this respect reioyce not only in prosperity, but also in all manner of affliction. No calamity can moue Christ to hate his Church, but rather the more to pitty it, as we doe our bodies. Nay, though by sinne he be prouoked, and see it needfull to correct his Church, yet in loue, not in hatred, in mercy, not in wrath will he correct it.

2 Vse.
Incouragement.

What now if all the world hate vs? Seeing Christ hateth vs not, we need not feare nor care. The subiect which is sure of his Kings fauour, little regardeth the hatred of others. This therefore is to bee thought of, both to comfort vs vnder the crosse, and to encourage vs against the hatred of the world. That none may peruert this comfortable doctrine, let me adde two caueats.

1. That men deceiue not themselves

with a naked name, thinking themselves to be of the Church, when they are only in it, such may Christ hate.

fler. 11. 8.

2. That being of the Church, they waxe not insolent, and too much prouoke Christ to anger: for though he hate not such, yet in wildome he may so seuerely correct them as if he hated them: and make them repent their folly and insolency againe and againe. Read for this purpose *Jeremiahs lamentation*.

§. 69. Of Christs nourishing and cherishing his Church.

2. That The Lord nourisheth and cherisheth his Church, is euident by his continuall prouidence ouer her in all ages. When first he created man, he provided before hand all things needfull to nourish and cherish him. When he was moued to destroy the earth and all liuing things thereon, he had care of his Church, and provided an Arke to keepe her out of the waters, and stored vp in the Arke all things needfull for her. When hee purposed to bring a famine on the world, he sent a man before hand to lay vp prouision for his Church. When his Church was in a barren and drie wilderness, hee gaue them bread from heauen, water out of the rocke, and kept their raiment from waxing old, and their feet from swelling. After this hee brought his Church into a land flowing with milke and hony: and so long as it remained faithfull hee preserved it in that pleasant and plentiful land. Thus he dealt with the Church in her non-age: and thus also hath hee dealt with her in her riper age vnder the Gospell, as experience of all ages may witness. Neither hath he onely nourished and cherished her with temporall blessings, but also with all needfull spirittuall blessings: his word and Sacraments, his Spirit & the graces thereof hath he in all ages giuen her for that purpose: yea with his own flesh and bloud hath he fed her, and with his own righteousness hath he clothed her.

g Gen. 1. 29

Gen. 6. 14. 21.

Gen. 45. 7.

Exo. 16. 15. &
17. 6.
Deut. 8. 4.Iob. 6. 55.
Isa. 61. 10.

Learne

1 Vse.
Ascribe all to
Christ.

m Exe. 30. 12.
13.
Ose. 8. 12.
n Jer. 44. 17.
Ose. 2. 5, 8.

o Isa. 1. 3.

Isa. 54.

2 Vse.
Depend on
Christ for all
things.

Heb. 13. 5.
Luk. 16. 12.

Learne we of whom we receiue all needfull things both spirituall and temporall, for soule and body, that accordingly wee may giue him the praise of all. And let vs not bee like the vngratefull Israelites who regarded not the meanes of spirituall nourishment, & ascribed the meanes of their temporall nourishing and cherishing to their Idols. In this respect the Prophet maketh them worse then the oxen, and the asses, two of the most brutish beasts that be. Oh take we heed that the like be not vpbraided to vs. The Lord hath not sparingly, but most liberally & bountifully nourished and cherished vs in this land, & that both with temporall and spirituall blessings, so as he may iustly say, *what could haue been done more in my vineyard, that I haue not done in it?*

Learne we also to depend on Christ for all things that we want. We need not feare penury: though wee haue not that plenty which we could wish, yet we shall haue sufficiency. Christ will not suffer his Church to famish for want of food, nor starue for want of cloathing, whether temporall for body, or spirituall for soule. Hee that can and will performe it hath said, *I will neuer leaue thee nor forsake thee.* Lazarus was not forsaken; witnesse the Angels that caried his soule into Abrahams bosome. If any of Christs Church doe perish for want of outward meanes, it is because Christ by that meanes will aduance them to that place where they shall stand in need of nothing: so as hee doth not forsake them.

§. 70. *Of the vniõ betwixt Christ and the Saints.*

EPHES. 5. 30. *For we are members of his body, of his flesh, and of his bones.*

Inference.

THE reason of the forenamed loue of Christ, and fruites thereof to his Church, is here laid downe, as both the causall particle (FOR) and the inference of this verse vpon the

former do shew. This reason is that neere vniõ which is betwixt Christ and his Church, set forth by a metaphor of the members of our body. Whereby he implyeth, that though there were no other reason to moue an husband to loue his wife then the neere vniõ which is betwixt them (they being ^a one body, ^b one flesh, ^c one selfe) that were enough, for thereby onely is Christ moued to loue his Church.

The mystery of our spirituall vniõ with Christ is here laid downe, and that as fully, and distinctly (though very succinctly) as in any place of Scripture. I will endeouour to open it as plainly as I can.

We are) The Apostle here changeth both person and number: for before he spake of the Church as of another in the third person, and of one in the singular number: but here he speaketh of the same in the first person including himselfe, and in the plurall number, including all others like himselfe (*elect of God, and Saints by calling*) whereby he giueth vs to vnderstand what he meaneth by the Church, namely *the company of Saints*; to which, though he were a Preacher of the Gospell, an extraordinary Preacher, an Apostle, he associateth and ioyneth himselfe: noting thereby that hee was made partaker of the same grace, and saved by the same meanes that others were. Wel might he in this priuiledge not thinke much to ranke himselfe, because *it is the highest degree of honour that can bee, to be a member of the body of Christ*: much more then to be a Preacher, a Prophet, an Apostle, or of any other eminent calling.

The metaphor here vsed (*members of his body*) setteth forth the neere vniõ which is betwixt Christ and the Saints. Many other metaphors are vsed in Scripture for the same purpose, as *foundation and edifice*, *vine and branches*, *husband and wife*, with the like, which are all of them very fit, but none more proper and pertinent to the point then this *of a body*, the

a 1 Cor. 12.
b 1 Cor. 12. 13.
c 1 Cor. 12. 13.
Summe.

1 quib.
Paul ranked himselfe among the members of Christ.

Obfer.

Metaphors which set forth our vniõ with Christ.

a 1 Pet. 2. 4, 5.
6.
b 1ob. 15. 5.
c 2 Cor. 11. 2.

the Head and members thereof. What nearer vnion can there bee then betwixt the head and members of the same body?

If the Apostle had here staid, wee might haue thought that he had here meant no other thing then he meant before, where he stiled *Christ an head*, and the Church a *body*: but in that he addeth (*Of his flesh and of his bones*) he declareth yet a further mystery.

In the generall there is a difference betwixt this phrase (*Of his body*) and these (*Of his flesh, and Of his bones*) the former is a note of the genetiuē case, the two latter are a ^hpraposition: for distinction sake the two latter might haue been translated, *out of his flesh, out of his bones, or from his flesh, from his bones* (for so a like phrase is translated before, *From whom*) but seeing these particles *out of, or from,* are ambiguous, the former translation may stand as the best, so as a difference be made in the sense, though there be none in the words.

The former (*members of his body*) declareth the vnion it selfe.

The latter (*of his flesh and of his bones*) declareth the *meanes* of making that vnion. This latter hath relation to that which *Adam* said of *Eue*, *This is now bone of my bones, and flesh of my flesh*, Gen. 2. 23. which is manifest by the next verse which the Apostle taketh out of the same place. It implieth then that as *Eue* was made a woman out of *Adams* flesh & bones, so the Church is made a Church out of *Christs* flesh and bones.

Quest. Was the very substance of the Saints, their flesh and bones taken out of *Christ*, as the substance of *Eue* was taken out of *Adam*?

Ans. Not so, if the words bee literally taken. For so may *Christ* rather be said to be *of our flesh, and of our bones*, because he tooke our nature, and that from a daughter of *Adam*: in which respect he is said to be *of the seed of David, and of the Tribe of Iuda*, as concerning the flesh. Besides, the Apostle

expressly saith (verf. 32.) that *This is a great mystery*. The mystery therefore must be searched out. For this end *Christ* must be considered as another *Adam* (and so the holy Ghost stileth him ^h*The last Adam, The second man*) that is, a stocke, a root that giueth a being to branches sprouting out of him.

2. Quest. What being is that which we receiue from *Christ*?

Ans. Not our *naturall being* (that we haue of the parents of our flesh) but a *supernaturall, and spirituall being*, which the Scripture termeth ¹*a new birth, a new man, a new creature*. This *spirituall being* is not in regard of the substance of our soule, or body, or of any of the powers or parts, faculties or members of them (for all these wee haue by lineall descent from *Adam*, and all these haue all sorts of men, as well they who are not of the Church, as they who are of it) but in regard of the integrity, goodnesse, and ^m*diuine* qualities which are in them, euen that ⁿ*holinesse and righteousness* wherewith the Church is endued and adorned. As we are *naturall men* we are of *Adam*, as we are *spirituall men* wee are of *Christ*.

3. Quest. Why is mention made of *flesh and bones* in this spirituall being?

Ans. 1. In allusion to the creation of *Eue*, that by comparing this with that, *this* might be the better conceived?

2. In regard of the Lords Supper, where the *flesh* of *Christ* is mystically set before vs to be spirituall food vnto vs. That as before (verse 26.) he shewed the mystery of one Sacrament, *Baptisme*, here he might shew the mystery of the other Sacrament, *The Lords Supper*.

3. In relation to *Christs* humane nature, by vertue whereof wee come to be vnited vnto *Christ*. For the diuine nature of *Christ* is infinite, incomprehensible, incommunicable, and there is no manner of proportion betwixt it and vs, so as we could not be vnited to it immediately. But *Christ* by taking his humane nature into

d Eph. 1. 23.
and 4. 16. and
5. 23.

c τὸ σωματικόν;
flesh & outward;
in ὁσίων.

g Corporeū.
h Ex.

i Eph. 4. 16.
k Ex.

How we are
of Christs
flesh.

f 1 Tim. 2. 8.
g σωματικόν
h Δαδ
i Rom 9. 5.
k ὁ σῶμα
l τὸ σωματικόν.

h 1 Cor. 15. 45.
47.

What being
we receiue
from Christ.
i Tit. 3. 5.
k Ephes. 4. 24.
l 1 Cor. 5. 17.

m 1 Pet. 1. 4.
n Ephes. 4. 24.

Why we are
said to be of
Christs flesh.

Gra 23.

*Diuinitas uni-
geniti facta est
particeps mor-
talitatis nostre,
ut & nos parti-
cipes eius im-
mortalitatis
effemus. Aug.
Epist. 57.
We are vni-
ted to Christs
person.*

Iob. 6. 63

*How Saints
on earth are
vnited to
Christ in
heauen.
Vnusquisq;
Christianus
non incongrue
sustinet perso-
nam Christi.
Aug. de Gen.
12. 24.*

1 Cor. 12. 13.

*I Error.
Erroris quod
mentionem
faciunt. Zan-
chius tract. de
spir. conub.
cap. 3. quest. 3.*

*II Error.
Henr Ech-
hard Fascicul.
doctrinae.
Theolog. cap. 6.
de communic.
Idiom. quest. 9.*

into the vnity of his diuine nature, made himselfe one with vs, & vs one with him: so as by his partaking of our mortality, we are made partakers of his immortality.

4 Quest. Are we then vnited only to his humane nature?

Ans. No: we are vnited to his person, God-Man. For as the diuine nature, in and by it selfe, is incommunicable; so the humane nature singly considered, in and by it selfe is vnprofitable. The deity is the fountaine of all life and grace: the flesh quickneth not: but that spirituall life which originally and primarily floweth from the Deity, as from a fountaine, is by the humanity of Christ, as by a conduit-pipe, conueyed into vs.

5 Quest. How can we who are on earth, be vnited to his humane nature, which is contained in the highest heauen?

Ans. This vnion being supernaturall and spirituall, there needeth no locall presence for the making of it. That eternall Spirit which is in Christ is conueyed into euery of the Saints (as the soule of a man is into euery member and part of his body) by vertue whereof they are all made one with Christ, and with one another: *by one Spirit we are all baptized into one body*, which body is Christ.

This is to be noted against two errors. The first is this, *Wee are vnited first to the diuine nature of Christ which is euery where, and by vertue thereof to his humane nature.*

Ans. 1. The deity (as we shewed) is immediately incommunicable: so as this cannot be.

2. Our vnion with Christ is spirituall, not physicall or naturall, so as this locall presence needeth not.

The second error is this,

The humane nature of Christ hath all the diuine properties in it, so as it is euery where present, and by reason thereof we are vnited vnto Christ.

Ans. This also is impossible and needlesse. The properties of a true body cannot possibly admit the incommunicable properties of the

Deity: that implieth direct contradiction, which is, that finite should be infinite. Needlesse also this is, because the vnion we speake of, is (as we said) spirituall.

6 Quest. What kinde of vnion is this spirituall vnion?

Ans. A true, reall vnion of our persons (bodies and soules) with the person of Christ (God and man.) For as the holy Ghost did vnite in the virgins wombe the diuine and humane natures of Christ, and made them one person, by reason whereof Christ is *of our flesh and of our bones*: so the spirit vniterh that person of Christ with our persons, by reason whereof we are *of his flesh, and of his bones*. A great difference there is betwixt the kinds of these vnions: for the vnion of Christs two natures is hypostaticall and essentiall, they make one person: but the vnion of Christs person, and ours, is spirituall and mysticall: they make one mysticall body: yet is there no difference in the realty and truth of these vnions: our vnion with Christ is neuer a whit the lesse reall & true, because it is mysticall and spirituall: they who haue the same spirit are as truly one, as those parts which haue the same soule. The effects which proceed from this vnion doe shew, the truth thereof: for that spirit which sanctified Christ in his mothers wombe sanctifieth vs also, that which quickned him quickneth vs, that which raised him from death, raiseth vs, that which exalted him exalteth vs. The many resemblances which the Scripture vseth to set forth this vnion, doe shew the truth thereof; but most liuely is it set forth by that resemblance which Christ maketh betwixt it and his vnion with his father, *I pray (saith he of all his Saints) That they may all be one, as thou Father art in me, and I in thee; that they also may be one in vs: that they may be one, as we are one.* This note of comparison (as) is not to be taken of the kinde, but of the truth of these vnions, our vnion with Christ is as true as Christs vnion with his Father,

*Our vnion
with Christ a
true and reall
vnion.*

*Rom. 8. 17.
Eph. 2. 6.*

Iob. 17. 21, 22.

Non dixit ita
et christi: cor-
pus Christi sed
ita et christus,
unum christum
appellans caput
et corpus. Aug.
de pecc. mer. et
remiss. l. 1. c. 31.
vide eiusdem
quæst. 69. in
lib. 83. quæst.

VVith what
bonds we are
vnited to
Christ.

1 Iob. 4. 13:

Ep. 3. 17.

VVhy Christ
made the
Saints one
with himselfe.

So true is this vnion, as not only Ie-
sus himselfe, but all the Saints which
are members of this body together
with Iesus the head thereof are called
CHRIST, 1 Cor. 12. 12. Gal. 3. 16.

This is to be noted against their con-
ceit, who imagine this vnion to be on-
ly in imagination and conceit; or else
only in consent of spirit, heart, & will:
or at the most, in participation of spi-
rituall graces.

7 *Quest.* What is the bond where-
by this vnion is made: namely
whereby Christ and the Saints are
made one?

Ans. There is a double bond,
one on Christs part, euen the spirit of
Christ (for hereby know we that wee
dwell in him, and he in vs, because hee
hath giuen vs of his spirit) another on
the Saints part, euen faith (for Christ
dwelleth in our hearts by faith.) The
spirit is conueyed into vs when wee
are dead in finnes, wholly flesh, but
but being in vs, it breederh this blef-
sed instrument of faith whereby wee
lay hold on Christ, and grow into
him as the science into the stocke.
Thus Christ laying hold on vs by his
spirit, and we on him by faith, wee
come to bee incorporated into him,
and made one body, as the science
and stocke on tree.

8 *Quest.* To what end hath Christ
thus truly and neerely vnited vs vnto
himselfe?

Ans. Not for any benefit vnto
himselfe: but meerely for the ho-
nour and good of the Church. By
this vnion the honour of Christ is
communicated to the Church, as the
honour of an husband to his wife, and
of an head to the body. Great also is
the benefit which the Church reap-
eth thereby: for by this meanes is
Christ made more fit to doe good to
the Church, as an head to the body,
and the Church is made more capa-
ble of receiuing good from Christ, as
a body from the head, being knit to
it by the soule, & by veines, sinewes,
nerues, arteries, and other like liga-
ments.

Thus hauing as plainely as I can

by questions and answers laid open
this great mystery, I will further note
out some of those excellent priui-
ledges which by vertue thereof ap-
pertaine to the Saints, and also some
of the principall duties, which in re-
gard thereof the Saints are bound
vnto.

§. 71. *Of the priuiledges appertaining
to the Saints euen in this life
by reason of their vnion with
Christ.*

The priuiledges of the Saints
which arise from their vnion with
Christ respect this life, the time of
death, and the life to come.

In this life these,

1 *A most glorious condition*, which
is to be a part of Christ, a member of
his body. All the glory of Adam in
Paradise, or of the Angels in heauen
is not comparable to this. In this re-
spect the Saints are said to be *crowned
with glory and honour, and to haue
all things put vnder their feet.* Com-
pare Psal. 8. 4, 5. &c. with Heb. 2. 6,
7. &c. and ye shall finde the Apostle
apply that to Christ, which the Pro-
phet spake indefinitely of man. Now
those two places cannot be better re-
conciled, then by this vnion of Christ
and Saints: for seeing both make one
body, which is *Christ*, that which is
spoken of the body may be applied to
the head, and that which is spoken of
the head may be applied to the body:
for the same honour appertaineth to
both. In which respect the Church is
more honourable then Heauen, An-
gels, and euery other creature.

2 *The attendance of good Angels*,
who are sent forth to minister for them
who shall be heires of saluation, because
those heires are of the body of Christ
who is their Lord. These are those
*horses, and charets of fire which were
round about Elisha*: which are also
round about euery of Gods Saints in
all their distresses, though we see them
no more then the seruant of the man
of God saw them, till the Lord ope-
ned his eyes. That charge which is
given

1. Saints are
members of
a glorious
body.

Cele. & Ange-
li, & omni
creatura homo-
rabilior est
ecclesia. Chrys.
de Pentecost.
serm. 26.

2 Saints at-
tended by
Angels.
Heb. 1. 14.

3 King. 6. 17.

Psa. 91. 11, 12

3 Saints
make Christ
perfect.

Eph. 1. 23.

4 Saints af-
firmed of sal-
uation: and
how.

Eph. 3. 6.

1 Job. 5. 24.

1 Job. 5. 12.

giuen to the Angels ouer the Sonne of God to keepe him in all his waies, and to beare him in their hands lest he dash his foot against a stone, hath relation to this body which is Christ.

3. *An honour to make Christ himselfe perfect*: for as the seuerall members make a naturall body perfect, so the seuerall Saints, this body which is Christ. In this respect the Church is said to be *the fulnes of him that filleth all in all*. Christ filleth all things, and yet the Church maketh him full: which is to bee vnderstood of that voluntary condition whereunto Christ subiected himselfe, to be the head of a body: so as without the parts of the body he is imperfect, as a naturall body is maimed and imperfect if it want but the least member thereof. How can we now thinke but that he will preferue and keepe safe all his Saints? Will he restore to vs all the parts of our naturall body at the generall resurrection, and will he lose any of the parts of his owne mysticall body?

4. *A kinde of possession of heauen* while we are on earth: for that which the head hath a possession of, the body and seuerall members haue also a possession of. In this respect it is said, *he hath raised vs vp together, and made vs sit together in heauenly places*. And, *he that beleaueth on him, hath euerlasting life: is passed from death vnto life*. And, *he that hath the Sonne, hath life*. This is somewhat more then hope: and serueth exceedingly to strengthen our hope, and to giue vs assurance of that heauenly inheritance.

They know not the power of God, nor the vertue of this vnion, who deny that the Saints haue assurance of saluation. For (to follow this metaphor a little) suppose a man were cast into a riuer, and his head able to lift and keepe it selfe aboue water, would wee not say, that man is safe enough, hee is aboue water. This is the case of this mysticall body: it being cast into the sea of this world, Christ the head thereof hath lift, and keepes himselfe a loft, euen in hea-

uen. Is there now any feare, any possibility of the drowning of this body, or of any member thereof? If any should bee drowned, then either Christ must be drowned, or else that member pulled from Christ; both which are impossible. Thus then by vertue of this vnion we see how on Christs safety, ours dependeth: if he be safe, so are we: if we perish, so must he. In this respect, *ye may bee secure of flesh and blood: ye haue got heauen in Christ: they who deny heauen to you, may also deny Christ to bee in heauen*.

Learn here how to conceiue of the resurrection, ascension and safety of Christ, euen as of the resurrection, ascension and safety of an head, in and with whom his body and all his members are raised, exalted, and preserved.

5. *A most happy kinde of regiment* vnder which the Saints are: euen such an one as the members of an head are vnder. An head ruleth the body not as a cruell lord and tyrant, rigorously, inhumanely, basely, and slavishly; but meekly, gently, with great compassion, and fellow-feeling. Euen so doth Christ, his Church, binding vp that which is broken, healing that which is maimed, directing that which wandreth, and quickning that which is dull; which priuiledge is so much the greater, because it is proper to the Church. Though hee haue a golden scepter of grace and fauour to hold out to his Church (as *Ahash-vero* held out his to *Esther*) yet he hath also *a rod of iron* to breake the men of this world, and to dash them in peeces like a potters vessel. Though he be gone to *prepare a place* for his Saints, that where hee is they may be also, yet will he make his enemies his foot-stoole.

6. *An assurance of sufficient supply* of all needfull things which the Saints want, and of safe protection from all things hurtfull. For by reason of this vnion, Christ our head hath a sense of our want and of our smart. On this ground he said to them which fed and visited his members, *Ye fed me, ye visited*

Seruietate
caro & sanguis
Vt suppositum
lumen in Christo
negant & in
cunctis Christum
qui vobis con-
siliunt negant;
Tertul. de
Resur.

5. Difference
betwixt
Christ gover-
ning the
Saints and
the world.

a Eph. 3. 6.
b 1 Cor. 12. 13.

c 1 Job. 14. 3.

d Psa. 110. 1.

6. Assurance
of all needfull
supply.

Mat. 25. 35.

AB. 9. 4.

Why Christ
suffereth the
Saints to
want, and
suffer.

7. Saints haue
a right to
what Adam
lost.
g Heb. 1. 2.
h Psal. 24. 1.
i 1 Cor. 3. 21.

8. Saints haue
a right to
Christ.
Sec §. 28.

visited me: and againe, to *Saul* that persecuted his members, *Saul, Saul, why persecutest thou me?*

Object. How is it then, that the Saints want many things, and oft suffer much smart and hurt?

Ans. Christ in his wisdom seeth it behouefull that they should want and feele smart (and of this wee are to be perswaded) or else hee would not suffer them to want or feele that which they doe. Wherefore in all need, in euery distresse and danger, let vs lift vp our head to this *our head.*

7. *A right to all that Adam lost.* For Christ is the *heire of all*, (*the earth is the Lords, and the fulnesse thereof*) yea as mediator and head of the Church is he heire of all: his body therefore hath a right to all: On this ground the Apostle saith, *All things are yours.* So as the Saints and onely the Saints can with good conscience vse the things of this world. They who are not of this body (what right and title soeuer they haue before men) are but vsurpers of the things they enioy and vse. They are like to bankrupts, who being not worth one penny, deceitfully borrow of others, and therewith keepe a great table, decke and furnish their houses very sumptuously, put themselves, wiues and children into braue apparrell, are frolicke and riotous. What is like to be the end of such?

8: *A right to more then Adam euer had:* namely, to Christ himselfe, and to all that appertaineth vnto him: as to the purity of his nature, to the perfection of his obedience, the merit of his blood, the power of his death, the vertue of his resurrection, the efficacy of his ascension, all is ours: euen as the vnderstanding, wit, iudgment, sight, hearing, and all that is in the head, is the bodies: if the Church it selfe were of it selfe as pure in nature, as perfect in righteoufnesse, as powerfull ouer death, and deuill and graue, and hell, as able to rise from death, and to ascend into heauen, as Christ, it could receiue no greater

benefit thereby, then it doth by them in the person of Christ: so truly and properly is Christ himselfe; and all things appertaining to him, the Churches. What can more bee said? what can more be desired? O blessed vnion! blessed are they that haue a part therein!

Quest. How is it then that the Church is so basely and miserably respected in the world?

Ans. *The world knoweth vs not, because it knoweth not Christ.* It knoweth not Christ the head of this body: it knoweth not the body which is Christ. Let not vs who know both head and body, the neere vnion which is betwixt them, and the priuiledges which follow thereupon, be danted, neither with the scoffes or scornes of the world, nor with our own outward weaknesse, wants, and calamities. What would he that hath Christ haue more?

§. 72. *Of the priuiledge of our vnion with Christ in the time of death.*

The priuiledge which the Saints receiue by their vnion with Christ in the time of death (euen all that time that passeth from the departure of the Saints out of this world vnto the generall Resurrection) is admirable: for when body and soule are seuered one from another, neither soule nor body are separated from Christ, but both remaine vnited to him: euen as, when Christs body and soule were by death seuered one from another, neither his soule, nor his body were separated from the Deity, but both remained vnited thereunto. This inuiolable bond that holdeth the Saints, (yea, euen their very bodies as well as their soules) vnited to Christ in death, is the benefit of a spirituall vnion. If our vnion with Christ were corporeall, it could not be so.

Ob. Is it possible that the body which is dead should remaine vnited to Christ, when as it receiueeth no vertue from him?

Ans.

Why the
Church basely
accounted
of.
1 Iob. 3. 1.

Corruption
of the body
no hindrance
to our vnion
with Christ.

Ans. 1. If a member of a naturall body may doe so, why not a member of the mysticall body? That a member of a naturall body may doe so, is euident by those who haue an hand, arme, foot, leg, or any other member taken with a dead palsie: they are sometimes so taken, as those parts receiue no manner of sense, or any vigor, or life from head or heart at all; and yet remaine true members of that body.

2. The very dead bodies consumed with wormes or otherwise, doe receiue a great present benefit from their vnion with Christ: for by vertue thereof there is a substance preserved, and they are kept from destruction. There is nothing destroyed in the Saints by death, but that which if it were not destroyed, would make them most miserable, namely sinne: that is vtterly, totally, finally destroyed in them, and all the concomitances thereof, which are all manner of infirmities: but the rotting of the body, is but as the rotting of corne in the earth, that it may arise a more glorious body. The metaphor of ^b sleepe, attributed to the Saints when they die, sheweth that their bodies are not vtterly destroyed.

Obiect. The bodies of all men, euen of those that are not of this vnion, are preserved from vtter destruction. This therefore is no benefit of our vnion with Christ.

Ans. Though in the generall thing it selfe, which is a preservation of the substance of the body, the same thing befallerh the Saints and the wicked: yet the meanes whereby both are preserved, and the end why they are preserved is farre different: For,

1. The Saints are preserved by a secret influence proceeding from Christ, as an head: in which respect they are said to *sleepe in Iesus*, and to be *dead in Christ*. But the wicked are preserved by an Almighty power of Christ, as a terrible Lord and seuerer Judge.

2. The bodies of the Saints are

preserved to enioy eternall glory together with their soules: but the bodies of the wicked are reserved to be tormented in hell.

In regard of these differences, the graue is as a bed to the Saints, for them quietly to sleepe therein free from all disturbance till the day of resurrection: but it is a prison to the wicked to hold them fast against the great Day of Assise, that at Doomesday they may be brought to appeare at the barre of Gods iudgement seat, and there receiue the sentence of condemnation.

§. 73. *Of the priuiledge of our vnion with Christ after death.*

The priuiledge which the Saints by vertue of their vnion with Christ receiue after death, farre surpasseth all before. It may bee drawne to two heads.

1. Their Resurrection.

2. Their glory in heauen.

That which was before said of the difference betwixt the preservation of the bodies of the Saints and wicked in death, may be applied to the difference of their Resurrection.

Resurrection simply in it selfe is not the priuiledge of the Saints, but *Resurrection of life*: to the wicked appertaineth the *Resurrection of condemnation*. The benefit of Resurrection ariseth from the glory which followeth thereupon in heauen: That glory hath the Apostle excellently set forth before *vers. 27.*

§. 74. *Of the duties which are required of the Saints by vertue of their vnion with Christ.*

The mystery of our vnion with Christ, as it is a matter of great comfort and encouragement (which ariseth from the forenamed priuiledges) so also is it a matter of direction and instigation vnto vs for the performing of sundry duties, whereof they who desire assurance of the forenamed priuiledges, and comfort by them,

a 1 Cor. 15. 36.

b 1 The. 4. 13.

Difference be-
twixt the pre-
seruation of
the Saints
bodies and
others in the
graue.

1 The. 4. 14, 16

Ifa. 57. 2.

Ioh. 5. 29.

* 5. 49, 50. &c.

them, must be carefull and conscionable. Some of the most principall of those duties are these.

Heb. 3. 6.

1. *Confidence in Christ.* Christ being our head, so mighty so wise, so tender, every way so sufficient an head as he is, we should highly dishonour him, if we should not wholly and only repose our selues vpon him for every good thing, and against every euill thing.

Mat. 6. 10.
Christus habet
sanctos volun-
tate, peccatores
vero necessitate
sibi subiectos.
Hier. in Eph. 1.

2. *Subiection* answerable to the manner of governing vs. The world is subiect to Christ perforce, as he is an absolute and Almighty Lord: but he governing vs as an head, wee must be subiect vnto him as members, willingly, and readily. What member will rise vp, and rebell against the head? yea, what member is not as ready to obey, as the head to command?

2 Cor. 7. 1.
1 Cor. 6. 15.

3. *A cleansing* of our soules from all filthinesse of flesh and spirit. *Shall we defile the members of Christ?* The finnes of the Saints are in this respect the more hainous because that body, euen Christ, whereof they are members, is defiled thereby. Wherefore in regard of Christ the head, of other Saints their fellow members, and of themselues, must all that professe themselues to bee of this body bee watchfull ouer themselues, and cleanse themselues from all filthinesse. Otherwise they giue iust occasion to thinke that they are no members of this body. If a Lions foot or Beares paw were held out, and said to bee the member of a man, would any beleeue it? Can wee then thinke that wordlings, drunkards, profane, riotous, vnclane persons, and such like limbs of the Deuill, are members of Christ.

Eph. 4. 24.

4. *A conformity* vnto the image of Christ in true holinesse and righteousnesse. It is not therefore sufficient for the members of Christ to abstaine from polluting themselues, for they are created in Christ Iesus vnto good works. *Hee thus abideth in mee* (saith Christ) *and I in him, the same bringeth forth much fruit.*

Eph. 2. 10.
Iob. 15. 5.

5: *Heavenly affections.* If yee be risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. Where our head is, there also ought our heart to be. Earthly affections come not from that head which is in heauen: nor from that Spirit which proceedeth from him. *They who are after the spirit, minde the things of the spirit.*

Col. 3. 1, 2.

Rom. 8. 5.

6. *Courage against death:* seeing that in death we are Christs, what cause haue we to feare death: *Be not afraid of them that kill the body, & after that, haue no more that they can doe.* The ancient worthies would not accept deliuerance, that they might obtain a better resurrection.

Luke 12. 4.

Heb. 11. 35.

Hitherto of the vnion it selfe. The meanes of effecting it remaine to be handled.

§. 75. *Of their regeneration who are members of Christ.*

EPHES. 5. 30. — *Of his flesh, and of his bones.*

This clause declareth the meanes whereby we come to be members of Christ, namely by receiuing a new being from Christ, which is to bee, not of the flesh, and of the bones of Adam, but of the flesh and of the bones of Christ, which being spiritually taken, as hath been expounded before, sheweth that

They who are true members of Christs body, are truly regenerate. If any bee in Christ, hee is a new creature: these words are so laid downe by the Apostle, as they serue both for a demonstration, and an exhortation (*hee is, or let him be a new creature*) neither is expressed, but eyther, or both may be vnderstood. *As many of you as haue been baptized into Christ* (that is, made members of this body) *haue put on Christ*, (that is, haue been borne againe :) the first branch noteth our incorporation into Christ; the latter, our regeneration.

* 5: 70.

— Doct.

2 Cor. 5. 17.
Et sic in Deo,
quasi nati.

Gal. 3. 27.

This

Reason.
1 Cor. 15. 45.

Rom. 8. 11.

Vse.
Triall whe-
ther we be
members of
Christ.

This second man, and last *Adam* Christ Iesus is a quickning spirit: hee diffuseth life and grace into all his members: if his spirit be in vs, it will quicken our mortall bodies. If the head of our naturall bodies (conuey life) into all our members: if the root of a tree diffuse sap into al the branches, shall not Christ much more giue life to all his members?

This then is a matter of triall, whereby we may proue whether indeed we are of this body or no, and so haue a true right to the forenamed priuiledges. Many boast of their honor that they are members of Christs body, and yet are not of his flesh and of his bones: they haue no other being, then what they receiued from their parents. These vaine professors are like woodden legs or armes on a man, which may be couered ouer with hose and sleeues for a time, but shall not be raised at the resurrection with the other parts of the mans body: so neither shall those professors be raised to glory with Christ, though they may be couered ouer with the hose and sleeues of profession, and thereby seeme to be members.

§. 76. Of the author of our regeneration Christ.

This relative particle (HIS) twice repeated (of HIS flesh, and of HIS bones) sheweth that

Regeneration is of Christ. * The Son quickneth whom he will.

Obiect. This worke is attributed in Scripture to the Father, to the Spirit, to the word, and to the Ministers of the word.

Ans. Christ may very well stand with all these. The three persons in Trinity are all one: One in nature and essence: One in will and consent: One in vertue and power: what the one doth the other doth also. Yet because there is a difference in their manner of working, this worke (as other workes) is distinctly attributed to each of them.

The Father is (as I may so speake)

the beginner of this worke. His will it was that his Sonne should be the head of a body, and that there should members be made fit for that head, and haue a new being: of his owne will began hee for this end bee sent his Son into the world to bee made flesh. The Sonne put in execution the will of his Father: he took flesh vpon him; that we might be of his flesh. Thus saith Christ of himselfe, I came downe from heauen to doe the will of him that sent me. And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it up againe at the last day. The Spirit applyeth vnto vs the vertue and efficacy of the flesh of Christ, and so finisheth this blessed worke, It is the Spirit that quickneth: the flesh profiteth nothing, namely, of it selfe without the Spirit.

Thus wee see that the applying of this worke of regeneration vnto Christ, excludeth not the worke of the Father, or of the Holy Ghost therein, but excludeth the worke of man: so as it is not of our selues, nor of our parents, nor of any other man: for we are borne not of blood, nor of the wil of the flesh, nor of the wil of man, but of God: in which respect our new birth is said to be from above.

Obiect. How is it then attributed to the word, and to the ministry of man?

Ans. As vnto instruments which the Lord is pleased to vse. Of the word it is said, God hath begotten vs with the word: of himselfe, a Minister, thus saith the Apostle, In Christ Iesus I haue gotten you: so as God and Christ are ioyned with these instruments, or else they are no whit powerfull and effectuell for so great a worke: for neither is he that planteth any thing, nor he that watereth: but God that giveth the increase.

The worke of regeneration is a new creation, a diuine worke, aboue humane straine. It must therefore be wrought by the Lord, or it cannot be wrought at all.

This is to be noted both of those that

Iam. 1. 18.

Iob. 6. 38, 39.

Iob. 6. 63.

Iob. 1. 13.

* 2. Tim. 3. 3.
How regeneration is attributed to the word, and to Ministers thereof.

Iam. 1. 18:
1 Cor. 4. 15
1 Cor. 3. 7.

Reason.

Vse.

F

that

ans.

Doctr.

* Iob. 5. 21.
a 1 Pet. 1. 3.
b Iob. 3. 5.
c Iam. 1. 18.
d 1 Cor. 4. 15.
Philem. ver. 10.
The worke of the three persons in our regeneration.

that haue now yet assurance of this blessed worke wrought in them: and also of those who haue assurance thereof.

Iob. 6. 37.

The former may here learne whither to haue recourse for it: namely, to him who came downe from heauen for that purpose; and who saith, *He that commeth vnto me I will in no wise cast out.* In all the meanes that we vse, let vs looke vnto him, and seeke a blessing of him.

Luke 17. 16.

The latter must with the tenth leper returne backe vnto Christ, and glorifie God. Whatsoeuer the means were, or whosoever the minister was, the praise and glory of all must be giuen to him.

§. 77. Of the matter of our regeneration, on Christ.

The preposition (Of) twice set down (Of his flesh, and Of his bones) being a proper note of the materiall cause, sheweth that

Christ is not only the author, but the matter also of our new birth. The new spiritual being which the Saints haue, commeth out of him. *From him all the body hauing nourishment, increaseth with the increase of God.* In this respect we are said to be blessed with all spirituall blessings in Christ. The metaphor of a vine, which Christ taketh vnto himselfe, proueth also as much: so doe these phrases, *My flesh is meat indeed, my blood is drinke indeed.*

Reason.

This Christ commeth to be by his incarnation. God in himselfe is as a bottomlesse and a closed fountaine: from him immediately we can receiue nothing. But Christ made flesh is a fountaine opened: *In him all fulnesse dwelleth.* And of him haue all we receiued, euen grace for grace.

I Vse.

Behold here the benefit of Christs incarnation: by his taking part of our mortall flesh, are we made partakers of his spirituall flesh, namely, of that spirituall life and grace which cometh from him, who was made flesh, to conuey the same into vs. To strengthen our faith the more firmly

herein, the Lord hath instituted the holy Communion of his body and blood. With what conscience, reuerence, and confidence, ought this blessed Sacrament to be celebrated?

By this Doctrine we may further learne how to seeke every thing at Gods hands which wee desire to obtaine; and how to offer that sacrifice of praise vnto God, which we would haue to be accepted; namely in and through Iesus Christ, by whom only we haue all that communion which we haue with God. Well therefore doth the Church conclude all her formes of Prayers and Praises with this, or such a like clause, *through Iesus Christ our Lord.*

§. 78. Of the excellency of Regeneration.

The particular matter of our regeneration (the flesh and bones of Christ) here expressed, sheweth that

Regeneration is a most excellent work. The excellency hereof will the better appeare, if we compare it with the great & glorious worke of our creation, and shew how farre it surpasseth it: wherein I will hold close to this metaphor, and touch no other differences then it doth point out vnto vs.

1. In our creation Christ was only a worker: but hee is the very matter of our Regeneration, wee are of his flesh.

2. The relation that then was betwixt Christ and man,

was $\left\{ \begin{array}{l} \text{Creator,} \\ \text{Creature,} \end{array} \right\}$ but here $\left\{ \begin{array}{l} \text{Head,} \\ \text{Body,} \end{array} \right\}$ We are members of his body.

The bond is now much neerer.

3. The being which then we had, was from Adam: But the being which now we haue, is from Christ, of His flesh.

4. That being was but naturall. This is spirituall: for that which is borne of the Spirit, is Spirit.

5. Then our being was different from Christs: but now it is the very same with Christs, Of his flesh:

6. Then might man cleane fall from that estate wherein hee was created

2 Vse.

Iob. 16. 23.
Heb. 13. 15.
Col. 3. 17.

Doctr.

Difference
betwixt rege-
neration and
creation.

Iob. 3. 6.

ted (as he did) and yet Christ remaine as he was. Now it cannot be so. For if any of the Saints now fall away, either Christ must fall with them, or they must be pulled from Christ, and so Christ remaine a maimed body.

The riches of Gods mercy.

Behold the riches of Gods mercy. One might thinke it sufficient, and more then man could ever have been thankfull enough for, that God at first created man after his owne image in a most happy estate. From which when we wittingly and wilfully fell, God might iustly have left vs, as hee did the euill Angels. But he hath not onely restored vs againe, so that former estate, but aduanced vs to a farre more excellent and glorious estate: wherein his goodnesse appeareth to be as his greatnesse, infinite, incomprehensible. Who can sufficiently set it forth? For as the heauen is high aboue the earth, so great is his mercy toward them that feare him.

Psal. 103. 11.

6. 79. Of the ancient Law of marriage.

EPHES. 5. 31. For this cause shall a man leaue his father and mother, and shall be ioyned vnto his wife: and they two shall be one flesh.

THE same points which were before laid downe, concerning the neere vnion of man and wife, and of Christ and the Church, are here further confirmed by the ancient law of marriage: which the Apostle doth the rather mention, because it followeth vpon that text, whereunto he alluded in the former verse. For when Moses had alledged these words of Adam concerning Eue, *This is bone of my bones, and flesh of my flesh*, he addeth this law, *Therefore shall a man leaue his father, &c.* In this place these words haue both a *literall* and a *mysticall* sense. A *literall* of man and wife. A *mysticall* of Christ and the Church. The maine thing which the Apostle aimeth at, is to shew how neerly man and wife are linked together: that thereby they may the rather be moued to perform those mutuall and seuerall duties which they

Gen. 2. 23, 24.

Inference.

owe each to other. But because hee propounded to husbands and wiues the examples of Christ & the Church as patternes and motiues to them to doe their duty, hee applieth that which was first spoken of man and wife, vnto Christ and his Church, to shew that there being so fit a resemblance betwixt these two couples, the patterne propounded is the more pertinent to the purpose, and the reason enforced from thence the more forcible.

Because the opening of the literall sense will giue great light to the mystery, I will first handle this text according to the meaning of the letter.

The first clause (*for this cause*) implieth a necessary connexion with that which went before. The neere vnion of man and wife, as well as of Christ and his Church, was before noted. A wife was said to bee as the body of a man, yea as *himselfe*. Adam called her his *flesh and bones*. Hereupon both Moses and Paul infer, *Therefore, or, For this cause shall a man leaue father*. Because man and wife are so neere by Gods institution, they must also be most deare each to other in their mutuall affection.

an 7674.

b Verse. 28.
c Gen. 2. 23.

The *Man* (meaning an husband) is here in particular mentioned, 1. because at the first making of this Law, the woman was brought to him to see how he would like her: and hauing cast his affection on her, he was to be bound thereby to continue that good liking towards her. 2. because of the preheminency which man hath aboue his wife. Yet is not the man onely tied hereby, but the wife also: the nature and rule of relation requirereth as much: if a man must inseparably cleaue to his wife, the wife must answerably cleaue to her husband.

Meaning of the words.

These words (*shall leaue father and mother*) are neither *generally* to be taken of all duties, as if no duty were to be performed to parents by children after they are married: nor *simply*, as if indeed parents were vtterly to be forsaken: but they are meant,

1. Of that *daily service* which children

1 Cor. 7. 33, 34

Psal. 45. 10.
1 Pet. 3. 7.

Gen. 31. 14, &c

ἡ ἀρετὴ καὶ ἡ ἀνιδιοσυ-
νη.
καὶ ἡ ἀρετὴ. Glue.ἡ ἀρετὴ καὶ ἡ ἀνιδιοσυ-
νη. οἱ δύο
εἰς σὰρκα μίαν.

dren vnder their parents gouernment performe vnto them, seeking to please them in all things. When children are married, then their daily attendance must be vpon their wiues, or husbands, taking care how to please them.

2. Of erecting a new family : for which end their parents house must be left, and the husband and wife must dwell each with other.

3. Of the difference to be put betwixt parents, and wife or husband. So as if by any ineuitable occasion it should so fall out, that a man must leaue his parent, or his wife (as in case parent and wife were both giuing vp the Ghost, and in places so farre remote, as the husband could not possibly be with both, yet both instantly desired his company) by this Law hee must leaue his parent, & cleaue to his wife.

Hereby then the bond of mariage is declared to be the most inuiolable bond that can be. For all men know that the bond betwixt parent and child is a firme and inuiolable bond : but the bond betwixt husband and wife is more firme and inuiolable.

To set forth the firmnesse of the mariage bond he addeth this Emphaticall phrase, *shall be ioyned*, (or as the word properly according to the naturall notation thereof signifieth, *shall be glued*) to his wife. Things well glued together are as fast, firme, and close as if they were one intire peece. Yea we obserue by experience; that a table will oft times cleaue in the whole wood, before it will part asunder where it is glued : so an husband ought to be as firme to his wife as to himselfe : and she to him.

Fitly doth this agree with that which followeth (*they two shall be one flesh*.) Our English cannot well expresse the Greeke in good sense word for word (which is thus, *they two shall be into, or in one flesh*) The meaning is, They which weretwo before mariage, by the bond of mariage are brought into one flesh, to be euen as one flesh : as neerely vnited,

as the parts of the same body, and the same flesh. This vnity is not in regard of carnall copulation (for if they bee married, they are *one flesh*, though they neuer know one another) nor in regard of procreatio, because one child commeth frō them both (for though they neuer haue childe, yet are they *one flesh*) but in regard of Gods institution, who hath set it downe for a law, and as another nature, that man and wife should be so neere one to another. Their consent in mariage (by vertue of Gods institution) maketh them to be *one flesh*.

Well doth our English note the emphasis of the originall in this particule *THEY TWO* (*they two*) which sheweth that the bond of mariage knitteth only *two* together : one man, and one woman, and no more.

This Law setteth forth the *Union* betwixt man and wife.

Therein three things are noted concerning the state of mariage:

1. The præminencie of it (*a man shall leaue father and mother.*)
2. The firmnesse of it (*and be ioyned to his wife.*)
3. The neerenesse of it (*they two shall be one flesh.*)

§. 80. Of preferring husband or wife before parents.

The first point sheweth, that *A wife, or an husband must be preferred before parents.* The examples of *Leah and Rachel*, yea and of *Micol*, are commendable in this respect.

1. The bond of mariage is more ancient, more firme, more neere. There was husband and wife before there was parent and child: and there is a time when parents and children may depart one from another, and that while both liue : but no time, wherein man and wife may part asunder till death part them. And children though they come from the flesh of their parents, yet are made two (*so as of one are two ;*) but husbands and wiues though they were two before, yet are made one (*so as of two is one.*)

What

Matrimonium
non facit coi-
tus sed volun-
tas. Chrysost. in
Mat. hom. 32.

oi δ' α.

Summe.

Doctr.

b Ge. 31. 14.
c 1 Sam. 19. 11

Reason.

Vse.

Parents may not keepe their children being married too straight.

Nor keepe them from husband or wife.

Children may not preferre their parents before husband or wife.

Apud Romanos sponsa oblecta flammeo capite quum extalisset pedem è paternis adibus, vertebatur in gyrum, itaque ducebatur in domum sponsi, ne sciret redire viam ad ades parentum. *Erasmus*

What wrong then doe such parents vnto their children, as keepe them; euen after they are married, so strait vnder subiection, as they cannot freely performe such duty as they ought to their husband, or their wife? This is more then a parents authority teacheth vnto. Yet many thinke that their children owe as much seruice to them after they are married as before, which is directly against this law.

Greater is the wrong, and more sinfull is the practise of such as keepe their children from their husbands or from their wiues. The match they falleth out much worse then we looked for. But this should haue been looked to more carefully before hand. After marriage it is too late to seeke such a redresse.

On the other side, there be many children who so respect their parents, as they neglect their husband or their wife. Some husbands will bestow what they can on their parents, and keepe their wiues very bare, suffering them to want necessaries; not caring how they vex and grieue them, so they please their parents. Some wiues also will priuily purloine from their husbands to bestow on their parents.

Others can neuer tarry out of their parents houses, but as oft as they can, goe thither. The ancient Romans, to shew how vnnecet this was, had a custome to couer the brides face with a yellow yeile, & so soone as she was out of her fathers house, to turne her about, and about, and so to carry her to the house of her husband, that shee might not know the way to her fathers house againe. All those pretences of loue to parents are more preposterous then pious: and naturall affection beareth more sway in such, then true religion. Their pretence of piety to parents is no iust excuse for that iniury they do to husband & wife.

§. 81. Of the firmnesse of the matrimoniall bond.

The second point concerning the

firmnes of the marriage knot in these words (*shall be ioyned to his wife*) affordeth two doctrines.

1. *Man and wife must affeate themselves together by continuall cohabitation:* for this end they leaue their parents family, and erect a new family.

2. *Man and wife are ioyned together by an inuincible band:* so must neuer be cut a sunder till death cutt. Body and soule must be secured one from another before husband and wife.

Be careful therefore to preserve this indissoluble knot, and so liue together, as with comfort you may liue together; because you may not part.

§. 82. Of two only to be ioyned together in marriage.

The third point concerning the neerenesse of man and wife in these words (*they two shall be one flesh*) affordeth two other doctrines.

1. *Marriage can be but between two:* one man, and one woman: for it is impossible that more then two should so neerely, and firmly be ioyned together, as man & wife are. Euery word almost in this law proueth this doctrine. For it saith a *man*, not men: to a *wife*, not to wiues: to *his* wife, not to anothers wife: *two*, not more then two: *they two*, not any two: *one flesh*, not many fleshes.

Obiect. This particke (*two*) is not in the law as *Moses* recordeth it.

Ans. It is there necessarily implied, for at that time there were but two in the world: God then speaking of them, meaneth but two. The same spirit that guided *Moses*, guided also the *Euangelists*, and the *Apostles*: so as by their inserting of this particke (*two*) it is certain that it was intended by *Moses*: as the particke (*only*) which *Christ* putteth into this text, *him only shalt thou serue*.

Quest. Why did God at first make but one man, and one woman?

Ans. The *Prophet* answereth, *that he might seeke a godly seed*.

It therefore there be mote then

See Treat. 2. part. 2. §. 14.

See Treat. 2. part. 2. §. 2.

See Treat. 2. part. 2. §. 2.

Gen. 2. 24.

Mat. 19. 6.

Mat. 19. 6. c. 1 Cor. 6. 16.

d Dent. 6. 13. Mat. 4. 10.

c Mal. 2. 15.

two, it is an adulterous seed which proceedeth from thence.

§. 83. Of Polygamy and Bigamy.

Can Polygamy (the hauing of many wiues) or Bigamy (the hauing of two wiues at once) haue any good warrant against such an expresse law? Are not both of them against the first institution of mariage, so as we may say, *from the beginning it was not so*? Yea also and against other particular lawes: *Lamech* one of *Cains* cursed stocke was the first that we read of to haue presumed against that ancient law.

Obiect. Afterwards many Patriarkes, and other Saints tooke that liberty vnto themselves.

Answ. It was their sinne, and a great blemish in them. The common error of the time, and their vnvariable desire of increase, made them fall into it. Many inconueniences followed thereupon: neither can it be thought but that much mischief must needes follow vpon hauing more wiues then one: for whereas God at first made a wife to be as an helpe vnto man, two, or more wiues cannot but be a great griefe and vexation vnto him, by reason of that emulation that is betwixt them. *Through Hagar's* meanes was *Sarah* stirred against *Abraham*, and *Abraham* grieved at *Sarah's* words. Though *Leah* and *Rachel* were sisters, yet great were their emulations: the like whereof is noted of *Peninnah* & many others.

Considering the hainousnesse of this sinne, our lawes haue iustly made it felony for a man to haue more wiues then one, or a woman more husbands.

§. 84. Of the neere coniunction of man and wife together.

1. The neere of all other, are husband and wife one to another. Every clause in the forenamed law proueth as much.

1. Parents must be left for wife:

who neerer then parent and childe: if man and wife be neerer then the neereft, then they are the neereft of all.

2. A man is glued to his wife. This metaphor setteth forth the neerenesse of a thing as well as the firmnesse of its for things glued together, as one intire thing.

3. Man and wife are one flesh: many of one are made two, but no two so neerely and truly made one as man and wife.

As God hath limited a propinquity, and vnity of things, so are they to be accounted: but God hath thus neerely knit man and wife together, and made them one flesh. *Those whom God hath ioyned together*, saith Christ of man and wife: in which respect matrimoniall coniunction is called the *covenant of God*: so as this covenant cannot be released by any, no not by the mutuall consent of man and wife (*Those whom God hath ioyned together, let no man put asunder*) yet may many other covenants made betwixt party and party, be released and disanulled by mutual consent of both parties.

1. This sheweth that the transgressions of man and wife one against another, of all the most hainous, more then of friend, fellow, brother, child, parent, or any other. Who would not cry *fie vpon* that child that hates his parent, or *fie vpon* that parent that hates his childe? The heathen and sauages would not thinke them worthy of humane society. What then may be thought of the man that hateth his wife, or the wife that hateth her husband? Apply this to all other transgressions: and well note how the Lord is a wisnesse thereof.

2. This also sheweth how monstrous a thing it is to sow any seeds of discord, and stirre debate betwixt man and wife. The devils instruments they are therein, and a diabolicall spirit is in them. For Satan most laboureth to vnloose those knots which the Lord knitteth most firmly. Children of seuerall vnters, and

Mat. 19. 8.
h Dent. 17. 17
Leu. 18. 18.
1 Gen. 4. 19.
Maga pertine-
re ad nuptiaru
bonum, non
vnum & mul-
tas sed vnum
& vnam, sicut
indicit ipse
prima dimini-
tus facta con-
iugum copula,
Eccl. Aug. de
Nupt. & con-
cup. l. 1. c. 9.

k Gen. 2. 18.

1 Gen. 16. 5.

m & 21. 11.
n & 30. 1. 1.

o 1 Sam. 1. 6, 7

Stat. 1. Jacob.
114

Doctr.

Reason.

Mat. 19. 6.

Pro. 2. 17.

Vses.

1. Mutuall
transgressions
of man and
wife most
hainous.

Mat. 2. 24.

2. Monstrous
to make de-
bate betwixt
man and wife

1 Sam. 16. 19.
3. All duties
betwixt man
and wife to
be cheerefully
performed.

Isai. 58 7.

* or oup-
gular.

Quod per hi-
storian im-
pletum est in
Adam, per
prophetiam fig-
nificat Chri-
stum qui volu-
it quis patrem,
et Aug. de
Gen. lib. 2. c. 24

and severall friends of each party, are much faulty herein. *Cursed be they all before the Lord.*

3. This neere coniunction betwixt man and wife is a great motive to stir them both vp, cheerefully to performe all the duties which God requireth of either of them. For thereby they doe duty, and shew kinnesse to their owne flesh. No man may *hide himself from his own flesh* at large: that is, no man may neglect any duty of mercy, or iustice to his neighbour who is of the same stocke that he is: shall then an husband or wife hide themselves from one another, who in the neere respect that possibly can be are *one flesh*? not because they come from one flesh, but because they come *into* one flesh.

Hitherto of the *litterall* sense of this verse.

The *mysticall* followeth.

§. 85. *Of the matrimoniall coniunction of Christ and the Church.*

The forenamed ancient marriage-law is here applied mystically to Christ and the Church, as is evident by the next verse, where the Apostle hauing reference to this verse saith, *This is a great mystery.* There is then a mystery contained in it. But of what or of whom is that mystery? The Apostle himselfe maketh answer, in these words: *I speake concerning Christ and the Church.*

The mystery in generall is this, *Christ and the Church are to one another as husband and wife.*

The particulars of this mystery are these.

The matrimoniall coniunction betwixt Christ and the Church is a most

Preheminent
Firme
Neere

con-
iun-
ctio.

First of the generall.

The many espousall and matrimoniall titles, which in Scripture are giuen to Christ and the Church in mutuall relation of one to another, euidently shew that they are ioyned to-

gether by the honourable, inseparable and inuolable bond of marriage: He is stiled a *Bridegroom*, she a *Bride*: he *Wel-beloued*, shee *Loue*: he an *Husband*, shee a *Wife*: he an *Head*, shee the *Body*: both *one flesh*.

2. All things requisite to ioynen man and wife together, doe fitly concur betwixt Christ and the Church.

1. They are persons fit to be ioyned. Though Christ be God, yet for this end he became man: & though the Church were impure, yet for this end is shee cleansed and sanctified.

2. They haue their parents consent: for God is the *common father* of both. And God hath giuen Christ to the Church, and the Church to Christ.

3. They haue giuen their *mutuall* consent each to other.

4. He *beareth* an husband-like affection to her, and shee is willing to yeeld a wife-like subiection to him.

5. He hath *giuen* her many fauours and gifts as pledges of his loue, and she in testimony of her faithfulness was vnder the Law circumcised, and is vnder the Gospell baptized: and doth binde her selfe with all the sacred bonds and couenants which God to that purpose hath sanctified.

6. He hath prepared *places* of habitation for them both together, and shee earnestly desireth to bee with him.

Behold another euidence of Christs admirable loue to the Church, and of the neere vnion betwixt Christ and her. The former was, that she was his *body*. This, that she is his *wife*: wel might the Church say as *Abigail* did, *Behold let shine handmaid bee a servant to wash the feet of the servants of my Lord*: and as the prodigall child, *make me as one of thine hired servants*: or as the Baptist, *I am not worthy to stoop downe to vnloose thy shoe-latchets*. What a fauour then is it to be made his spouse, his wife, his Queene. Great was the fauour which *Abash-verosb* shewed to *Esther*, when he

a Job 3. 29.
c Can. 1. 13. 15
d 2 Cor. 11. 2.
e Eph. 5. 32.
f & vers. 31.

The things
which make
Christ & the
Church fit to
be husband
and wife.
g Job. 17. 19.
h Job. 20. 8. 7.
i Rom. 8. 32.
k Job. 6. 39.
l Cant. 2. 16.
m Eph. 5. 23. 24

n Eph. 4. 8.

o Job. 14. 3.

p Rom. 12. 17.
20.

I *Wife*.
Admiration.
An high fa-
uour to be
the spouse to
Christ.

1 Sam. 25. 41.
Luk. 15. 19.
Marke 1. 7.

he made her his wife : he was a great Monarch, reigning from India to Ethiopia over 127 provinces : but Esther was a poore orphane and captiue: yet was not this fauour comparable to Christs : for there was no such disparity and inequality betwixt *Abasht-verosh* and *Esther* as betwixt Christ and the Church : neither is *Esther*'s aduancement to bee compared with the Churches : and yet there was some cause in *Esther* to moue *Abasht-verosh* to doe what he did, for she was very beautifull, and lovely, and worthy to be loved : but in the Church when Christ first cast his loue on her, there was no such thing. No patterne of loue can be giuen any way comparable to this.

Let the Church therefore, and all that professe themselves to be of the Church, take such notice hereof, as they may endeavour to carry themselves worthy of this honour and aduancement : not to wax proud and insolent thereupon, but to despise all vaine and worldly toies: to answer loue with loue, as the Church is set forth in *Salomons* song; to be subiect to her husband, to reuerence and obey him, and to performe all duties appertaining to such a wife : seeking by all good meanes to maintaine the honour of her place. The Church is made a patterne of duty to all wines; if she should faile, greater inconuenience would follow from thence, then from *Vashties* disobedience.

This is the rather to bee regarded, because it is not only a matter of instruction, but of triall also, shewing both what they which are of the Church ought to doe, and also what indeed they will doe. Wherefore no prophane person that lightly esteemeth the Lord Iesus, no Idolater that casteth his loue on other husbands, no swearer or blasphemers that dishonoureth the great name of Iesus, none that any way are rebellious against him, none that hate, scorne, scoffe, or hurt any of his members, can haue any comfort in this aduancement of the Church, because

they haue no part therein; nor right thereunto.

But great is that comfort which the true Saints may receiue therein. For by vertue of this matrimoniall bond;

1. Christ is made a yoke-fellow with his Church, and her companion. Vnder all the burdens which are laid vpon her, he putteth his shoulder to make it the more easie: yea, the great burdens of Gods wrath, the curse of the law, and sinne the cause thereof, hath he so taken on him, as he hath cleane freed his Church from them, because they would else haue crushed her downe to hell.

2. Christ is as her Champion to answer all challenges sent vnto her; as her aduocate to plead and answer all the complaints that shall be made against her, as her surety to discharge all her debts: the Church being couert-baron vnder Christ, he is as her selfe, all in all for her, and to her.

3. All his honours, goods, priuiledges are hers: she hath a right to them, and her part in them, shee is a coheire with him. (*Rom. 8. 17.*) a Queene, because he a King, (*Psal. 45. 9.*) and all glorious, as was noted; vers. 27.

4. He will assuredly performe all the offices of an husband, as to loue her, beare with her, prouide for her, with the like. Able he is to doe all, for he is omnipotent: willing also hee must needs be, because willingly hee hath taken vpon him this place: hee hath made himself a pattern to other husbands: will he not then doe that himself which he requireth of others?

If ever any wife might receiue comfort in a match, the Church may receiue comfort in this match.

The benefit of this match will yet more liuely appeare by a particular consideration of the three forenamed properties of this matrimoniall bond, the preheminnence, firmnesse, and neceessite thereof.

§. 86. Of Christs leauing his Father and mother for his spouse.

I. The preheminnence of the matrimoniall

4. Vse.
Consolation.
The priuiledges of Christs spouse.

Ecclia om-nem sponsi potestatem tenet.
Aug. contr.
Dm. 1. 1. 1.

* 533. 34.

2 Vse.
Direction.
How Christs spouse must cary her selfe.

Est. 1. 16. 41.

3 Vse.

Triall.
Who are Christs spouse.
* 5. 24.

moniall bond betwixt Christ and the Church herein appeareth, that *Christ left his Father and his mother for his spouse the Church*. As Christ is God, God is his Father; as Man, the Virgin Mary was his mother. Now the leaues of his Father must be taken onely by way of resemblance, in that hee came from the place of his Fathers habitation, to the place where his Spouse was. The Scripture saith, that *he was in the bosome of his Father: by him, as one brought up with him, his daily delight, reioycing alway before him*. Yet descended hee into the lowest parts of the earth where his Spouse was. *Hee came out from the Father, and came into the world.*

But truly and properly did he preferre his Spouse before his mother. For when hee was instructing his Spouse, and his mother came to interrupt him, hee said to his mother, *who is my mother?* and to his Spouse, *behold my mother.*

Of the same minde must the Church, and all that are of the Church bee vnto Christ: shee must *forget her own people, and fathers house*. Seeing Christ hath gone before vs, and giuen vs so good an example, what an high point of ingratitude would it be for vs, to preferre father, mother, or any other before Christ our husband? Note what he saith in this case, *Hee that loueth father or mother more then mee, is not worthe of me.* And againe, *If any come vnto me, and hate not his father and mother, hee cannot be mine.* To hate here, is to be so farre from preferring father and mother before Christ, as rather then not to loue Christ, to hate father and mother. Or, so intirely to loue Christ aboue all, as our loue of parents in comparison thereof to be an hatred. Thus *Leui said vnto his father and mother, I haue not seen him: for they obserued the word, and kept the couenant of Christ.*

This then is our duty, that wee suffer not any naturall affection and dotage on our parents to swallow vp

that loue we owe to Christ, as *Pharao* ill-fauoured and leaue-fleeced kine eat up the seuen well-fauoured and fat kine. How much lesse should any loue of this world, of the profits, promotions, or pleasures of this world, draw away our hearts from Christ. Should we not rather say and doe as the Apostles did, *Behold, we haue forsaken all and followed Christ?*

§. 87. *Of the indissoluble vniõn betwixt Christ and the Church.*

II. The firmnesse of that bond whereby Christ and the Church are said to bee glued together, is greater and more inuolable then that whereby man and wife are ioyned together: Death parteth man and wife: but death cannot make a diuision betwixt Christ and the Church: so as wee may well from this metaphor inferre, that *Christ and the Church are inseparably knit together. I will betroth thee vnto mee for euer*, saith Christ vnto the Church. The couenant which Christ maketh with his Church, is an everlasting couenant. *The mountaines shall depart, and the hills be remoued, before his kindnesse shall depart from the Church.*

The steadfastnesse and vchangeablenesse of his will, is the only cause thereof. Whom hee loueth, hee loueth vnto the end. His gifts and calling are without repentance. Hee is not like the hard-hearted Iewes, who vpon euery sleight occasion would put away their wiues. *The Lord hateth putting away.* Though therefore the Church, through her weaknesse, doe depart from him, and play the harlot, yet *returne againe to me*, saith the Lord.

Learne wee by this patterne to cleaue close vnto the Lord, which is a dutie most due to Christ who cleaueth so close to vs, and therefore oft expressed in the Scripture.

Three vertues there are which are of speciall vse to this purpose, Faith, Hope, Loue.

Faith is the hand whereby wee lay

Gen. 41. 4.

Matth. 19. 17.

Hosea 2. 19.

Isa. 61. 8.
E 54. 10.

Reason.

Iob. 13. 1.
Rom. 11. 19.

Mal. 2. 16.

Ier. 3. 1.

Vse.
Cleane to
Christ,d Deut. 10. 20.
E 13. 4.
Abi. 11. 23.

a Iob. 1. 18.

b Psal. 3. 30.

c Ephes. 4. 9.

d Iob. 16. 18.

e Mat. 3. 33. 34.

Vse.

Imitation.
All to be forsaken for
Christ.
f Psal. 45. 10.

g Mat. 10. 37.

h Luke 14. 26.
expounded.How parents
to be hated
for Christ.

i Deut. 33. 9.

lay fast hold on Christ, and as it were knit him to our selues, as he by his Spirit knitteth vs to himselfe. This maketh vs rest and repose our selues on him for all needfull things: and not to leaue him for any thing.

Hope is the anchor, which holdeth vs fast against all the stormes of Satan, so as they can neuer drine vs out of our harbour; which is the Lord Iesus Christ.

Loue is the glue and soader which maketh vs one with Christ: for it is the property of loue to vnite those that loue one another in one. *Jonathan's soule was knit with the soule of David.* For why? *Jonathan loued him as his own soule.* He that loueth is well pleased with him whom he loueth, and seeketh also to please him, that they may mutually delight one in another. Were these three vertues well rooted in vs, wee would say, *Who shall separate vs from the loue of Christ? shall tribulation, or distresse, &c.*

§. 38. *Of the equall priuiledge of all the Saints.*

III. Concerning the phrase, whereby the neerenesse of man and wife is set forth (*they two shall be one flesh*) it may be demanded how this can bee applied to Christ and the Saints, who are more then two?

Ans. Christ by one Spirit knitteth vs all into one body, and so maketh all ioyntly considered together one Spoule. The multitude of Saints doth no more imply many wiues, then the multitude of members which the naturall body of a wife hath. This point then teacheth vs, that

In the mysticall marriage betwixt Christ and the Church, all and euery of the Saints haue an equall priuiledge. Some are not Concubines, some wiues, nor some more loued, or preferred to another, but all one wife. *All are one in Christ Iesus.*

Neither the Father that gaue them all, nor the Sonne who tooke them all, saw any thing in one more

then in another; their merite grace moued them to doe what they did. Well may euery one apply all the forenamed priuiledges vnto themselves, and not one emulate another.

This affordeth instruction to the more eminent in the Church, that like proud dames they insult not ouer others, as if they were their hand-maids: and consolation to the meener sort, that they may vphold themselves, and possesse their soules with patience, and not enuy, or grudge at the outward prosperity and priuiledges of others. In the greatest priuiledge they are equall to the greatest.

This of the parties coupled to Christ. For these words (*they two*) shew that all the Saints are but one: Christ is the other of the two. The next words (*are one flesh*) shew how neere those Saints are to Christ.

§. 39. *Of the neere vnion betwixt Christ and the Church.*

The maine point here to be noted is, that

Christ and the Church are most neerly linked together. What can be neerer, then that two should come into one flesh?

This is somewhat more then to be of Christ's flesh. That shewes wee are as it were cut out of Christ: this shewes that wee are againe knit to him. That was a preparation vnto this: this is as the consummation and perfection of all. Many metaphors are vsed to set forth the neere vnion betwixt Christ and his Church, but this surpasseth them all. As here we and Christ are said to be *one flesh*, so in another place, *one spirit*. Well therefore might the name and title *Christ* bee giuen to this Spoule of Christ.

It was noted on a like ground to this, that of all other persons the transgression of a wife against an husband is most hainous. What then are the transgressions of the Church against Christ? As we are much more bound

vs.

1 Sam. 18. 1.

Rō. 8. 35. &c.

All the Saints made one Spoule.

1 Cor. 12. 13.

See §. 21.

Gal. 3. 28. Reason.

Christum nihil aliud deputat corpus suum (i.) Ecclesiam, quam seipsum, quia de Christo & ecclesia verius intelligitur, Erunt duo in carne una. Aug. de pecc. mer. l. 1. cap. 31. * See §. 70.

2 1 Cor. 6. 17. b & 12. 13.

* §. 34.

bound vnto Christ for the priuiledges we receiue from him as an *Head* and *Husband*; our Satiour, hauing made with vs an euertlasting covenant of marriage; then for thole we receiued from him as our *Creator*, *Lord* and *Master*: so are the rebellions now committed against him more monstrous. To *Adam* that broke the first covenant, whereby like a rebellious childe and sculard he finned against his *Father* and *Master*, mercy and pardon was giuen: but to such as now breake the bond of this euertlasting covenant, and make a tall and small desertion, utterly renouncing this *Husband*; or by their adultery cause him to giue them a bill of diuorce, there remaineth no more sacrifice for sinnes; but a certain fearful looking for of iudgement, and fiery indignation, which shall deuoure the aduersaries. This is to be noted, so make vs the more circumspect ouer our waies, resisting sin in the beginning, and looking diligently lest any man fall from the grace of God; and bringing no place at all into the Denill. Satan will most endeouour to dissolve the neereft bonds that God maketh. This then being the neereft of all, we ought to be the most carefull in preferuing it.

6. 90. *Of the mystery of the union of Christ and the Church.*

EPHES. 5. 32. *This is a great mystery: but I speake concerning Christ and the Church.*

This verse is a conclusion of that excellent digression which the Apostle hath made concerning the neere vnion of Christ and the Church.

In it two points are to be noted.

1. A patheticall exclamation (*This is a great mystery.*)

2. A particular application of the forenamed law (*but I speake concerning Christ and the Church.*)

Here first note that *The vnion betwixt Christ and the Church is a great mystery.*

The Apostle should not haue said more of it then to call it a *mystery*; a great *mystery*.

A *mystery* is a diuine secret, to no

A *secret* is in two respects,

1. Because it is not known.

2. Because it is vnsearchable; the

depth of it cannot be fathomed.

It is a *diuine secret*, for two other

respects,

1. Because it could not haue been

opened but by diuine reuelation.

2. Because when it is opened, it can

not be comprehended by the illumina-

tion of the Spirit.

That Spirit which openeth and reuelath the

mystery, must also open the eyes of

our vnderstanding to discerne aright

of it.

It is further said to be a *great* my-

stery.

Simply in it selfe, because the

matter thereof is deepe, difficult,

waighy, and of great moment.

Comparatiuely in relation to o-

ther mysteries; no mystery reuealed

in Gods word comparable to it.

Let vs not presume to measure it

with the line of our owne reason. It

being a *great mystery*, it is aboue our

capacity: yet because it is reuealed

we must beleue it, as we doe the my-

steries of the Trinity, of Christs eter-

nall generation, of the personall vni-

on of his two natures, of the proceed-

ing of the holy Ghost, with the like,

because the word hath reuealed them

though we cannot fully see the rea-

son of them. Herein lieth a maine dif-

ference betwixt our estate in this

world and in the world to come.

Here we must beleue what we know

but in part: there we shall perfectly

know whatsoeuer is to be beleued.

Preachers can but in part make

knowne this mystery, and hearers

can but in part conceiue it. Let vs

therefore wait for perfect vnderstan-

ding of it, till all things be perfected

in Christ: but in the meane time

beleue without doubting or waue-

ring, that which is reuealed of it.

In our meditation of this myste-

ry, let vs conceiue no carnall, no

earthly

Of a mystery
seemeth in
the whole
argument of
God. It is
said on it
by the
apostle
1. Cor. 13. 12.
We see
now
in part
as in a
mirror
darkly
but then
shall we
see face to
face
and shall be
perfectly
knowing
as we are
known.

1. Cor. 13. 12.
We see
now
in part
as in a
mirror
darkly
but then
shall we
see face to
face
and shall be
perfectly
knowing
as we are
known.

1. Cor. 13. 12.
We see
now
in part
as in a
mirror
darkly
but then
shall we
see face to
face
and shall be
perfectly
knowing
as we are
known.

2. Cor. 13. 12.
We see
now
in part
as in a
mirror
darkly
but then
shall we
see face to
face
and shall be
perfectly
knowing
as we are
known.

No carnall
thing in our
vnion with
Christ.

*Ecclesia Christo
in occulto vxor
est. Occulté
quippe atq. in-
tus in abetum
ditto secretis spi-
rituali anima
humana intus
et verbo Dei,
ut sint duo in
carne una,
Aug. contr.
Fausi Man.
lib. 22, cap. 38.*

3. Vse.
Papists make
our vnion
with Christ a
carnall mat-
ter.

a Job. 6. 52.
b Job. 3. 4.

*Multos adul-
teros video qui
sponsam tanto
pretio emptam
possidere volūt,
& id. agunt ut
proponso a-
mentur. Aug. in
Job. Tract. 12.
vide Bern. ep.
p. 37. ad Eugen.*

earthly thing of it, because it is a my-
stery: it is altogether spirituall and
heavenly. From the naturall vnion
of our head and body, and from
the matrimoniall vnion of man and
wife, we may and ought to take oc-
casion by way of resemblance, to
helpe our vnderstanding in the vnion
of Christ and his Church: for
this end are these resemblances vsed,
and by this meanes may our vnder-
standing be much helped, as by the
outward elements and rites which
are vsed in the Sacraments: but if
because of these comparisons wee
draw this which is only and wholly
spirituall to any carnall matter, wee
shall make that to be a thick mist, and
dark cloud, which is giuen for a light.

The dotage of our aduersaries is
here plainly discovered. They make
our vnion with Christ meerly car-
nall. For they conceit it to consist in
a corporall commixion of Christs
flesh with ours, by our eating his
flesh with the teeth of our bodies, and
drinking his blood down our throats,
and digesting both in our stomachs
as our bodily food, that so it may
turne into our substance. Thus they
shew themselves like the ^a dull-hea-
ded Capernaitans, and like ^b igno-
rant Nicodemus. There is a great
deale of grosse absurdity, but no
great mystery in that conceit.

§. 91. Of the Popes vsurping to be Spouse of the Church.

The Apostles application of this
mystery to Christ and the Church,
discouereth two grosse errors of the
Papists.

One, that they make the Pope a
Spouse of the Church. With what
face can any apply that to the Pope
and the Church, which the Apostle
so expressely saith is meant of Christ
and the Church? yea, what arrogant
presumption is it, to attribute that
to mortall sinfull man, which is pro-
per to the eternall and holy Sonne of
God? Is not this to conferre Christs
prerogatiues vpon himselfe, and so
make himselfe plaine Antichrist?

Who gaue the Church to the Pope,
or the Pope to the Church? When
did she giue her consent? (I speake
of the true Catholike Church of
Christ.) What hath he done for her?
or rather what hath hee not done a-
gainst her? The distinction of *Impe-
riall* and *Ministeriall* Spouse, cannot
here serue the turne. As the meta-
phor of an head will not, so much
lesse will the metaphor of a Spouse
admit a ministeriall Spouse. As hee
is an adulterer that taketh vpon him
to be a ministeriall husband, so is she
an adulteresse that yeeldeth her selfe
to such an one. The Apostle saith, *I
haue espoused you to ONE husband.*

§. 92. Of the false Sacramēt of Mariage.

The other error is, that *Mariage is
a Sacrament*: the maine ground where-
of they haue taken from this text,
which ground by the Apostles ap-
plication of this mystery to Christ
and the Church, is as plainly remo-
ued, as if the Apostle had purposely
ordered his stile, to preuent this er-
roneous collection: as if he had said,
*That none may mistake this mystery, &
apply it to a matrimoniall coniunction
of man and woman together, know that
I meane no such thing: the mystery
which I speake of, is concerning Christ
and the Church.* I maruell how they
dare misapply that which is so plain-
ly expresse. Though the Apostle
had not so cleerely shewed his mind
and meaning, yet the very thing it
selfe would lead vs so to iudge of it.
For, *that which is in Christ and the
Church is a great mystery, in man and
wife is but a small matter.* The vulgar
Latine translation first led them into
this error, for it translateth the word
mystery, a *Sacrament*: But a translation
is no sufficient ground to proue a do-
ctrine. Besides, the word *Sacrament*
vsed by that Translator, hath as large
an extent as a *mystery*: if they should
make euery thing which he transla-
teth *Sacrament*, a proper Sacrament
of the Church, there would be many
more Sacraments then the Papists
themselves doe make.

* Sec 5. 17.

2 Cor. 11. 2.

*Quod est in
Christo & in
Ecclesia mag-
num, hoc in sa-
gulis quibusq.
viri & vxori-
bus minimum,
Aug. de nupt.
& concup. lib. 3
cap. 21.*

* Alphonf. à Ca-
stro contr. her.
lib. 3.
Petrus à Soto
de Matr. l. 2.
Concil. Trident.
Sess. 24. Can. 1.

1. As for this supposed Sacrament, no Papist could euer shew when or where God ordained it to be a Sacrament. Nay, they agree not among themselves about the time, how long it hath been a Sacrament.

* Some of them hold, that euer since the first institution of mariage in Paradise, it hath been a Sacrament. But the greater number of Papists hold it to be a Sacrament of the new Testament vnder the Gospell, because their Tridentine Councell hath so decreed it. Where we may note how the great number of them, when two absurdities are questioned, are ready to fall into the worst. Vnder the Law the nonage of the Church needed, and had more Sacraments then vnder the Gospell: yet that which was in vse as much vnder the Law as vnder the Gospell, and had then as much to make it a Sacrament as now, was then none, yet now is one.

2. As they cannot shew where it was ordained for a Sacrament, so neither can they shew what is Sacramentall sign thereof. Some make carnal copulation to be it. But there may be a true mariage, though the parties married neuer know each other.

Others make the *Parents giuing* to be the sign. But they hold that that is a true mariage, which is done without parents consent.

Others the *Priests blessing*. Yet they hold the mariage of Infidels and Heretiques who haue no Priests, to be a true mariage.

Others, the *consent of the parties themselves*. Thus shall a party administer a Sacrament to himselfe.

Others, other things. Thus they wanting the light of Gods word, one strayeth in one by-path, another, in another and none of them hit vpon the right.

3. A like difference there is about the forme of this Sacrament.

4. If other positions deliuered by them concerning matrimony be noted, a man would thinke that they should be farre from making it a Sacrament. They preferre virginity be-

fore it. Yea, they account it a kinde of pollution. They hold it vnlawfull for Priests, Monks, Nuns, and such like holy orders (as they esteeme them) to marry: so as there is a Sacrament, whereof their holy ones may not partake. The order of Priesthood is a Sacrament (in their account) yet that order keepeth from mariage, so as one Sacrament fighteth against another. Yea, Infidels may be partakers of a Sacrament, and so their holy and precious things shall bee denied to their holy ones, and cast vnto swine. Thus wee see a rotten building erected vpon a sandy foundation: a false Sacrament established vpon a false application of this text. Can it then stand?

§. 93. *Of the Summe of husbands and wifes duties.*

EPHES. 5. 33. *Neuerthelesse, let every one of you in particular so loue his wife, euen as himselfe: and the wife so that she reuerence her husband.*

THE Apostle hauing made a large digression about the mutuall relation betwixt Christ & the Church, whom he propounded a patterne to husbands and wifes, hee now returneth to the maine point intended, namely to the duties of husbands and wifes: and so much doth the first particle implie (*Neuerthelesse*) as if he had thus said, *Though I haue a little digressed into the mystery of the union of Christ and the Church, yet neuerthelesse doe ye, o husbands and wifes, call to minde that which I principally aimed at, euen your duties.*

This verse then containeth a conclusion of the Apostles discourse, concerning the duties of husbands and wifes.

Two points are especially noted therein:

1. A declaration of their seuerall and distinct duties.

2. A direction to apply their owne proper duties each of them to themselves.

G

Their

Their distinct duties *Loue*.
are noted in two words, *Feare*.

These two, as they are distinct duties in themselves, so are they also common conditions which must bee annexed to all other duties. *Loue* as sugar to sweeten all the duties of authority, which appertain to an husband. *Feare* as salt to season all the duties of subiection which appertain to a wife. The Apostle therefore hath set them downe as two marks for husbands and wiues to aime at in euery thing wherein they haue to deale one with the other.

Of these I will more distinctly speake in the treatises of the particular duties of husbands and wiues.

§. 94. *Of applying the word to our selues.*

The direction for a particular application of their owne proper duties to either of them is here especially to bee noted. In this direction two things are to be obserued.

1. That *Euery particular person apply to himselfe that which by a Minister is indefinitely deliuered to all. Euery one of you in particular*, saith the Apostle: which is as much as if hee had thus more largely expressed his minde, *I haue laid downe such generall duties as all husbands and wiues without exception of any of what ranke or degree soeuer they bee are bound vnto; which though by name I haue not severally deliuered to euery one, one by one, but generally to you all, yet doe euery one of you apply those things to your selues in particular.*

2. That *Euery one apply his owne peculiar duty vnto himselfe*. *Loue* being peculiar to an husband, to him he saith, *Let him loue his wife*: and reuerence being peculiar to a wife, to her he saith, *let the wife see that shee reuerence her husband.*

The direction in euery of those seuerall Epistles which were sent to the seuen Churches of Asia, (in these words, *He that hath an eare, let him heare what the Spirit saith to the Churches*) doth teach euery member in

any of those Churches to apply to himselfe that which was deliuered to the whole Church: so doth alike *exhortation* which Christ with an exclamation made to the people whom hee taught in parables: and this declaration of the extent of Christs counsell, *what I say to you, I say to all*. To this purpose many precepts giuen to whole Churches, and to all sorts of people are set downe in the singular number as giuen to one, as, *awake THOU that sleepest. THOU standest by faith: bee not thou high minded, &c.*

The life and power of Gods word consisteth in this particular application thereof vnto our selues. This is to mixe *faith with hearing*: faith, I say, whereby wee doe not only beleue the truth of Gods word in generall, but also beleue it to bee a truth concerning our selues in particular: and thus wil euery precept thereof be good instruction & direction to vs to guide vs in the way of righteousness: euery promise therein will be a great encouragement, and consolation to vs to vphold vs, and to make vs hold on; and euery iudgement threatned therein will be a curbe and bridle to hold vs in, and to keepe vs from those sins against which the iudgements are threatned. But otherwise, if we bring not the word home to our own souls, it will be as a word *spoke into the aire*, vanishing away without any profit to vs. Nothing maketh the word lesse profitable, then the putting of it off from our selues to others, thinking that it concernes others more then our selues.

That we may make the better vse of this doctrine, let vs obserue both what are generall duties belonging to all Christians, and apply them as particular to our selues: and also what duties appertain to such persons as are of our place, calling, and condition, and more especially apply them to our selues: let all manner of husbands, and all manner of wiues of what ranke or degree soeuer they bee that shall read the duties hereafter

x Luk 8.8.

Mar. 13.37.

Eph. 5.14.
Rom. 11.20.

Reason.
The life of
Gods word
in application

1 Cor. 14.9.

of the
19a.

Ren. 2.7.

after following, know that they are spoken to them in particular. Let Kings & Queenes, Lords and Ladies, Ministers and their wiues, Rich men and their wiues, Poore men and their wiues, Old men and their wiues, Young men and their wiues, all of all sorts take them as spoken to them in particular. It is not honour, wealth, learning, or any other excellency, nor meanes of place, pouerty, want of learning, or any other like thing that can exempt an husband from louing his wife, or a wife from reuerencing her husband. He that saith *euery one*, excepteth not *any one*. Therefore *euery one in particular* doe yee so. The like application may be made to all Parents and children, Masters and seruants, concerning their duties.

6.95. *Of euery ones looking to his owne duty especially.*

In the forenamed application an eye must bee had rather to the duty which we owe, and ought to be performed by vs to others, then to that which is due to vs, and others ought to performe to vs: for the Apostle saith not to the husband, see that thy wife reuerence thee, but see that thou loue her: so to the wife.

For this purpose the holy Ghost preffeth particular duties vpon those particular persons who ought to performe them: as *Subiection on wiues: loue on husbands*: and so in others. This therefore is especially to be considered of thee, how thou maist shew thy selfe blamelesse, I deny not but that one ought to prouoke another, & one to helpe another in what they can to performe their duty, especially superiours who haue charge ouer others, but the most principall care of euery one ought to be for himselfe, and greatest conscience to be made of performing his owne duty.

1. It is more acceptable before God, and more commendable before men to doe duty, then to exact duty. As in matters of free charity, so also of bounden duty, *It is more blessed to*

giue then to receiue. In particular, it is better for an husband to bee a good husband, then to haue a good wife: so for a wife, To haue others faile in duty to vs, may be an heauy crosse; for vs to faile in our duty to others, is a fearfull curse.

3. Euery one is to giue an account of his owne particular duty. That which the Prophet speaketh of father and sonne, may bee applied to husband and wife, and to all other sorts of people, *If a father doe that which is lawfull and right, hee is iust, hee shall surely liue: if hee beget a sonne that doth not so, hee shall surely die, his blood shall bee vpon him.* Againe, *if a father doe that which is not good, he shall die in his iniquity: but if his sonne doe that which is lawfull and right, he shall surely liue. The righteousness of the righteous shall be vpon himselfe: and the wickednesse of the wicked shall be vpon himselfe.* That this shall be so betwixt husband and wife, may be gathered out of these words, *Two shall be in one bed, the one shall be taken, the other left.*

Let this be noted against the common vaine apologies which are made for neglect of duty, which is this, *Duty is not performed to me, why shall I doe duty?* when my husband doth his duty, I will doe mine, saith the wife: And I mine, saith the husband, when my wife doth hers. What if he neuer doe his duty, & so be damned, wilt thou neuer do thine? This looking for of duty at others hands, makes vs the more carelesse of our own.

Doe you therefore O husbands looke especially to your own duties, doe you loue your wiues: and you o wiues looke you to yours especially, do you reuerence your husbands. For this end, let husbands read those duties most diligently which concerne husbands, and wiues those, which concerne wiues. Let not the husband say of the wiues duties, there are good lessons for my wife, and neglect his own: nor the wife say the like of husbands duties, and not regard her own. This is it that maketh

G 2 the

Al. 10. 35.

Rom. 14. 12.

Eccl. 10. 5. &c.

Luke 17. 34.

Vse.

Non quia alij data sunt precepta quoniam quando alius in criminis accusatus est, ut Chrysostomus loc. citat.

Vnum duntaxat tibi considerandum est, quo pacto te praestes innoxium. Chrysostomus. Rom. 14 in 1 Cor. 11.

Reasons.

the subiection of many wiues very harsh and irkesome to them, because their husbands that urge and presse them thereto shew little, or no loue to them at all: and this is it that maketh many husbands very backwards in shewing loue, because their wiues which expect much loue, shew little or no reuerence to their husbands. Wherefore *Let every one of you in particular so loue his wife, euen as himselfe: and the wife see that she reuerence her husband.*

§. 96. Of the meaning of the first verse of the sixth Chapter.

FROM those particular duties which concerne *husbands and wiues*, the Apostle proceedeth to lay downe such as concerne children and parents. As before he laid down wiues duties before husbands, so here hee beginneth with children (who are inferiour to their parents) and that for the same reasons which were rendred before.

Besides, children are the fruits of matrimoniall coniunction, therefore fitly placed next vnto *Man and Wife*.

That which concerneth children is laid down in the sixth Chapter of *Eph.* ver. 1, 2, 3. The meaning whereof wee will distinctly open.

E P H E S. 6. 1. *Children obey your parents in the Lord: for this is right*

The first word (*children*) is in the originall as proper a word as could be vsed, for according to the notation of it, it signifieth such as are begotten and borne. Answerable is the other word (*parents*) which signifieth such as beget and bring forth children. Yet are they not so strictly to be taken as if none but such as begat and brought forth, or such as are begotten and brought forth of them were meant: for vnder the title *parents*, hee includeth all such as are in the place of naturall parents, as

Grandfathers and Grandmothers, Fathers in law, and Mothers in law, Foster-fathers and Foster-mothers, Guardians, Tutors, and such like governors: and vnder the title children, he compriseth Grand-children, Sonnes and daughters in law, Wards, Pupils, and such like. For there is an honour and a subiection due by all who are in place of children, to all such as are in place of parents, though in a different kinde, as we shall after shew. This word *children*, which in the originall is of the *neuter gender*, doth further include both sexes, *males and females, sonnes and daughters*: so as either of them are as carefully to apply the duties here set forth to themselves as if in particular both kindes had been expressed.

He expresseth *parents* in the plurall number, to shew that he meaneth here also both sexes *father and mother*, as the law expresseth both: and addeth this relative particle *your*, as by way of *restraint*, to shew that every childe is not bound to every parent, so by way of *extent* to shew that whatsoeuer the estate of *parents* bee, honourable or meane, rich or poore, learned or vnlearned, &c. their own children must not be ashamed of them, but yeeld all bounden duty to them: if they be parents to children, they must be honoured by children.

The word (*Obey*) vnder which all duties of children are comprised, according to the Greeke notation, signifieth *with an humble submission to hearken*, that is, to attend and glue heed to the commandements, reproofes, directions, and exhortations which are giuen to them, & that with such a reuerend respect to the parties who deliuer them, as they make themselves conformable thereto.

A duty proper to inferiours, and implieth both *reuerence and obedience*: the verbe noteth out *Obedience*, the preposition, *Reuerence*.

Vnder this word (*Obey*) the Apostle comprehendeth all those duties which thorowout the Scripture are required of children: as is manifest

* Treat. 5.
§. 56, 57, &c.
τὰ τέκνα.

τὸς γονεῖς.

οἱ γονεῖς.

ὁ ἀκούων.

* ἀκούω.

* ὡς.

All duties of children comprised vnder obedience.

* See §. 10.

τὰ τέκνα.

οἱ γονεῖς.
Who are to be accounted children, who parents.

fest by his owne exemplification thereof in the second verse by the word *honour* which the law vseth: so as this word (*obey*) is to be taken in as large an extent as that word (*honour*.)

Quest. Why is obedience put for all the rest?

Ans. 1. Because it is the hardest of all the rest, and that which children are loathest to performe: they who willingly yeeld to this, will sticke at no duty.

2. Because it is the surest evidence of that *honour* which a childe oweth to his parent: and so of performing the first commandment.

3. Because children are bound to their parents: the duties which they performe are not of curtesie, but necessity. Their parents haue power to command, and exact them.

The clause added (*in the Lord*) is in effect the same which was vsed before (*as vnto the Lord*) and it noteth forth a *limitation*, *direction*, & *instigation*. A *limitation* shewing that childrens obedience to their parents is to be restrained to the obedience which they owe to Christ, and may not goe beyond the limits thereof: a *direction* shewing that in obeying their parents, they must haue an eye to Christ, and so obey them as Christ may approue thereof: an *instigation* shewing that parents beare the image of Christ, and in that respect children must the rather obey their parents.

The last clause of this verse (*for this is right*) is an expresse reason to enforce the forenamed point of obedience: and it is drawn from equity, and sheweth that it is a point agreeable to all law: yea that in way of *recompence* it is due: and if children be not obedient to parents, they doe that which is most vniust, they defraud their parents of their right.

The former phraze (*in the Lord*) implying one reason, this plainly noteth out another, as the first particle (*for*) declareth.

§. 97. Of the meaning of the second verse.

EPHES. 6. 2. Honour thy father and mother (which is the first commandment with promise)

THE very words of the first commandment are here alleaged by the Apostle as a confirmation of the forenamed reason, that, *it is iust and right to obey parents*, because God in the morall law enioyneth as much. The law is more generall then the Apostles precept: for the law compriseth vnder it all those duties which all kinde of inferiours owe to their superiours, whether they be in family, church, or common-wealth: but the Apostles precept is giuen onely to one kinde of inferiours in the family, yet the argument is very sound and good from a generall to a particular, thus, *All inferiours must honour their superiours, therefore children their parents.*

By adding the expresse words of the law, the Apostle sheweth that the subiection which he required of children is no yoke which he of his owne head put on their neckes, but that which the morall law hath put on them: so as this may be noted as a third reason, namely Gods expresse charge in his morall law.

If I should handle this law according to the full extent thereof, I should wander too farre from the Apostles scope. I will therefore open it no further then it may concerne the point in hand, *viz.* the duty of children.

To *honour* one, is to haue an high esteeme of him, and to yeeld a due respect vnto him. It must first be placed in the heart, and then outwardly manifested: and that in relation to parents *Authority* and *Necessity*. So as *Honour* compriseth here all those duties which children in any respect owe to their parents. It implieth in regard of their authority, both an *inward reuerend estimation*, and also an *outward dutifull submissi-*

Why the morall law is alleaged.

A genere ad speciem.

Honour compriseth all childrens duties.

on. Yea it implieth also in regard of their necessity *recompence*, and *maintenance*.

Honour in relation to parents, is vsed for two reasons especially.

1. To shew that parents beare Gods image : for *honour* is properly due to God alone : to the creature it is due, only as it standeth in Gods roome, and carieth his image.

2. To shew, that it is an honour to parents to haue dutifull children : euen as it is a dishonour to them to haue disobedient children.

Both *father* and *mother* are exprefly mentioned, to take away all pretence from children of neglecting either of them : for through the corruption of nature we are prone to seeke after many shifts to exempt vs from our bounden duty, and if not in whole, yet in as great a part as we can. Some might thinke if they honour their father, who is their mothers head, they haue done what the law requireth : others may thinke they haue done as much, if they honour their mother who is the weaker vessel : but the law exprefling *father* and *mother* condemneth him that neglecteth eyther of them. Yet to shew that if opposition should arise betwixt them, and by reason thereof both could not be obeyed together, the father commanding what the mother forbiddeth, the father is to be preferred, (especially if it bee not against the Lord) the *father* is set in the first place.

These words following (*which is the first commandment with promise*) are fitly included in a parenthesis, because they are not the words of the law, but inserted by the Apostle as a reason to inforce the law, and so make a fourth reason.

Quest. In what respect is this commandment called *the first with promise*?

Ans. 1. The word here vsed by the Apostle, properly signifieth an affirmatiue precept, as our English word (*commandment*) doth. Now then of the affirmatiue precepts it is

the first with promise.

2. The Scripture oft appropriateth the law to the second table, as where he saith, *he that loueth another, hath fulfilled the law*, and so in other places. Now this is the first commandment of the second table.

3. It is generally true of all the commandments: for among the ten it is the *first with promise*.

Obiect. The second commandment hath a promise annexed to it.

Ans. 1. That which is annexed to the second Commandment, is not exprefly a promise, but rather a declaration of Gods Iustice, in taking vengeance of transgressors, and of his mercy in rewarding obseruers of the Law : yet I deny not but that a promise by consequence is implied: but here it is exprefsed.

2. The promise there implied is onely a generall promise made to obseruers of the whole Law, and therefore he vseth the plurall number, *Commandments* : but here is a particular promise made to them that keepe this Commandment in particular.

2. *Quest.* Why is it then said the first, when no other Commandments with promise follow?

Ans. This particle (*first*) hath not alwaies reference to some other following, but is oft simply taken, to shew that none was before it: so is the word *first-borne* vsed in the Law: and to Christ is called the *first-borne* Son of *Marie*.

The word *promise* sheweth, that this fourth reason includeth some benefit redounding to those children themselves that honor their parents: the benefit is exprefly mentioned in the next verse, which we will afterwards distinctly consider.

§. 98. Of aiming at our owne, in seeking the good of others.

Here in generall we may note, that *It is not unlawfull to aime at our owne good and benefit in doing the duties which God requireth at our hands*

ὁ ἀπὸ τοῦ πρώτου, σημαίνει ἀπὸ τοῦ πρώτου, ὡς ἐν τῷ 1^ο κεφ. 13. 8.

Difference betwixt the promise in the second, and first commandment.

First, simply taken.

Exod. 13. 2. Matth. 1. 25.

Why both father and mother exprefsed.

How the first commandment is the first with promise.
ὁ ἀπὸ τοῦ πρώτου, σημαίνει ἀπὸ τοῦ πρώτου, ὡς ἐν τῷ 1^ο κεφ. 13. 8.

to others: for that which God himselfe propoundeth and setteth before vs, we may seeke and aime at. Many like promises there bee in Scripture, and many approued prayers grounded on those promises whereby the truth of the Doctrine is confirmed vnto vs. *Hezekiah* maketh the good seruice hee had done to God and his Church, a ground to obtaine longer life: so others.

For God layeth no duty on any man, but therein hee aimeth at the good of him who performeth the duty, as well as of him to whom the duty is performed. Whereby hee would shew that his Commandments are no strait yokes and heauy burthens, but meanes of procuring their good who fulfill them.

1. *Vs.* How highly doth this commend the good respect that God beareth to all the sonnes of men: seeking their good in euery place wherein he setteth them, either of authority, or subiection?

2. *Vs.* How ought this to stirre vs vp willingly and cheerefully to obserue the Lawes which God commandeth vs, and performe the seruices he requirerh of vs, seeing thereby we procure our owne good?

3. *Vs.* How fully may this satisfie, and euen stop the mouthes of all such as are discontent with their places, and mutter against that subiection which God enioyneth to them?

4. *Vs.* What a good direction and resolution may this be to many, who being moued in conscience to seeke the good of others, doubt whether therein they may aime at their own good or no? To make this case cleare by one instance, which may serue in stead of many. A Minister faithfull in his place, and very painfull, and in that respect of a good conscience, but withall of a tender and weake conscience, doubteth whether thereby hee may seeke maintenance to himselfe, fearing that so he seeketh himself, and not simply the edification of Gods Church. But by the forenamed doctrine we see that both may be aimed

at: for God commandeth the one, and promisethe the other. As we haue one eye on Gods Commandement for direction, so we may haue another on his promise for encouragement.

Yet because through the corruption of our nature, we are too prone to seeke our selues, some cautions are in this point carefully to bee obserued.

1. That wee seeke not our owne good by any *transgression*, for it is promised vnto *obedience*.

2. That we doe not so wholly seek our selues and our owne good, as wee neglect others: for God hauing ioynd both together, no man may put them a sunder.

3. That we aime at our own good, as a reward following vpon the duty which God commandeth, and so bee as willing to doe the duty, as desirous of the reward.

4. That our owne benefit bee not the *only*, nor the *chiefest* thing we aime at in doing our duty, but rather come as a motiue to adde an edge, and to sharpen other motiues of greater moment. And thus much the order which the Apostle obserueth in setting downe his reasons, noteth vnto vs: for the three former haue respect to God, & to that good conscience which children ought to carrie towards him: the *first* pointeth at Gods image which parents cary (in the Lord:) the *second* setteth forth that right which God hath prescribed to children: the *third* declareth Gods charge: this *fourth* only, which is the last, hath respect to the profit and benefit of children themselues.

§. 99. Of preferring honesty before commoditie.

From the forenamed order wee may further gather, that

Equity and good conscience ought more to moue vs to doe our duty then our owne profit, and the benefit that thereby redoundeth to vs. If there should come such an opposition betwixt

Cautions in seeking our owne good,

twixt

Cic. lib. 2. de
Offi. & Pa-
radox. 1.

twixt these that they could not both stand together, but that for doing that which is right, and which God hath commanded, our prosperity must be hindred and life shortned; we should so stand to that which is right and commanded of God, as prosperity, life and all be let goe. To this purpose tend all the exhortations in Scripture, to forsake goods, lands, life, and euery thing else for righteousnesse sake. So cleare is this point, that the Heathen discerned it by the glimpse of that light of nature which they had: for they could say, that that which is honest and right, is to bee preferred before that which is commodious and profitable.

There is no comparison betwixt honesty and commodity, *right* and *profit*. The one is absolutely necessary for attaining to eternall saluation, the other giueth but a little quiet & contentment in this world: nay, if *profit* bee without right, it can giue no true contentment or quiet at all.

Use.

Vnworthy therefore they are of the name of Christians, who so wholly and onely aime at their outward profit and prosperity, as they regard not what is right, and what God hath commanded. If by obeying God, and doing that which is right they may reape some benefit to themselves, they can bee content to yeeld thereunto: but if not, farewell all *right*, farewell all Gods commandements. Though they thinke euery thing that is profitable, be it right or wrong, to bee good, yet Gods word accounteth nothing good but that which is honest: such therefore can looke for no blessing from the Lord.

Nihil bonum
Scriptura nisi
quod bonum
asserit. Ambros.
Offic. lib. 2.
cap. 3.

§. 100. Of the meaning of the third verse.

EPHES. 6. 3. *That it may be well with thee, and thou maiest liue long on the earth.*

THE promise mentioned before in generall, is here particularly set downe. The first words (*that it*

may be well with thee) are not in the Hebrew text^b there where the Law is first recorded, and thereupon not set in that vsuall forme of the ten Commandements, which is in vse among vs: but yet in^c another place where the Law is repeated, they are set downe: and the Greeke translation, commonly called the *Septuagint* (which (as is probable) the Church in the Apostles time vsed) hath expressely noted it in both places. Now this part of the promise (*that it may be well with thee*) is prefixed as an amplification of the other part concerning *long life*, which is the most principall thing intended, as appeareth in that it only is mentioned where the Law is first recorded. It sheweth that the *long life* which God promiseth, shall not be a life of woe and misery, (for then were it no blessing, but the longer life lasted, the worse it would bee) but a life full of comfort and happinesse: therefore *Moses* setteth this former clause in the latter place after *long life* thus (*that thy dayes may be prolonged, and that it may goe well with thee*) to shew that the *well being* here spoken of, is an amplification of the benefit of *long life*.

Whereas the Apostle setteth down the place where the benefit of this promise is to be enioyed in a most large phrase, thus (*on earth*) the Law bringeth it to a more narrow compassse thus (*in the land which the Lord thy God giueth thee*) meaning the land of Canaan which was giue of God as a peculiar inheritance to the Iewes: so that the promise (as the law setteth it downe in peculiar to the Iewes) implieth *long life*, and *prosperity* in their own inheritance; for *long life* to the Iewes was counted *no life* out of their owne Countrey. But the Apostle writing to all nations, leaueth out that description of Canaan, and retaineth only the generall substance in this word (*on earth*) which he setteth downe to shew that euen *outward prosperity*, and a *long life in this world* is here promised.

^b Exod. 20. 12.

^c Deut. 5. 16.

Long life and
prosperity
ioyned to-
gether.

Deut. 5. 16.

§. 101.

§. 101. Of prosperity: how farre forth it may be a blessing.

For further clearing of this text, & for better application thereof; I will resolute sundry questions arising out of it, and gather such profitable instructions as it affordeth.

The promise consisteth of two branches.

The first branch (*that it may be well with thee*) is very ample and large: all good things, all manner of blessings whatsoeuer spirituall and temporall, belonging to soule and body, concerning this life, and the life to come, make to a mans *well-being*.

Whence may first be demanded,

1. *Quest.* What may be the extent of this phrase in this place?

Ans. It may generally be extended to all manner of good things. For *Godliness hath promise of the life that now is, and of that that is to come.* But (as I take it) temporall prosperity is here principally intended: and that for these reasons:

1. It is ioyned with *long life*, which is a temporall blessing.

2. The last word (*on earth*) may be referred to this branch of *well-being*, as well as to the other of *long life*.

3. In the Law (from whence this clause is taken) it is expressly set down thus, *that it may goe well with thee in the land, &c.*

2. *Quest.* Is then outward temporall prosperity (as honour, health, peace, liberty, goods, &c.) a token of Gods loue and fauour?

Ans. Yeare in it selfe it is a blessing, and fruit of Gods loue: as appeareth by these reasons:

1. As at first it was made and ordained of God, it is a good thing.

2. It tendeth to mans good, if it be rightly vsed.

3. It was bestowed on man before he had offended.

4. It is promised of God as a reward to them that feare him and keepe his Commandements.

5. The Saints haue praied for it,

and haue beene thankfull for it.

6. The contrary was first inflicted as a punishment of sinne, and is oft threatned as a token of Gods wrath, and so hath also been inflicted on transgressors.

§. 102. Of prosperity bestowed on the wicked, how it proues a curse.

3. *Quest.* Why then is it bestowed vpon the wicked, euen such as are haters of God, and are hated of him? And why are Gods friends, such as are loued of him, and loue him againe, deprived thereof? This fore scruple made *Dauid* stumble, and moued other Prophets to complaine. But the answer is ready.

Ans. Outward prosperity is of that nature, as it may turne to the good or hurt of him that enioyeth it. And herein is Gods admirable and vnsearchable wisdom scene, in that he is able to turne blessings into curses, and curses into blessings. He can worke by contraries.

4. *Quest.* How is prosperity a curse to the wicked?

Ans. By meere consequence, through their abuse of it. God giues it to them to shew the riches of his mercy: and that all may taste thereof he doth good to the *enill* and the *good*. Besides, he thus trieth if by any means they may be brought to repentance: which gift because they haue not, their prosperity proueth to be a meanes to make them the more inexcusable, and the more to increase their iust condemnation. For the more Gods blessings abound toward them, the more they abuse them, adding to all their other sins, that most odious sinne of ingratitude, which maketh vp the heape of all. And in these respects I may say of the prosperity of the wicked, as the Prophet of their King, *God giues it in his anger, and takes it away in his wrath.* For by their abuse thereof, it proueth Satans bait to allure them, his snare to catch them, and his hooke to drowne them.

Ex. 32. 10, 11.
Leuit. 26. 15.
Deut. 28. 16.
Deut. 28.

* *Dauid*.
* *Psalmist*.

Psalm. 73. 13.
Ier. 12. 1.
Hab. 1. 3.

How prosperity proues a curse to the wicked.

Math. 5. 45.
Rom. 2. 4.

How prosperity proues a curse to the wicked.

Of. 13. 11.

1 Tim. 6. 9.

The temporal prosperity promised.

The temporal prosperity promised.
1 Tim. 4. 8.

Deut. 5. 16.

Prosperity a good thing.

Gen. 1. 31.

Gen. 1. 8.
Leuit. 26. 4. &c.
Deut. 28. 1. &c.

Gen. 28. 20.

them in perdition and destruction. In a word therefore, the wicked are fed in a faire pasture like oxen appointed to the slaughter: they are exalted on high, as on a ladder or scaffold, like theeues & traitors, to be brought downe with shame and destruction, as *Pharaohs* Baker was lift vp.

Gen. 40. 19.

§. 103. *How both hauing, and wanting prosperity, is a blessing to the Saints.*

5. *Quest.* How is the enioying, or wanting of prosperity a blessing to the righteous?

Ans. God in wisdome knowing what is best for them accordingly deales with them, hee bestoweth prosperity on them so farre as he seeth it will turne vnto their good: and denieth it to them so farre as hee seeth it will turne to their hurt. Whensoever therefore God bestoweth any temporall blessing on his Saints, it is a token of his fauour: and whensoever he denieth any, the very deniall is also a fruit of his fauour. Herein is it verified, that *All things work together for good to them that loue God*, so as, if they abound, it shall go well with them: if they want, it shall go well with them: if they be in high place, it shall goe well with them; if in meane place, it shall goe well with them; if in liberty, if in prison: if they be in health, if sicke, in what estate soeuer, it shall goe well with them.

Rom. 8. 28.

Complaints
of Saints im-
peach not
their well
being.

6. *Quest.* How is it then that Saints are oft brought to such extremities that they are forced to complaine that it is very ill with them?

Ans. There is flesh and bloud in them, by reason of the weaknesse whereof they are forced to complaine: but the present apprehension of weake flesh, is not sufficient to impeach the truth of Gods promise: they consider not in their present extremity what is Gods mind, what his manner of dealing with them, how needfull it is that so they should bee dealt withall, what end and issue the

Lord will giue: in truth it is better with them then they wot of. Some weighty reasons there be which moue God to bring them to that extremity wherein they are, and those respecting his ^a owne glory, or the ^b edification of others, or their owne good, as ^c preuenting or ^d curing some dangerous disease, ^e manifesting the grace of God bestowed vpon them, ^f drawing them neerer to God, ^g making them long the more for heauen, with the like.

a Job. 9. 3.
b 1 Cor. 12. 9.
c Eph. 3. 1.
d 2 Cor. 12. 17.
e Psal. 119. 67.
f Job. 1. 21.
g Ose. 9. 15.
g 2 Cor. 9. 12.

§. 104. *Of long life: how farre forth it is a blessing.*

Concerning the second branch of Gods promise (*long-life*) other questions are to be resolu'd.

1. *Quest.* Is long-life a blessing?

Ans. Yea, else would not God here and in other places haue promised it as a reward, nor haue bestowed it on his Saints.

Long life a
blessing.

The reasons to proue it to bee a blessing may bee drawne to three heads. 1. *Gods glory.* 2. *the good of the Church* where they liue. 3. *their owne good.*

1. Gods glory is much aduanced by the long life of the Saints: for the longer they liue, the more they doe themselues obserue Gods wonderfull workes, and the more they doe make them knowne and declare them to others. But in the graue all is forgotten.

Psalm. 143. 16.

2. Gods Church is greatly edified thereby: in which respect the Apostle saith, *to abide in the flesh is more needfull for you.* In the Saints that is true which *Elihu* saith should bee, namely, that *daies speake, and multitude of yeeres teach wisdom.* The longer the Saints liue, the more good they doe: but after death they doe none: when the night commeth no man can worke: vpon which ground the Apostle exhorteth to *doe good while we haue time.*

Phil. 1. 24.

Job. 32. 7.

Job. 9. 4.

Gal. 6. 10.

3. The Saints by long liuing purchase to themselues great honour and dignity among Gods people, and a strong stedfast confidence in God.

Men

Men regard a good old seruant : much more will God. Two strong props haue old Saints to establish them, and make them bold : one is a remembrance of Gods former fauors whereby their hope of eternall life is made more sure vnto them : another is a kinde of present expectation of the accomplishment of Gods promises which they haue long waited for.

By this it appeares that this particular promise is no light matter, of small moment : but a strong motiue to stir vp children to obedience.

§. 105. *Of long life prouing a curse to the wicked.*

2. *Quest.* Why then is long life giuen to many wicked ones and why are many Saints cut off?

Ans. Long life is of the same kinde that prosperity is : it may be turned to a curse, as well as proue a blessing.

The wicked by living long on earth, make their sinnes grow to the full, (as is implied of the Amorite) they make their name to stinke the more on earth, as a carin the longer it remaineth about ground, the more it stinketh : and they cause the greater torment in hell to be inflicted vpon them : for as sinne is increased, so shall torment be increased.

The righteous haue their daies shortned for their good, when they are shortned, and that in these, and such like respects :

1. That they may be ^m taken from the euill to come.

2. That they might be made an ^e example to others.

3. That ^o by a temporall death, eternall condemnation might be auoided.

4. That their ^p chiefest and greatest reward might be hastened.

§. 106. *Of limiting the promises of temporall blessings.*

Thus wee see there may be iust

cause to alter, as the former branch of this promise, *prosperity*, so the latter branch of it, *long life*, & yet no wrong thereby redound to the righteous, nor benefit to the wicked.

3. *Quest.* Is not the truth of the promise impeached thereby?

Ans. No whit at all. For first, all promises of temporall blessings are limited with such a condition as this, *if the performance of it may stand with Gods honour, and the good of the party to whom it is made.* 2. God doth neuer simply depriue his Saints of that which is promised, but onely in stead of it giueth a better : as in taking away *wealth*, he giueth the more store of *grace* : in restraining *liberty of body*, he giueth *freedom of conscience* : with *affliction* he giueth *patience* : by taking away this *temporall life*, he giueth *eternall life*. God herein dealeth, as if one who hauing promised so much iron, should in stead thereof giue as much siluer : or for siluer giue gold : and so for one pound giue the worth of hundreds or thousands.

§. 107. *Of appropriating prosperity and long-life to the obedience which children yeeld to their parents.*

4. *Quest.* Why is long-life and prosperity appropriated to this kinde of righteousness?

Ans. It is not so appropriated to this, as if it appertained to no other, for it is elsewhere in generall promised to the obseruers of the wole law, and to other particular branches thereof beside this : yet in these and such like particular respects is it applied to the obedience of children.

1. Because obedience to parents is one of the surest euidences of our conformity to the whole law : in that thereby we shew our respect of Gods image, and lay a good foundation for the performing of all duty to man.

2. Because a childe performing of his duty to his parents is vnder God an especiall meanes that they doe well, and liue long. For as rebellious children make their parents with

Gen. 15. 16.

Rom. 2. 5.

m 1 King. 14.

13.

Isa. 17. 1.

n 1 King. 13.

14.

o 1 Cor. 11. 32.

p Gen. 5. 24.

Heb. 11. 5.

Deut. 6. 4.
Psal. 34. 13.
13. 14.

with griefe to come the sooner to their graues, so dutifull children make them to continue the longer in prosperity. The Lord therefore in recompence promiseth to such a childe prosperity and long life.

Rut. 3. 1.

3. Because parents are an especiall means to procure the welfare and long life of their children, partly by their *provident care*, as *Naomi* laid to *Ruth*, *shall I not seeke rest for thee, that it may be well with thee?* and partly by their *instant praier*: for the faithfull praier of parents is of great force with God for dutifull children: whence hath risen the custome of childrens asking their parents blessing, and of parents blessing their children. In this respect the law thus setteth forth the blessing of the fitt commandement, *they shal prolong thy daies.*

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4. Because disobedience to parents bringeth much mischief on childrens heads, and oft shortneth their daies, and that many waies.

How disobedient children hinder their welfare and shorten their daies.

1. In that parents are oft prouoked by their childrens disobedience to disinherite them, at least to allow them the lesse portion, so as hereby it goeth not so well with them: yea some are prouoked to bring their rebellious children to the Magistrate, who by Gods law was to cut them off, so as thereby their life is shortened.

Dent. 21. 21.

2. In that parents are prouoked to complaine vnto God of their childrens disobedience, and God therby moued both to lay heavy iudgements vpon such children in their life time, and also to shorten their daies: for parents complaint doth make a loud cry in Gods eares. It is said that God by curting off *Abimelech* with an vntimely death, *rendred the wickednesse which he did to his father.*

Indge. 9. 56.

3. In that, when parents are too indulgent ouer their children, God doth punish the sinne both of parent and childe, by shortning the childes daies. Instance the examples of *Hophni* and *Phinehas*, *Abolom*, and *Adonijah*.

a 1 Sam. 2. 34.
b 1 Sam. 18. 14
c 1 King. 2. 25.

4. In that disobedience to parents, is a sinne that seldome goeth alone: for an vndutifull childe is commonly a very lewd person many other waies. Considering the pronenesse of our nature to all sinne, it cannot be auoided but that they who in the beginning shake off the yoke of gouernment, should run headlong into all riot, loosenesse, and licentiousnesse: thus then sinne being added vnto sin, it must needs bring mischief vpon mischief, till at length life be cut off.

Wherefore in that these mischiefs are auoided by performing due obedience to parents, it may well be said that *it shall be well with obedient children, and they shall liue long.*

§. 108. Of Gods ordering his fauours so as they may appeare to be true blessings.

The particular branches of Gods promise hauing been distinctly opened, we will consider them ioynly together, for they doe exceedingly amplifie one another: *prosperity* sweetens long life & makes it acceptable: otherwise to liue long, namely in misery and wretchednesse, is very irksome and grieuous. Againe, long life added to prosperity, maketh it so much the greater blessing. For a good thing the longer it continueth, the better it is. If prosperity were but a flower, soone gone, the very thought of the vanity thereof would much diminish the ioy and comfort of it. But both of them ioyned together, doe shew that this is no small blessing which is promised.

From the connexion of them both together, I obserue that

God so ordereth his fauours as they appeare to be true blessings, tending indeed to the good of those vpon whom he bestoweth them. Thus when God gaue *Abraham* a sonne, he established his couenant with him, that this gift might be a true blessing.

The like I might instance in all the children of promise, as *Sampson*, *Salomon*, *Iohn Baptist*, &c. So in other fauours.

How fitly prosperity and long life are ioyned together.

God makes his fauours true blessings.

Gen. 17. 19.

Isa. 38. 5, 6. &
39. 8.

2 Sam. 7. 9. & c.

fauours. When God added fiftene yeeres to *Hezekiahs* life, he also promised him deliuerance from his enemies, and peace, and truth all his dayes: And when God gaue *Dauid* a kingdome, he gaue him great victories and long life, and established his kingdome to his posterity: so also dealt he with *Salomon*. But not to insist on any more particulars, excellently is this doctrine confirmed in the 28 *Psalm*.

Thus God will shew that in loue he bestoweth euen the temporall blessings which hee giueth to his Saints, that accordingly they may esteeme them, and that their hearts may bee the more enlarged both to admire his goodness, and to bee thankfull for the same.

1 *Vse*.

This vse wee must make of those things which the Lord is pleased to bestow vpon vs, as of long life, good health, honour, peace, plenty, liberty, and all prosperity: we must receiue and vse them as God bestoweth them, namely as tokens of his fauour: and thereby be the more stirred vp to performe the duties he requireth of vs, and not abuse them to his dishonour and our owne hurt: but rather so as he may haue honour, and we profit thereby:

§. 109. Of Gods high account of dutifull children.

2 *Vse*.

More particularly by this promise we may learne what high esteeme, and great account God maketh of dutifull children, and of that obedience which they performe to their parents: which ought so much the more to prouoke children to all obedience, if at least they haue any care of Gods fauour, and of the tokens of his loue. Oh consider this all yee that haue parents to honour: consider how carefull, how earnest God is euery way by all meanes to draw you to obedience: hee contents not himselfe to vrge the equity of the point, the place of your parent, the charge that himselfe hath

giuen, but most presseth your owne profit: and that not only in hope for the time to come, but euen in present fruition for this life: and that because wee through our childishnesse are most affected with things sensible and present: dealing with vs as a tender father who prouideth not only a good calling, and a faire inheritance for his childe, but giueth him also plums, peares, & such things as for the present he is delighted withall, the more to allure him.

§. 110. Of childrens doing good to themselves by honouring their parents.

Children may further learne out of this promise, that in performing their duty they doe good not only to their parents, but also to themselves: they procure their owne welfare and long-life. What egregious fooles then are disobedient children: they regard neither God, their parents, nor themselves, but deprive themselves of their eternall happinesse, hinder their welfare, and shorten their daies. Fitly hereupon I may apply to vndutifull children these words of the Psalmist, *Marke the obedient childe, for the end of him is peace: but the rebellious shall be destroyed: he shall bee cut off: and these of the wise-man, I know that it shall bee well with the dutifull childe, but it shall not be well with the disobedient, he shall not prolong his daies: and these of the Prophet, Say ye to the obedient childe, it shall be well with him, he shall eat the fruit of his doings, but woe to the transgressor, it shall be ill with him.*

§. 111. Of Parents doing good to their children by keeping them under obedience.

Out of this promise parents may learne how to do good for their children, how to provide for their welfare, and long to preserve their life on earth (a thing whereunto most parents are naturally giuen, and whereof they are much desirous) namely

H by

3. *Vse*.*Psal* 37. 37, 38*Eccle* 3. 13, 14*Isa* 3. 10, 11.4. *Vse*.

by teaching children their duty, by keeping them vnder obedience: thus haue they Gods promise to assure them, that it shall goe well with their children, and that they shall liue long. When parents are vpon their death-beds they may rest more securely vpon this promise then vpon greate store of treasure laid vp for them, and great reuenues reserued for them. Many parents neglect themselves: they moile and toile, they carke and care, they pinch and spare, to leaue their children store of welth thinking thereby to doe good to their children, when as withall they too much cocker their children, giue the raines vnto them, and care not how little duty they performe. Gods curse will lie vpon all the store that is laid vp for such children, as a fire to consume it all. Doth not daily experience verifie the truth hereof? The iudgements which are laid on some such children, doe evidently manifest Gods iust indignation against all. Let not rich men therefore thinke they haue left their children well enough if they leaue them a large portion, but rather if they haue obserued them to bee obedient children: and if poore mens children be such, let them not feare but that it shall goe well with them.

It is said, that a good trade is better then house and land, but by vertue of this promise we may say that obedience in a childe is better then trade and all: this is the *trade of a childes way* which parents should teach children. Wherefore as parents are desirous of their childrens good, so they ought to be wise in procuring it, which is by teaching them this *trade of obedience*. and so they shall bring much comfort to themselves while they liue, and good to their children after them.

§. 112. *Of the perpetuity of the substance of such things as in their circumstances respecting the Iewes are vanished.*

In laying downe this particular promise, the Apostle in stead of the

limitation thereof vnto the Iewes in the words (*the land which the Lord thy God shall giue thee*) putteth a generall word, which extendeth it to all nations, namely this (*in the earth*) whence I gather that

The substance of those things which in some circumstances were after a peculiar manner restrained to the Iewes, remaineth in force to all christians. The substance of this promise was, that it should goe well with obedient children, while here on earth they liued, and in this welfare they should long liue. The circumstance was, that in Canaan they should inioy that blessing. Though Christians liue not in Canaan, which is the circumstance, yet well it shall goe with them, and long they shall liue, which is the substance. Thus though the circumstance of Gods couenant with *Abraham* (which was *circumcision*) be abolished, yet the substance (which is, *to be our God, and the God of our seed*) remaineth. This might further bee exemplified in many hundred instances: for the substance of all the Iewish Sacrifices, and Sacraments, both ordinary, and extraordinary, of their Sabbaths, of their Fasts, of their Feasts, and the like, remaine, though the circumstances, as shadowes, be vanished away. Hence is it, that many promises made to them, are applyed by the Apostles to Christians, as this, *I will not faile thee, nor forsake thee*: And in generall it is said, *The promise is to you, and to your children, and to all that are a farre off.*

Hereby wee may learne what vse to make of the Old Testament, euen of those promises and priuiledges which in some particular respects were appropriated to the Iewes: namely, by obseruing the substance, and distinguishing it from the circumstance; thus shall we finde that to be true which the Apostle spebeth of all the things which were written afore time, namely, that *they were written for our learning*. in respect the same Apostle saith of the things recorded to *Abraham* they were not writtē for

Doctr.
Substance of
promises
made to the
Iewes still re-
maineth.

Heb. 13. 5.

Ab. 1. 39.

Vs.

Rom. 15. 4.

Rom. 4. 23.
1 Cor. 10. 11.

for his sake alone: and againe of the things recorded of the Israelites, they are written for our admonition. By this we may learne how to apply the preface to the ten Commandements, which mentioneth the deliuerance of Israel out of the bondage of Egypt.

Pray therefore for the spirit of illumination to discern betwixt substance and circumstance, in reading the old Testament especially.

§, 113. Of the determined period of mans life.

Having declared such orthodoxall points as this text affordeth, I will further note out two hereticall positions, which our aduersaries thence raise. One is of those, that to the dishonour of him whom God raised vp to be a worthy instrument in dispelling the mist of Popery, which had much darkned the light of the Gospel, call themselves Lutherans: the other of Papists.

The former is this, God hath not determined the set period of mans daies, but it is in mans power to lengthen or shorten them: for if it were otherwise, say they, this and such like promises of long life were to no purpose, nor yet the contrary threatnings of shortning mans daies.

For full answer hereunto, I will first shew, that the position it selfe is directly contrary to the current of Scripture, and then discover the vnsoundnesse of their consequence.

Touching the determined period of mans daies, thus speaketh the Scripture: *Is there not an appointed time to man on earth: are not his daies also as the daies of an hireling?* Note with what emphasis the point is set forth, euen such as imports the point to be so cleare, as none can doubt of it. Note also two metaphors here vsed; which doe much cleare the point: one taken from souldiers, the other from hired seruants. That of souldiers is implied in the meaning of the originall word translated *appointed time*, but properly signifieth him that hath his time appointed for

warfare, or the time it selfe so appointed. The other is expressed: Now we know that these times are appointed to an houre: so is the time of mans life. In this respect Job saith againe, *all the daies of my appointed time will I wait &c.* where hee vseth the same word that before in the same sense. To this purpose are these and such like phrases frequently vsed in Scripture *determined daies, number of daies, houre, &c.* Did not the Prophet expressly declare to Hezekiah that hee should liue iust 15 yeeres after his sicknesse? He could not haue told it, if the Lord had not before set that period. Christ saith, *our haire are numbred*, are not much more our daies? Againe he saith, *who can adde one cubit to his stature?* Can then any adde to his daies? So euident is this point, that the heathen noted it.

Touching their consequence (if a mans time be determined all the promises of long life are to no purpose) I answer, that God who hath set downe the iust time and period of mans life, hath also set downe the meanes of attaining to that period. Now the time he hath kept secret to himselfe, the meanes hee hath reuealed to vs. In regard of vs therefore who know not the time appointed of the Lord, it may be said that by vsing such and such meanes we prolong our daies, or by doing such and such things we shorten them. Now because these meanes only shew them to bee long, or short, Gods decree remaineth firme and stable, and is not altered thereby: yet this worke of lengthening or shortning is attributed to vs, because wee doe what lieth in vs thereto, and that freely without any compulsion. For Gods decree though it cause a necessity in the euent, yet it imposeth no constraint on the will of man, but leaueth it as free (in regard of the manner of working) as if there were no decree at all. And herein Gods admirable wisdom is manifested, that notwithstanding his determined purpose of matters, mā hath no ground of excuse

Job. 14. 14.

Job 14. 5.
Eccles. 2. 3.
Job. 7. 30.
Isa. 38. 5.

Mat. 10. 30. &
6. 27.
Stat sua sing.
daies, &c. V. 18.
Genid. 10.

Hinc patet
humana vite
terminum non
esse decreto
simplici & abso-
luto constitutum,
&c. Zach. Mu-
thes in hunc loc.
& N. Heming.
ali. 6.

Mans time set.
Job. 7. 1.

Vses to be
made of the
determined
time of mans
life.

Dan. 3. 17, 18.

Iob. 9. 4.

Against merit

*whole armour
of God, Treat.
2. Part. 4. 5. 7.
on Ephes. 6. 14.

1. Obser.
Parents
bound to du-
ties.

to say he was forced to this or that.

The knowledge of this deter-
mined period of mans life is of great
vse. for it teacheth vs.

1. Wholly to submit our selues to
God : and to bee prepared either
soone to depart out of this world, or
long to liue in it, as God shall dispose
of our time; nor desiring longer to
liue then God hath appointed, nor
grieuing to liue so long as he hath ap-
pointed.

2. Not to feare the threats of any
man, thereby to bee drawne from
God.

3. To doe Gods worke while wee
haue time, &c.

§. 114. *Of reward promised to obedi-
ence, that it implieth no merit.*

The other heresie which Papists
gather from this text, is this, *Mans
obedience is meritorious.*

Answ. The reward here promi-
sed is no matter of wages and due de-
sert, but of meere grace and fauour.

Of this error I haue * elsewhere
more largely spoken.

§. 115. *Of the connexion of Parents
duty with Childrens.*

E P H E S. 6. 4. *And ye fathers, prouoke
not your children to wrath: but
bring them vp in the nurture
and admonition of the Lord.*

THE Apostle hauing vrged chil-
dren to performe their duties to
their parents, he turneth his speech to
parents, saying, *AND ye fathers, &c.*
That copulative particle *AND*, ioy-
ning an exhortation to parents, for
performing their duties, to the fore-
named exhortation made to chil-
dren, giueth vs to vnderstand, that

*Parents are as well bound to duty as
children.* Their duties indeed be dif-
ferent, yet (notwithstanding their
superiority and authority ouer their
children) they are bound to duty.
All the directions and exhortations
throughout the Scripture giuen vnto

parents, concerning their duty, and all
the threatnings denounced, and
iudgements executed on parents for
neglect of their duty, are pregnant
proofes of this point.

Though parents bee ouer their
children, and by them cannot bee
commanded, yet they are vnder
God : and he it is who hath enioyn-
ed them their duty : so as they are
bound thereunto, as they will answer
it to their Father in heauen.

The authority which parents haue,
is not so much for their owne ad-
uancement, as for the better gouer-
ning of their children, which being
so, their very gouernment is a duty.

Obiect. In the morall Law the du-
ty of children only is expressed.

Answ. Parents duty (as many
other duties) is by iust and necessary
consequence implied, which is equi-
ualent, and as much bindeth, as if it
were expressed. It is thus implied.
They who haue honour, must carry
themselues worthy of honour. Now
the way to carry themselues worthy
of honour, is to be carefull in doing
duty to them that honour them.
This is so equall, as it needed not to
be exprest.

Wherefore let Ministers follow
this patterne of the Apostle, and car-
ry an euen hand towards all of all
sorts : let them not be partiall in lay-
ing all the burden of duty on chil-
drens necks, and none on parents :
holding in children very straitly, but
leauing parents to their owne will.
Parents are flesh and bloud as well as
children, and as prone to transgresse
in their place, as children in theirs.
Yea, Ministers ought of the two to
be more earnest in vrging parents to
performe their duty, because they are
vnder no such power and authority
as children are. Feare of parents au-
thority keepeth children much in
awe. There is no such thing to keepe
parents in awe. They will bee more
ready therefore to take the grea-
ter liberty, if by feare of God, and
by a good conscience, they bee not
kept in compasse.

Now

How parents
duties are im-
plied in the 5.
Commande-
ment.

2 Vse.
Ministers
must prouoke
parents to
their duty.

Now ye (O parents) as you look for honour, say your selves worthy of honour: as ye look for duty from your children, performe the duty to them. Know that another day, even you shall be called to an account before the highest Judge: your authority will then be no pretence to excuse but an evidence to aggravate your fault. For you being elder in yeeres, and more eminent in place, of more experience, and having a charge over your children, ought to be a light to shew them the way, an example to allure them, that they seeing you careful and conſeionable in performing your duty, may be the better provoked to performe theirs, or at least made aſhamed of their neglect of duty. But if you be careleſſe of your duty, how can ye expect duty at their hands? nay if by your ill example they have been made negligent, their bloud ſhall be required at your hands.

¶ 1. 16. Of the extent of these words, Fathers, Children.

Though the word (Fathers) be here used, which properly ſetteth forth naturall parents, and of naturall parents the male kinde, yet (as in many other places) it is to be taken in a larger extent: even in as large as this word (children) was before, that ſo there may be a juſt & equall relation between children and parents: wherefore both ſexes of naturall parents are comprised vnder it, even mother as well as father: and they alſo who are in place of parents, whether by marriage as all ſorts of fathers and mothers in Law, or by appointment, as all they who of right have the cuſtody and charge of children, as Guardians, Tutors, and other like Governours: and ſo it is every way anſwerable to the word (parents) used in the first verſe: and the word (children) is alſo here to be taken in the ſame extent, as it was there.

¶ 1. 17. Of parents provoking children.

The next phrase (provoke to wrath) is the expoſition of one Greeke word

which being a compound word, cannot be by one English word fully expreſſed: the beſt and neareſt that I can thinke is *irascere*. The word ſignifieth an extremity in the uſe of authority: as too much aſſerity and ſolennity, whereby children are provoked to wrath: which becauſe it is a fault, it is heretofore forbidden. *provoke non debet* on this word there is a trope: the effort is put for the uſage. The Apoſtles meaning is, that parents ſhould take heed of their carriage toward their children, as they give them no occaſion to be ſtirred vp to wrath. Vnder this word then are forbidden all ſuch things, as may kindle wrath in children, as too much aſſerity in ſpeaking, ſowrenneſſe in countenance, threatening and reuiling in words, too hard handling, too ſevere correction, too much reſtraint of liberty, too ſmall allowance of things needfull, with the like. Parents being fleſh and blood are ſubiect in this kinde to abuſe their authority: yea, even they who fall into the other extreme of too much indulgency and cocking of their children, are very prone to fall alſo into this extreme: as many who for the moſt part too much ſuffer their children without due reſtraint and correction to runne into all riot, will ſometimes on a ſudden, like Lions, ſle upon them, and after ſome time of pleaſure correct them; and ſo exceedingly provoke their children. Such as are moſt cocking, are moſt prone to provoke to wrath: for, 1. Such leaſt know how to keepe a meane: one will ſooner leape out of one extreme into another, then goe from an extreme to the meane. 2. The children of ſuch are ſooner provoked.

Quest. Is it a thing lawfull and juſtifiable in children to be provoked to wrath by their parents?

Anſw. No this prohibition intendeth no ſuch thing; the Apoſtle ſaith here to doe with parents, and inſtructeth them how to prevent ſuch miſchiefs as their children through their weakneſſe may fall into.

1. 16. 2

Occaſions of
provoking
children to
wrath.

1. 16. 2

1. 16. 2

Heb. 12. 10.

* See Treat. 1.
§. 3. 1. 1. 1.

2. Obser.

as here only he sheweth what is lawfull for parents, not what is lawfull for children. Hence then by the way I observe that *Parents must be so much full over their carriage, as thereby they make not their children to sin.* If they do, they make their own sin the more hainus, and also they pull downe vpon their owne pates a farre more heavy vengeance euen the vengeance of their own sin, and the vengeance of their childes sinne. For every parent is made a watchman ouer his child. If a watchman doe not what he can to hinder the sin of such as are vnder his charge, he pulls their blod on his owne necke. What do they then that being watchmen, minister occasion of sin to them that are vnder their charge?

Exe. 3. 18.

6. 118. Of parents seeking the good of their children.

That parents by avoiding the rocke of *provoking* fall not into the gulfe of *cursting*. The Apostle addeth a B v t which is as a stop vnto them, and teacheth them that

3. Obser.

It is not sufficient for parents to *prevent* such mischiefs as children may fall into: but they must also *seeke* their good. All the precepts in Scripture charging parents to *seeke* their childrens good, proue the point. Herein lieth a maine difference betwixt the affection which parents and strangers ought to beare toward children, and the duty which one and the other owe to them. Meere strangers ought not to prouoke them: but parents ought moreouer every way to *seeke* their good.

The maine good which parents ought especially to *seeke* after in the behalfe of their children, is noted out in these words: *Bring them up in the nurture and admonition of the Lord.*

The word translated (*bring up*) properly significth to feed or nourish with all needfull things: it is the same that is vsed before in the 5. chapter and 29. verse, and there translated

nourisheth. Not vnwisely might the proper signification of the word be here kept, as the best Latine translations, the French, and others haue kept it.

This word ioyned with the others that follow, may seeme at first sight to be here placed only to make vpon the sense, as if he had thus said, *nurture your child in the wayes of God.* But if the scope of the Apostle, and signification of the word be well weighed, we shall finde that it further implieth a generall duty which nature it self teacheth parents, euen this, that

Parents ought to provide all needfull things for their children: euen such things as tend to the *nourishing* of their bodies, and preserving of their health & life: for this phrase (to *nurture*) it word for word *nourisheth* in discipline, or in instruction, is a concise speech, implying as much as if he had said *nurish and nurture them, or feed and instruct them.* But the Apostle hath thus neerely and concisely ioyned them together, to shew that *Nurture and instruction* is as needfull and profitable, as *food and apparel*.

6. 119. Of parents nurturing their children.

The word translated *nurture* significth as well *correction* as *instruction*: as Heb. 12. 7. *If ye endure chastening*: and 2 Tim. 3. 16. The Scripture is profitable for *instruction* in righteousness. Both senses will here stand, and our English word (as well as the Greeke) will beare both. For to *nurture* children, is as well to *correct* them as to *instruct* the. Very fitly is this aduice in this large acceptation inferred vpon the former prohibition: for lest parents should there vpon take occasion to lay the reins vpon their childrens necks, and let them run whether they list, the Apostle hereby teacheth, that

Parents as they may not be too austere, so neither too remiss.

They must not prouoke their children to wrath, yet they must keepe them

ἐκτρέφει.
Educat,
Educat.
Nourishet.
Et.

4. Obser.

Parents to provide all needfull things for children.
ἐκτρέφει αὐτὸν ἐν κυρίῳ.
(i.) ἐκτρέφει αὐτὸν ἐν κυρίῳ.

5. Obser.

ἐκτρέφει αὐτὸν ἐν κυρίῳ.
ἐκτρέφει αὐτὸν ἐν κυρίῳ.
ἐκτρέφει αὐτὸν ἐν κυρίῳ.

6. Obser.

nutritio,
* nutritio,
Instituere ut
puerili aetate
conuenit.

them under discipline. The word translated *nurtured*, according to the Greeke notation thereof doth further set forth the meane betwixt the two forenamed extremes: for it noteth out such a discipline as befitteeth a lad, or a young child: so as the thing it telleth discipline, by instruction and correction keepeth from one extreme of remissness: the kind or manner of discipline being such as befitteeth a child, keepeth from the other extreme of rigour & cruelty. Extremes on either side are dangerous and pernicious, and that to parent and child. For remissness will make children careless of all duty to God and parent: rigour will make them desperate. But virtue and safety consisteth in the meane betwixt both.

¶ 120. Of parents fixing precepts in their childrens minds.

This word (*admonition*) according to the notation thereof, hath a particular relation to the *mind* and pointeth out an informing and instructing of it. It is taken either for the action of admonishing, (as Tit. 3. 10. *reprobat in hereticis* after the first and second admonition) or for the thing admonished, in which latter sense most doe here take it: yet would I not haue the former cleane excluded: for according to the full meaning of the word, I take thus much to be intended.

As Parents deliver good precepts and principles to their children, so they must be careful by frequent and frequent admonitions to fix and seale them in the minds of their children. The Law expresseth as much by another metaphor which it useth, in a direction which it giueth to parents, saying, *Thou shalt whet or sharpen Gods Lawes upon thy children*, that is, thou shalt teach them diligently vnto them.

The more paines is taken in this kinde, the lesse labour will be lost. That which at first is little heeded, by much vrging and pressing will for ever be held, as a rule that at one

blow scarce entereth, with many blowes is knockt vp to the head.

¶ 121. Of adding information to discipline.

The addition of this word *admonition* vnto *nurtured*, is not, as some take it, a mere explication of the same point, but also a declaration of a further duty, which is this: *That parents by discipline keepe their children vnder, so by information they must direct them in the right way*: Salomon doth both deliuer the point, and also add a good reason to enforce it: for saith he, *Train up a child in the way that he should goe, there is the duty: and when he is old, he will not depart from it*, there is the reason: Keeping a child vnder by good discipline, may make him dutifull while the father is ouer him: but well informing his vnderstanding and iudgment, is a meane to vphold him in the right way so long as he liueth.

¶ 122. Of parents teaching their children the feare of God.

The last word (of the Lord) intimateth the best duty that a parent can do for his child. *Admonition of the Lord* declareth such principles as a parent hath received from the Lord, and learned out of Gods word: such as may teach a child to feare the Lord, such as tend to true piety and religion: whence further I obserue, that

Parents must especially teach their children their duty to God. *Come children (saith the Psalmist) hearken vnto me, I will teach you the feare of the Lord*. Of this particular more largely hereafter.

¶ 123. Of the subjection which belongeth to seruants.

Because there is yet another order in the family besides that which haue been noted before, namely the order of Masters and seruants the

Apostle

8. Obser.

9. Obser.

7. Obser.

Deut. 6. 7.

Deut. 6. 7.

Deut. 6. 7.

Deut. 6. 7.

Deut. 6. 7.

Deut. 6. 7.

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Deut. 6. 7.

Deut. 6. 7.

Deut. 6. 7.

Deut. 6. 7.

Deut. 6. 7.

Deut. 6. 7.

Apostle prescribeth also vnto them their duty.

As he began with wiues and children; in the two former orders; so here he beginneth with seruants who are the inferiours, for the same reasons: before related.

The Apostle is somewhat copious in laying forth the duties of seruants, and in vrging them to performe their duty; and that for two speciall reasons: One in respect of those, whose masters were infidels: another in respect of those, whose masters were Saints.

1. Many seruants there were in those daies wherein the Gospell was first preached to the Gentiles; that by the preaching thereof were conuer- ted, whose masters embraced not the Gospell: whereupon those seruants began to conceit that they being Christians, ought not to be subiect to their masters that were infidels.

Other seruants there were whose Masters beleued the Gospell as well as they: now because the Gospell taught, that there is neither bond nor free, but all are one in Christ Iesus: they thought that they ought not to be subiect to their master who was their brother in Christ.

These two preposterous and presumptuous conceits doth the Apostle intimate, and expressly meet with in another place. And because they had taken too deepe rooting in the minds of many seruants, the Apostle here in this place laboureth the more earnestly to root them out, & that by a thorow pressing vpon their conscience that subiection wherein they are bound to their masters, as masters, whatsoever their disposition were. Hereof more afterwards.

Here by the way, note three points.

1. The Gospell doth not free inferiours from that subiection to men whereunto by the morall law they are bound.

2. Men are ready to turne the grace of God into liberty.

3. As errors begin to sprout vp in

the Church, Masters must be careful to root them out.

§. 134. Of the meaning of the fifth verse.

EPH 6. 5. Seruants bee obedient to them that are your Masters according to the flesh, with feare and trembling in singleness of your heart, as vnto Christ.

This title (Seruants) is a generall title, which may bee applied to all such as by any outward ciuill bond, or right, owe their seruice to another: of what sex soeuer the persons themselves be: or of what kinde soeuer their seruitude is: whether more seruite or liberall.

Seruite, as being borne seruants, or sold for seruants, or taken in warre, or ransomed; For of old they were called seruants, who being taken in warre, were saued from death.

Liberall, as being by voluntary contract made seruants, whether at will, as some seruing-men, house- holders, and labourers; or for a certaine terme of yeeres, as prentises, clearkes, and such like. Wherefore whatsoever the birth, parentage, estate, or former condition of any haue been, being

Seruants they must be subiect, and doe the duty of seruants: the Apostles indefinite title (seruants) admitteth no exception of any.

The other title (Masters) hath as large an extent comprising vnder it both sexes, Masters and Mistresses: and of these all sorts, great & meane, rich and poore, strong and weak, faithfull and infidels, true professors and profane, superstitious, idolatrous, hereticall persons, or the like: so as No condition or disposition of the master exempteth a seruant from performing duty to him.

Among other degrees and differences, most especially let it be noted that both sexes, mistresses as well as masters, are here meant, that so the duties

* §. 10.
Why the Apostle is so copious in vrging seruants to their duty.

Seruus benivolentia prosequatur deum, quamuis impit. Qui fidelem habet dominum saluo eius domino diligat ut patrem. Confite. Apost. 1. 4. 6. 12

Gal. 4. 28.

b 1 Tim. 6. 1, 2.

* Treat. 7. S. 23.

1 Obser.

2 Obser.

3 Obser.

is 5. 10.

Origo vocabuli seruus in Lat. lingua inde creditur ducta, quod hi qui iure belli possint occidi a victoribus cum seruati sunt serui fiunt. a seruando appellati. Aug. de Ciu. Dei lib. 19. cap. 19. Vide L. 1. 1. 1. ibid.

4. Obser.

What masters are meant.

5. Obser.

duties which are enioyned to be performed to masters may answerably be performed to mistresses (so far as they are common to both) and that both by maid-servants, and also by men-servants that are vnder mistresses. In families mistresses are as ordinary as masters, & therefore I thought good to giue an especiall item of this.

Servants.

Vnder this word (*obey*) are comprised all those duties which servants owe to their masters: it is the same word that was before vled in the first verse: and it hath as large an extent here being applied to servants as it had there being applied to children: It sheweth that

6. Obser.

The rule of servants (as servants) is the will of their Master.

2^d obser.

This clause (*according to the flesh*) is by some referred to the action of obedience, as if it were added by the Apostle to shew what kinde of obedience servants owe to their masters, namely a ciuill, corporall obedience in temporall things, opposed to that spirituall obedience which is due to God alone.

Ans. Though distinction may be made betwixt that seruice which is due to God, and that which is due to man, yet this application of this phrase in this place may giue occasion to servants to thinke that if they performe outward seruice to their masters, all is well, they owe no inward feare, or honour, which is an error that the Apostle doth here mainly oppose against.

Why masters are said to bee after the flesh.

Dominiis carnalibus, vet. trans.

But because this clause (*according to the flesh*) is immediately ioyned to *Masters*, I referre it to the persons to whom obedience is to be giuen, and so take it as a description of them, as if he had said, to *fleshly* or *bodily Masters*.

The Apostle thus describeth masters for these reasons.

Heb. 12. 9.

1. For *distinction*: to shew hee meane such masters as are of the same mould that servants are: so distinguishing them from God who is a spirit: thus doth the Apostle distinguish betwixt *fathers of our flesh*, and *father of spirits*.

2. For *prevention*: lest servants might say, our masters are flesh and bloud as we are, why then should we be subiect to them? To meet with that conceit, the Apostle expressly saith that obedience is due to *masters after the flesh*.

3. For *mitigation* of their seruitude: for their masters being flesh, they haue no power but ouer the bodies of their servants: their spirits are free from them: in which respect the Apostle calleth Christian servants *the Lords freemen*.

1 Cor. 7. 22.

4. For *consolation* against their present condition, which is but for a time, because their masters are flesh: whatsoeuer is according to the flesh is of no long continuance, but hath his date.

5. For *direction*: to shew in what things especially that obedience which properly belongeth to a master consisteth: namely in ciuill, outward things: for euery one must bee serued according to his nature. As God being spirit, must in spirit bee serued: so man being flesh must in flesh bee serued. Now this seruice in the flesh is not opposed to sincere & vp-right seruice, but to spirituall. Thus by consequence that may bee intended, which some would haue principally to be meant.

Obiect. Masters may command spirituall things, namely to worship God, and after such and such a manner.

Ans. Of his owne head hee cannot command such things: there must bee an higher warrant for the doing of them then the commandment of a man.

A maine point here intended is this, that

Masters are not to be lightly respected because they bee after the flesh: that is, weake, fraile, of short continuance, of the same nature that servants are.

Lest vpon the forenamed description of masters, servants should take to themselves too much heart, the Apostle annexeth this clause (*with feare*)

and

7. Obser.

Servants feare of their masters. 2^d Cor. 12. 13.

and trembling, &c.) which hath relation to the manner of their obedience. No slavish feare is here meant, as if seruants should liue in continuall dread, or tremble at the sight of their masters. A seruant by the tyranny of some master may bee brought so to doe: but to doe so is no Christian duty: that which the Apostle here requireth is a duty belonging to all sorts of masters, euen the mildest that be. It is therefore an awfull respect of the authority of a master, and a dutifull reuerence to his person which is here required: and it is opposed to sawcinesse, malepartnesse, boldnesse, stoutnesse, answering againe, murmuring and muttering against their masters, and other like vices. To shew how foile those faults bee, and what great respect seruants ought to beare to their masters, these two words (*feare* and *trembling*) are ioyned together: which in effect declare one and the same thing: but yet for explication sake they may be distinguished. For **Feare* signifieth a reuerend respect of one: it is that which in the former Chapter was required of *wiues*: though the thing in generall which is required of *wiues* and *seruants* is the same, yet, the particular manner and measure of a seruants feare is farre different.

* *Trembling* is more proper to seruants: it is a dread of punishment: and it is required of seruants, not as if they should doe all things simply for feare of punishment, but because God hath put a staffe into a masters hands, seruants must tremble at that power their masters haue, and feare to prouoke them to strike. To this purpose saith the Apostle to subiects in regard of the power which a Magistrate hath, *be afraid, for he beareth not the sword in vaine.*

Here learne that

The authority of a Master ought to strike a seruants heart with dread.

The dread which seruants ought to haue of their masters power and authority maketh many to care for

no more then to auoid their masters displeasure: wherefore the Apostle addeth a further degree of a seruants subiection, namely that it be *in singlenesse of heart*, that is, honest, entire, vp-right: for this is opposed to hypocrisie, dissimulation, and fraud: yea of *YOVR* heart, not anothers: another in the simplicity of his heart may thinke you doe a thing better then you doe, by a charitable construction of euery thing, but if in singlenesse of *your owne* heart you doe it, it will in truth be as it appeares to be. So as

All the seruices which seruants performe to their masters must be done in truth and vprightness.

The Apostle giues this direction to Christians who haue to doe not only with masters according to the flesh (who only see the outward appearance) but also with the master of spirits who looketh on the heart: and therefore also he added this clause, *as vnto Christ*: teaching seruants thereby that

Seruants in their obedience to their masters, must approue themselues to Iesus Christ as well as to their masters after the flesh.

This phrase (*as vnto Christ*) implieth as much as that (*in the Lord*) whereof we spake before

§. 125. Of the meaning of the sixth verse.

EPHES. 6.6. *Not with eye-seruice, as men-pleasers, but as the seruants of Christ, doing the will of God from the heart.*

THIS and the verse following are added as a further explication of the last clause of the former verse. It should seeme that seruants, howsoever they might in some measure performe the maine duty of obedience, yet failed exceedingly in the manner of performing it. Because masters were but men, *masters according to the flesh*, who neither had power ouer the heart, nor could discern the

in ἀκρίτως
καὶ διὰ τὸ μῶν.

9. Obser.

1 Sam. 16.7.

ὡς τῷ Χριστῷ.

10. Obser.

* §. 96.

Difference
betwixt feare
and trembling.

φύλος.
verse 33.

* τρέμω:

Rom. 13.3,4

8. Obser.

the disposition thereof, seruants thought they had well done their duty, if they had outwardly performed what their master required; now to root out this bitter weed, and to reforme this corrupt conceit the Apostle is more large in cleering the point of sincere and vpright seruice: therefore, the more fully to expresse his minde and meaning, first he layeth downe the vice contrary to the foresaid sincerity (for contraries laid together doe much set forth one another) and then returneth more distinctly to declare the vertue. Whence note

Those points are most to be urged upon people, wherein they most faile.

The vice here noted to be contrary to sincere seruice is termed *eye-seruice*. Our English word doth properly and fitly answer the originall, both in the notation, and in the true sense and meaning of it. It implieth a meere outward seruice onely to satisfie the eye of man:

And that is two-*Hypocriticall,*
fold, *Parasiticall.*

Hypocriticall seruice is that which is meere in shew when that is pretended to bee done which indeed is not done; as if a seruant should come from his masters worke all in a sweat, as if hee had taken extraordinary paines therein, whereas he hath done nothing at all, but otherwise made himselfe to sweat, or only made a shew of sweat.

Parasiticall seruice is that which is indeed done, but in presence of the master: such seruants are they who will be very diligent and faithfull in doing such things as their masters see, or shall come to their notice: but otherwise behinde their masters backe, and in things which they hope shall neuer come to his knowledge, they will bee as negligent, and vnfaithfull as if they were no seruants. Yet to satisfie their masters, and to sooth them, they will doe any thing though neuer so vnlawfull.

From this vice thus discovered note, that

God requireth more then that which may satisfie mans eye. Gods eye is a piercing eye, and can see much foulness, where to mans eye all things seeme very faire: so as they much deceiue themselves who thinke all is wel because no man can say to them, *blacke is shine eye.*

Those that content themselves with doing *eye-seruice* the Apostle here termeth *men-pleasers*. which title he giueth vnto them for two especiall reasons.

1. To shew the ground of *eye-seruice* which is because all their care is to please their master, who is a man: for well they know that man can see but the outward shew, or that which is done before his face.

2. To shew the hainousnesse of that sinne: for it is tainted with Atheisme, in that the man guilty thereof hath no respect to God: but preferreth his master before God; hee careth not to please God so he please his master; for this is the emphasis of that word (*men-pleasers*) It is spoken in opposition to God, as the Apostle implieth in another place, saying, *If I yet pleased men, I should not bee the seruant of Christ.*

Object. How can it be so hainous a sinne to be *men-pleasers*, when the Apostle aduiseeth seruants to please their masters in all things?

1. *Ans.* The aduice there giuen is not simply to please, but to *please well*, as the originall word properly signifieth, and the Kings translators haue fitly turned it.

2. *Ans.* That generall particle (*all things*) must bee restrained to the duties of a seruant, and to all the parts of obedience, which he there mentioneth in the words immediately going before. Seruants therefore must please their masters in all things that their masters haue power to require at their hands, and they are bound to doe. Men-pleasing, here spoken of, is opposed to pleasing of God. Pleasing of men there mentioned is subordinate to our pleasing of God; here to please men is to sooth them

ii. *Obser.*

Men pleasers.
αἱ ἀντιπαρονομαί.

Opposita in se posita magis elucefcunt.

II. *Obser.*
ἀντιπαρονομαί.

What *eye-seruice* is.

Gal. 1. 10.

Tit. 2. 9.

* *ὡς ἀπὸς θεοῦ*

How masters are to be pleased in all things.

them vp in euery thing good or euill: there to please them is conscionably to obey them in euery lawfull thing. Here is condemned a seeking to please men in the first place, and that only, and wholly in euery thing, whereas wee ought first to seeke Gods approbation, then the testimony of a good conscience, and after these a pleasing of men, but in, for and vnder God. Hence then obserue that

12. Obser.

A seruant must not wholly giue himselfe to sooth and please his master: for so may he in many things highly displease Almighty God.

To auoid the two forenamed sins, *euil-seruice, and men-pleasing*, the Apostle giueth an excellent direction in these words, *as the seruants of Christ doing the will of God from the heart*, where wee may obserue *Seruants of Christ* to be opposed to *men-pleasers*, and *doing Gods will from the heart* to *euil-seruice*.

Σκλαιο τῷ

Χριστῷ.

Who are seruants of Christ

Seruants of Christ, are they who know that their masters are in Christs place, beare his image, haue their authority from him, and are vnder him: so as in seruing their masters they serue Christ: and so farre as they may serue both together, they will: but if they proue contrary masters, and thereupon one of necessity must be left, then they will cleaue vnto the highest master, which is Christ: and in this respect they are called *the Lords freemen*, 1. Cor. 7. 22. Thus wee see how a seruant may be no seruant, if he doe all things for the Lord.

Quo pacto seruus non est seruus? Cum propter Deum omnia facit. Chrys. in 1 Cor. 7. 20. 19.

From this opposition betwixt *men-pleasers* and *seruants of Christ*, note that

They who in all things giue themselves to please men are no seruants of Christ.

13. Obser.

That wee may the better know who are seruants of Christ, the Apostle addeth a description of them in these words (*doing the will of God from the heart*.) Christs will is Gods will: for as Christ is God, the fathers will and his is all one: as he is man he wholly ordereth his will by his

fathers, *hee seeketh not his owne will, but the will of the father that sent him.*

Ioh. 5. 30.

This description of a seruant of Christ the Apostle addeth partly as a direction to seruants to teach them how in seruing their masters, they may be seruants of Christ, (namely, in hauing an eie to Gods word, whereby his will is reuealed both for the matter and manner of all things which they doe) and partly as a motiue to perswade them to bee content with their place, and cheerfully to doe their duty, because so is the will of God.

Gods will is that which must direct and settle every one in the things which they doe: for Gods will is the rule of that which is right. Every thing is very right which he willeth, and nothing is right that swerueth from his will.

14. Obser.

To put a difference betwixt Christ and other masters, and to shew that he looketh not (as man doth) vpon the outward appearance, but beholdeth the heart, the Apostle annexeth this clause (*from the heart*.) And it declareth that

A good thing must be well done. To doe that which is Gods will, commended by his word, is for substance a good thing. to doe it from the heart, is the right manner of doing it. That which being good is done after a right manner, is well done.

15. Obser.

§. 126. Of the meaning of the seventh verse.

EPHES. 6. 7. *With good will doing seruice as to the Lord and not to men.*

IN this verse the Apostle doth yet againe inculcate the forenamed point concerning seruants manner of obeying their masters, and their care therein to approve themselves to their highest master: whence obserue that

Matters needfull and weighty are againe and againe to be pressed. This is a needful point, because seruants exceedingly faile therein, and a weighty point it is, because all the comfort and

16. Obser.

and benefit of service consisteth in Gods approbation. But the former point is not here meerly and barely repeated, but so set downe as other good directions are afforded to servants for their manner of obedience.

What it is to
serve with
good will.

justi iuvare.

1. To serve with good will, is somewhat more then with singlenesse of heart. For it further implieth

1. A readinesse and cheerefulness in doing a thing; a doing it with a good minde; as the notation of the Greeke word sheweth.

2. A desire and endeavour that their masters may reape profit and benefit by their service: whereby they shew that they beare a good will and good minde to their masters.

servant.

a ὑποτάξις
b δουλεία.

c δουλ.

17 Obser.

In setting downe servants duties, the Apostle useth another word then before in the fift verse, namely this (*doing service*) whereby he sheweth that a servants place and duty is of a more abject and inferiour kinde then the place and duty of a childe or a wife: the former word (*obey*) was common to all: this word (*doing service*) is proper to servants: and the very title of a *servant*, is deriued from thence. Hence note that

Though wives and children be inferiours as well as servants, yet may not servants looke for such priviledges as they have. Another manner of subjection must be performed by servants.

de τῷ κυρίῳ.

Obiect.

Ans.

The clause annexed (*as to the Lord*) is in effect the same with that in the 3. verse (*as to Christ*) for by the Lord hee here meaneth, *The Lord Christ*. But it is added to meet with a secret Obiection. For if servants should say, *You require us to serve our masters with good will, but what if they be hard-hearted and regard not our good will, but pervert our good minde?*

The Apostle giueth them this answer, *Looke not so much to men & their reward, as to God and his reward: serve men in and for the Lord, even as if you served God: so shall not your service be vaine. The inference of the eighth verse vpon this, sheweth that this is it which the Apostle here intendeth. Learne therefore that*

An eye is to be cast vpon God even in those duties which we performe to men: and that both for approbation and reward from God.

The negative clause which followeth in these words (*and not to men*) is not simply to be taken (for then would it thwart the maine scope of the Apostle in this place) but comparatively in relation to God, and that in two respects:

1. That service be not done only to men.

2. That service be not done to men in and for themselves. Service must be done to God as well as men: yea in that service which we doe to men we must serve God. Men must be served for the Lords sake, because the Lord hath commanded it, because they beare the Lords image, & stand in his stead: in the Lord, and vnder the Lord.

From this large declaration of the manner of doing service to masters, note the difference betwixt such servants as are servants of men, and such as are servants of Christ.

1. They doe all to the eye. These all from the heart.

2. They seeke to please men. These doe the will of God.

3. They doe their service discontentedly. These cheerefully.

4. They doe all vpon selfe-love. These with good will.

Thus Gods word maketh not of servants freemen, but of bad servants maketh good servants.

§. 127. Of the meaning of the eighth verse.

EPHES. 6. 8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Great is the ingratitude of many masters: they will exact all the service that a poore servant possibly can doe, but slenderly recompence his paines: yea, it may be very euilly reward the same, not affording competent food, cloathing,

18. Obser.

19. Obser.

Difference
betwixt ser-
vants of men
and of Christ

Ecce non fecit
de servis liberos,
sed de malis
servis bonos ser-
vos. Aug. in
Psal. 134.

Why servants
are put in
state of
Gods reward.

thing, lodging, but frownes, checkes, and blowes. Now to vphold seruants in such straits, and to encourage them to doe their dutie whether their masters regard it or no, the Apostle in this verse labourerth to raise vp their mindes to God: and to shew vnto them that he regardeth them, and will sufficiently reward them, so as

20. Obser. *Seruants labour shall not be in vaine in the Lord.*

To presse this encouragement the more vpon them, hee setteth it downe as a thing granted by all, so cleere as none of them can bee ignorant thereof (*Knowing*) as if he had said, yee all well enough know that what I now say is most true: hence note that

21. Obser. *Gods respect of faithfull seruants is so well knowne, as none that haue any understanding can bee ignorant thereof.*

A genere ad speciem.

The Apostles argument is drawn from the generall to a particular, and the generality is noted in the thing done (*whatsoever*) and in the person that doth it (*any man*). But because the generality of the thing might bee too farre stretched, hee addeth this limitation (*good*) and because the generality of the person might bee too much restrained, hee addeth this explication (*whether bond or free*). This distinction is vsed because in those daies many seruants were bond-men and bond-women. Now the Apostles argument may thus be framed: *Every one of what estate and degree soeuer hee bee shall bee rewarded of God for every good thing hee doth, be it great or small. Therefore every seruants shall bee rewarded of God for every good seruice.*

The recompence promised is set forth vnder a concise speech (*the same shall he receive*) meaning that he shall receive a reward for the same: that phrase hath relation to the crop which an husbandman re-

ceiueh of the corne hee sowed, which is of the same kinde hee sowed: the seed being wheat, the crop is of wheat: the seed being plentifully sowed, the crop will be plentiful: to the same purpose saith this Apostle in another place, *whatsoeuer a man soweth that shall hee also reape*. Now to apply this, seruants that by their faithfull seruice bring honour and glory to God, shall againe receiue honour and glory. If they aske of whom they shall receiue it, the Apostle expressly answereth, *Of the Lord*: for it is the Lord that said, *Them that honour me will I honour*. God will not forget them, though their masters may.

From this verse thus opened, I gather these particular obseruations, concerning seruants.

1. *Seruants may and ought to apply vnto themselues generall promises made to Christians*. Otherwise this generall argument of the Apostle is to little purpose in this place.

2. *A Christian may be a bond-slave*: for the Apostle directeth this encouragement to Christians, among who he presupposeth some to be slaves, opposing them to free-men, who also were seruants.

3. *Faithfull seruice performed to men is a good thing*: for the good things which seruants especially doe is in their seruice.

4. *As God accepteth not men because they are free, so neither reiecteth he them because they are bond*. It is not the person, but the worke that he regardeth.

5. *The faithfull seruice of seruants is as good seed sown*: it will bring forth a good crop. The metaphor here intimated implieth as much.

6. *God is honoured by the faithfull seruice of seruants*: this is intimated by the application of Gods reward to them, for God honoureth none but them which honour him.

mt Cor. 15. 38.
n 2 Cor. 9. 6.

Gal. 6. 7.
o tēw xē pōu,

o tēw xē pōu
p 1 Sam. 2. 30.

22. Obser.

23. Obser.

24. Obser.

25. Obser.

26. Obser.

27. Obser.

§. 128. *Of the connexion of masters duties with seruants.*

EPHES. 6. 9. *And ye masters doe the same things vnto them, forbearing threatening: knowing that your master also is in heauen, neither is there respect of persons with him.*

TO the duties of seruants *A like doct- rine was noted from the connexion of parents duties with children: there you may see this generall further amplified. §. 115.*

1. *Obfer.*

1. Gods law requireth as much: for it exprefly enioyneth many duties to masters (as in the eighth treatise following we shall see.

2. So doth also the law of nature which hath tied master and seruant together by a mutuall and reciprocall bond, of doing good, as well as of receiuing good.

3. The law of nations requireth also as much: For in all nations where euer there was any good gouernment, and where wise, and good laws were made, particular lawes of the duties of masters haue been made.

4. The law of equity doth so also. One good deserueth another good: therefore the Apostle saith to masters, *giue vnto your seruants that which is iust and equall.*

Col. 4. 1.

Now let masters take notice hereof: and know that God the great Lord of all hath made this relation betwixt master and seruant, and hath set each of them in their seuerall and distinct places for the mutuall good of one another, so as seruants are no more for the good of masters, then masters are for the good of seruants. Wherefore as they looke for duty, let them performe duty: if seruants faile in their duty, let masters see if they themselves bee not the cause

thereof, by failing in theirs. Their authority will be no excuse before Christ, but a meane to aggravate their fault, and increase their condemnation: for the greater the talent is, the more diligence is expected, and the straiter account shall bee exacted.

§. 129. *Of the meaning of this phrase, Doe the same things.*

These two titles (*Masters, Seruants*) are so taken here as they were before in the fifth verse.

* §. 124.

All the duties of masters are comprised vnder this phrase, *doe the same things*: which at first sight may seeme to be somewhat strange: for may some say, The things which seruants must doe are these, *to feare, to obey, to doe seruice*, with the like; and are masters to doe *the same things*?

72. 217. 220. 221. 222.

Ans. 1. These words are not to be referred to those particular duties which are proper to seruants, but to those generall rules of equity which are common to masters as well as seruants; namely, that in their seuerall places, *with singlenesse of heart, as vnto Christ, not with eyeservice as men-pleasers, but as the seruants of Christ they doe the will of God from the heart.*

2. Those words may bee referred to the eight verse, the verse going immediatly before, which laith downe a generall rule for all men in their seuerall places to doe the good things of their places. Now then as seruants must haue an eye to *their* places to doe the good things thereof; so masters must doe *the same things*: that is, *they* must haue an eye to *their* places, to doe the good things thereof.

3. Those words may be taken without reference to any former words, and expounded of a mutuall, reciprocall, and proportionable duty that ought to passe betwixt master and seruant: not in the particulars, as if the same duties were to be performed

* 5.3.

by each of them, for that were to overthrow the order and degrees which God hath set betwixt master and servant, to crosse Gods ordinance, and inferre contradiction: but in generall, that duties are to bee performed of each to other: in which respect the Apostle said * before of all sorts, superiours, and inferiours, *Submit your selves one to another.* And thus by this phrase the doctrine before mentioned is confirmed, that *Masters are as well bound to duty as servants.*

None of these answers thwart another, but all of them may well bee admitted, and all of them well stand together: They all imply a common equity betwixt masters and servants, but no equality: mutuall duties, but diuers and distinct duties, appertaining to their severall places. Compare with this text, that which the Apostle himselfe hath more plainly and fully noted (*Col. 4. 1.*) and we shall obserue him to expound his owne meaning, for that which here he implieth vnder this phrase (*the same things*) that he expresseth there vnder these two words, *iust, equall*: whereof wee shall hereafter more distinctly speake.

* Treat. 8. §. 20, 44.

Purposely doth the Apostle in-fold masters duties vnder this generall phrase (*the same things*) to preuent a secret obiection raised from the eminency and superiority of masters aboue servants, which maketh them thinke, that servants are onely for the vse of masters, and that masters are no way tied to their servants. But if in the general masters must doe *the same things*, then they are for their servants good, as well as servants for theirs.

§. 130. *Of masters forbearing threatening.*

ἀντιτάσσεται τῷ
δουλοῦ.

* Or moderating.

The Apostle in these words (*forbearing threatening*) doth not simply forbid all manner of threatening, but only prescribe a moderation thereof: and * so much haue the Kings tran-

slators well expressed in the margin against this Text. Threatning is a duty which, as occasion serueth, masters ought to vse, and that to preuent blowes. But men in authority are naturally prone to insult ouer their inferiours, and to thinke that they cannot shew their authority but by austerity: for which reason the Apostle dehortheth husbands from *bitternesse*, and parents from *pro-uoking their children to wrath*. Besides, the * Gentiles and Heathen thought that they had an absolute power ouer servants, and that of life and death: whereupon the Roman Emperours made lawes to restraine that rigour: for they would vse their servants like beasts. Now, that Christian masters should not be of the same minde, the Apostle exhortheth them to *forbear threatening*. Hence note that

Authority must bee moderated and kept in compasse: else will it be like a swelling river without bankes and wals.

Threatning is here put for all manner of rigour, whether in heart, looke, words, or actions: for it is vsuall in Scripture to put one instance for all of the same kinde.

Forbearing, implieth a restraint of all manner of excessse, as

1. In *time* and continuance: when there is nothing but continuall threatening vpon euery small and light occasion.

2. In *measure*; when threatening is too fierce, and violent, so as it maketh the heart to swell againe, and as it were fire to come out of the eies, and thunder out of the mouth, and the body to shake in euery part thereof.

3. In *execution*; when euery vengeance oncethreatned shall surely be put in execution, though the party that caused the threatening be neuer so sorry for his fault, and humble himselfe, and promise amendment, and giue good hope thereof. Woe were it with vs the servants of the high God, if he should so deale with

vs.

a Col. 3. 19.
b Ephe. 6. 4.
* See Treat. 8. §. 14.

2. *Obser.*
Authority to be kept in compasse.

3 Obseru.
Excesse in du-
tie not good.

vs. Here note that

Men may exceed in doing a bounden duty: and so turne a needfull vertue into an hurtfull vice: great respect therefore must be had to the manner of doing good and lawfull things.

Yet further for the extent of this prohibition, wee are to know that vnder the vice forbidden the contrary vertues are commanded, as mildnesse, gentlenesse, patience, long suffering, with the like.

§. 131. *Of masters subiection to a greater master.*

The latter part of this verse containeth a reason to enforce the directions in the former part. The reason in summe layeth downe that subiection wherein masters are vnder God. A point whereof none of them could be ignorant, and therefore hee thus setteth it downe, *knowing*: for,

All men know that there is an higher then the highest on earth. The light of nature reuealeth as much, no Pagan, much lesse Christian, can be ignorant thereof.

In that speaking to masters hee telleth them that they haue a master, thereby he giueth them to vnderstand; that

They which are in authority, are also vnder authority: masters haue a master. For God is Lord of Lords, Master of Masters. In this respect saith Ioseph a great Gouvernour, *am not I vnder God?*

These two little particles (*euen your, or your also*) adde some emphasis: hauing reference to seruants, as if he had said, as well your master, as your seruants master. Some Greeke copies, for more perspicuity, thus read it (*both your and their master*) the sense is all one which way soeuer we read it: It sheweth that in relation to God.

Masters and seruants are in the same subiection, and vnder a like command. There is one master,

euen Christ: and all men whoeuer are brethren, fellow seruants.

§. 132. *Of Gods being in heauen.*

That great Master, vnder whom all masters on earth are, is here said to be *in heauen*, the more to commend and set forth his dignity and authority: and to make masters to stand in the more awe of him. To like purpose *David* hauing set forth God sitting in *the heauens*, interteth this exhortation vnto the great Commanders on earth, *Bee wise now therefore, o yeekings, be instructed, ye Iudges of the earth: serue the Lord with feare, and reioyce with trembling.*

Object. This placing of God in *heauen*, maketh such as feare not God the more insolent and secure: for they will be ready to thinke and say, *How doth God know? can hee iudge thorow the darke cloud? Thicke clouds are a covering to him that he seeth not, and hee walketh in the circuit of heauen?*

Ans. 1. The Apostle wrote to Christian masters, who thought better of God then such Atheists did.

2. The placing of God in *heauen* doth not bound him within the compasse thereof: for *the heauen and the heauen of heauens cannot containe him.* ^a *Hee filleth heauen and earth.* ^c *Though heauen be his throne, yet the earth also is his footstool.* But because the Lord doth most manifest his glory in heauen, & from heauen, therefore ^b *by an excellency* is he said to bee in heauen: and that in three especiall respects.

1. To shew that there is no proportion betwixt him and earthly masters, bee they neuer so great. For as the heauen is higher then the earth, so is God more excellent yea infinitely more excellent then any man, *Who is like vnto the Lord our God who dwelleth on high?* There is no such difference betwixt masters and seruants on earth.

Matth. 23. 8.
18. 2.

Psal. 3. 4, 10, 11

Iob 22. 13, 15, 4

1 King. 8. 27.

Jer. 23. 23.

Matth. 5. 34, 35.

Psal. 113. 5.

is. 67.

4. Obser.

5. Obseru.
1 Tim. 6. 15.
Gen. 50. 19.

23. 14.

23. 14.

6 Obseru.

g Psal. 103. 19.
h 33. 13.

i Prov. 15. 3

Psal. 123. 1.

Eccles. 5. 8.

7. Obser.
Heb. 11. 27.

8. Obser.

9. Obser.

10. Obseru.

2. To shew that he hath his eyes continually on all his seruants : hee seeth euery thing that they doe, as one placed about others seeth all that are vnder him. *From heauen doth the Lord behold the earth.* *The Lord Looketh from heauen, he beholdeth all the sonnes of men.* *The eyes of the Lord are in euery place beholding the euill and the good.* So as this phrase noteth the cleane contrary to that which was before objected by wicked *Atheists*.

3. To shew that hee is Almighty : able both to recompence his faithfull seruants (whereupon *Dauid* saith, *Vnto thee lift I vp mine eyes, o thou that dwellest in the heauens*) and also to execute vengeance on those that are vnfaithfull to God, and cruell to their seruants (whereupon saith *Salomon*, *if thou seest oppression, &c. maruell not : for he that is higher then the highest regardeth.*)

From this place of God (in heauen) we learne these lessons.

1. *The eye of faith is needfull to behold God withall*, for heauen is too high for any bodily eye to pierce into. But by Faith did *Moses* see him who is innisable.

2. *Though masters had none on earth about them, yet is there one higher then they.* There is a master in heauen.

3. *They who cannot bee heard on earth, haue yet one to appeale vnto.* There is a master in heauen.

4. *The command vnder which earthly masters are, is farre greater then that which they haue :* for their commander is in heauen.

5. 133. *Of Gods hauing no respect of persons.*

The Apostle further addeth of God the greater master of all that with him there is no respect of persons. The Hebrew word vsed to set forth this point signifieth *a face* : so doth also the Greeke word here translated *person* : it signifieth both *face* and *person*. Now we know that the

face of a man is outward, and that which of all other parts maketh him most amiable in anothers eye. It is opposed to that which is inward, euen the heart : in which respect it is said that *the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.* Here by a *Synecdoche*, *face* or *person* is put for euery outward quality, state or condition which maketh one to be preferred before another in mans approbation, as beauty, comeliness, stature, wealth, honour, authority, and the like. Now in that God receiveth not, or respecteth not persons, it sheweth that God preferreth not any one before another for any the forenamed outward respects, or any other like them. *Elisha* plainly expoundeth this phrase in these words. *he accepteth not the person of princes, nor regardeth the rich more then the poore.* The phrase is taken from them that sit in thrones of iudgement, where their eyes should be blinded, that they may not see the face or person of those that are brought before them : but onely here the cause.

This properly is here noted of God, to meet with a vaine conceit of many masters, who though they know that God is their master as well as their seruants master, yet thinke that God will not call them so straitly to account, but will suffer and tolerate them, because they are of a higher ranke, and in a better condition then seruants : But by this phrase the Apostle sheweth that

To God all are alike : hee putteth no difference betwixt any. Hee will shew fauour to the meanest, as well as to the greatest : he will take vengeance of the greatest as well as of the meanest.

Many good lessons may bee learned from hence : as among other, these,

1. The poorest and meanest that be may haue as free access to God

r Sam. 16. 7.

Iob. 34. 19.

11. Obseru.

DIKIN

* αὐτοῦ.

as the wealthiest and greatest: and their sute shall bee as soone receiued.

2. The great ones on earth, haue as great cause to feare the reuenging hand of God for any sinne, as meane ones.

3. It becommeth magistrates and all in authority to carry themselves impartially towards all that are vnder them: for they are in *Gods roome*.

Respect of persons is the cause of all that iniustice and wrong which magistrates doe.

4. It becommeth ministers to be faithful *in all Gods house*, and with an *even hand* to sow the seed of Gods word, and to keepe themselves pure from the bloud of *all men*: for they are Gods stewards and ambassadors; and therefore they must haue no respect of persons.



The



The second Treatise.

PART. I.

Of Husband and Wife, who are so to be accounted.

§ 1. Of those who may seeke to be married.

HAuing in the former treatise laid downe the foundation of al domesticall duties, by expounding the words of the Apostle, I purpose now distinctly to lay them forth in order: beginning with the first and chiefe couple in the family, *Man and Wife*

Here we are first to speake of the persons who are to be accounted true and lawfull husband and wife: and then of the duties which they owe each to other:

So as this Treatise consisteth of two Parts.

1. The first declareth, who are man and wife.

2. The second noteth out those common mutuall duties which they owe one to another.

First of the first.

Husband & wife are they who are rightly ioyned together by the bond of mariage. * Whereby *two are made one flesh*.

For the better cleering of this point, we will consider both the parties that may be so nearely ioyned together, and also the manner how they are rightly ioyned in so firme an vnity.

About the parties we are to search

1. Who may seeke a mate for mariage.

2. What kinde of mate is to be taken.

1. All they who are able without ineuitable danger to their yoake-fellow to performe the essentiall duties of mariage, may be married.

Out of this proposition arise three questions to be discussed.

1. Who are to bee accounted able?

2. What danger is ineuitable?

3. Whether mariage bee free for all but such?

§ 2. Of ripenesse of yeeres in them that are to be married.

1. They are to bee accounted able who haue * past the floure of their age, and are not by defect of nature, or any other occasion made impotent.

1. Ripenesse of yeeres is absolutely necessary for consummating a iust and lawfull mariage: wherefore as God at first, made *Adam* of full age, so when he sought out a wife for him, he made her of full age too: hee made her a *woman*, not a childe. Where the Apostle aduiseeth parents to take care for the mariage of their children, hee putteth in this prouiso, *if they passe the floure of their age*: meaning thereby that maturity of age which is fit for mariage.

Quest. When is the floure of age?

Ansiv.

Who may marie.

Who are husband and wife.
* See Treat. 1 § 2. & 34.

* Ephesi. Vt iustas nuptias contrahant, sicut masculis puberes, femine viri potentes. Iustin. Instit. l. 1. tit. 10

Gen. 2. 22.

1 Cor. 7. 36.

a Justin. Instit. l. 1. tit. 22.
Second part
of Reports of
Cases. 35. Hen.
6. fol. 41 b.

* *Est inueniunt
coniugium in-
commodum
liberorum pro-
creationi. Cum
enim in omni-
bus animanti-
bus imperfecti
sunt immortum
parius, ac multo
etiam magis
faminarum, id
etiam fiat in
hominibus
necessesse.* Arist.
Pol. lib. 7.

b 1 Chr. 22. 5.
c 29. 1.

c 2 Chr. 12. 13.

d 1 King. 2. 22.

e c 3. 7.

f 1 King. 11. 4.

1 Chro. 28. 1.
c 29. 1.

Broughton in
his Consect
of Script.

Ans. * The ciuill law, and com-
mon law also, set down twelue yeers
for the floure of a females age, and
fourteene, of a males; which is the
least: for before those yeares they
can haue no need of mariage, nor yet
are well fit for mariage, so as if they
forbeare some yeeres longer, it will
be much better for the parties them-
selues that mary, * for the children
which they bring forth, for the fami-
ly whereof they are the head, and
for the common-wealth whereof
they are members. Note the ages of
the Kings of Israel and Iudah when
they were first married, and we shall
finde few of them to be vnder twen-
ty, and those few, not aboue one
or two yeares vnder: and yet of all
sorts of people Kings did vse to ma-
ry the soonest, that so they might
haue heires betimes.

Obiect. *b* *Salomon* was but a childe
when he came to the crowne, and
yet *c* he had then a childe of a yeare
old at least.

Ans. He was said to be a childe
not simply, but comparatiuely, *d* in
relation to his other brothers which
were elder then hee, and *e* in re-
gard of that great worke hee was to
vndertake. In the time of his reigne
he is said to bee *f* old: which could
not bee if hee had been in yeares a
childe when he began to raigne, for
he reigned but forty yeeres.

2. *Obiect.* *Ahaz* was but twen-
ty yeere old when he began to reign,
and reigned but fixteene yeeres, and
yet when he died *Hezekiah* his sonne
was fife and twenty yeere old, by
which computation *Ahaz* had a
childe when he was but eleuen, or
twelue yeare old at most.

1. *Ans.* Some say that this was
extraordinary, and render this rea-
son, *Ahaz* so young a father as *Eliza-
beth* an old mother, should haue hoped
in *Emmanuel* of a virgin.

2. *Ans.* The beginning of
that reigne when *Ahaz* was but
twenty yeare olde, isto be referred
to *Iotham* his father; for *Ahaz* was
twenty yeare old when he (namely

Iotham) began to reigne: as *Ichoi-
achin* was eight yeere old, when hee
(namely his father *Ichoiachim*) began
to reigne: for *Ichoiachin* was *a* eigh-
teene, when hee himselfe began to
reigne.

Obiect. *Iotham* was but *o* twenty
and fife yeare old when he began
to reigne, how then could *Ahaz* his
sonne at that time be twenty?

Ans. *Iotham* was fife and twen-
ty yeare old when his father *Vzziah*
was struck with leprosie, from which
time he reigned as King euen in his
fathers life time. But after his fa-
ther was dead, the kingdome was
established to him alone after a
more solemne manner; in which re-
spect it is said that then he began to
reigne: and then was his sonne *Ahaz*
twenty yeere old, *Iotham* himselfe
being about forty.

Contrary to the forenamed fitnessse
of age is the practise of such parents,
or other friends of children, as make
matches for them in their child-
hood, and moue them to consent,
and so cause them to be married: such
mariages are mock-mariages, and
meere nullities. For children cannot
know what appertaineth to mari-
age, much lesse can they performe
that which is required of married per-
sons: their consent therefore is un-
lawfully accounted no consent, vnlesse they
doe ratifie it after they come to
yeeres.

§. 3. *Of impotent persons that ought
not to seeke after mariage.*

2. They are to bee accounted
impotent, and in that respect vnable
to performe the essentiall duties of
mariage, who (to vse the Scripture
phrase) were borne Eunnuchs from their
mothers wombe: or by any acciden-
tall occasion are so made: as they
who are defectiue, or closed in their
secret parts: or taken with an incu-
rable pallsie: or possessed with fri-
gidity, or any other such like impe-
diment.

These ought not to seeke after ma-
riage:

m 2 Chro. 36. 9.

n 2 King. 14. 3.

o 2 Chro. 27. 1.

2 Chro. 26. 31.

Parents haue
inturying
children vn-
der age.
Puella dum ei
etas matura
non est, nulli
dari vel pro-
missi debet.
Aug. epist. 233.
Matrimonium
contractum ve-
rum non est si
impubes fuerit
qui contraxit.
Ar. pilus.
Compend. reg. 6
l. 4. de spons.
Conf. 8.

Mat. 19. 12.

A sinne to
conceale any
impotency.

riage: for by those signes of impotency God sheweth that he calleth them to liue single.

Contrary to this manifestation of Gods will doe they sinne, who conceale their impotency and ioyne themselves in mariage, whereby they frustrate one maine end of mariage, which is procreation of children; and doe that wrong to the party whom they marry, as sufficient satisfaction can neuer be made.

§. 4. Of barrennesse, that it hindereth not mariage.

Quest. Are such as are barren to bee ranked among those impotent persons?

Ans. No, there is great difference betwixt impotency and barrennesse.

1. Impotency may by outward sensible signes be knowne and discerned, barrennesse cannot: it is not discerned but by want of child-bearing.

2. Impotent persons cannot yeeld due beneuolence: but such as are barren may.

3. Impotency is incurable: but barrennesse is not simply so. Many after they haue been a long while barren haue become fruitfull: and that not only by an extraordinary worke of God about the course of nature (as ^b Sarah and ^a Elizabeth, with whom by reason of age it ceased to be after the manner of women) but also by such a blessing as might stand with the course of nature, being obtained by prayer (as ^d Rebecca and ^c Annah) whereof daily experience giueth good euidence: for many after 10, 15, 20, and more yeeres barrennesse haue brought forth children.

On these grounds many Saints, who haue beene barren, haue married, and their practise therein not disallowed, nor their mariage dissolved. For though procreation of children be one end of mariage, yet is it not the only end: and so inui-

lable is the mariage bond, that though it be made for childrens sake, yet for want of children it may not be broken.

§. 5. Of that inenitable danger which hindereth mariage.

3. They who are infected with such contagious diseases, as diffuse themselves into those who haue society with them, and infect them also, ought not to seeke after mariage: for that cannot but turne to the danger of the party with whom they marry. It was for mutuall good one of another that God ordained the law of mariage; to vse it to the hurt and danger of one another, is against the maine end of the first institution.

The law of shutting vp a leper from all society with men proueth as much; for if lepers might not haue mutuall society with any man, much lesse might they haue matrimoniall society with a wife or an husband.

By contagious diseases not only both the parties which company together will bee infected, but also their issue: whereby their disease which otherwise might die with themselves, is propagated to their posterity.

A like restraint may be applied to such foule and loathsome diseases, as make the company and society of that person, who is infected therewith, irksome, and odious to their companion.

Contrary to the end and vse of mariage doe they sinne, who conceale such diseases, and so ioyne themselves in mariage, to the vnanswerable preiudice of the party whom they marry.

§. 6. Of the lawfulnessse of mariage to all sorts of persons.

Where there is no such iust impediment as hath been before mentioned, it is lawfull for all sorts of people

creandi colligitur, nec ipsa causa procreandi soluitur. Aug. de bon. coniug. cap. 7.

Gen. 2. 18.

2 Chron. 26. 21.

Sterilem coniugem fas non est relinquere. Aug. de Nup. lib. 1. cap. 10.

b Gen. 18. 11. c Luke 1. 7.

d Gen. 25. 21. e 1 Sam. 1. 5, 20.

f Tantum uales sociale vinculi coniugum, ut cum causa pro-

A sinne to conceale a contagious disease.

iv. 13. 4.

1 Tim. 4. 1, 3.

people of what calling or condition
focuer to mary. For *Mariage is ho-
norable in all*, or among all, namely
in, or among all sorts of people :
whereupon it is accounted a *Do-
ctrine of devils to forbid to mary*. For it
is a Doctrine contrary to Gods
word, and a Doctrine that causeth
much inward burning, and outward
pollution, & so maketh their bodies,
which should be temples of the holy
Ghost, to be sties of the deuill.

The disease, for the redressing
whereof mariage is sanctified, is a
common disease which hath infec-
ted all sorts of people : why then
shall not the remedy be as common?

In this case the Apostle saith inde-
finitely of all, without exception of
any, *to avoid fornication let every man
have his owne wife, and let every wo-
man have her owne husband*. And
again, *If they cannot containe, let
them mary : for it is better to mary
then to burne*.

Obiect. * *There be Eunuchs which
have made themselves Eunuchs* (that is,
have abstained from mariage and li-
ued in a single life continently) for
the kingdome of heauens sake.

Ans. That is spoken of some
particular persons to whom the gift
of continency was giuen : not of any
distinct conditions, and callings, as if
all and every one of this or that cal-
ling had so done or were able so to
doe : whereupon Christ addeth this
clause, * *He that is able to receive it,
let him receive it*, and the Apostle to
the same purpose saith *every one hath
his proper gift of God*.

Contrary to this necessary and
warrantable liberty, is the impure
and tyrannicall restraint of the
Church of Rome, whereby all that
enter into any of their holy orders,
are kept from mariage.

Doe they not herein *tempt God
by putting a yoke upon mens necks,
which neither our fathers nor we are
able to beare* ? ^d No such restraint
was euer enioyned by Gods word
to any of those holy functions which
he ordained : for vnder the Law it

was lawfull for high Priests, ordina-
ry Priests, all sorts of Leuites, and
extraordinary Prophets, to mary :
and vnder the Gospell, for * Apo-
stles, Bishops, Deacons, and all
Ministers of the word. * Fearefull
haue been the effects of this Diabo-
licall doctrine : as fornication, adul-
tery, incest, Sodomy, buggery, and
what not? Many wiues haue been
put from their husbands, because
their husbands were Ministers; and
many Ministers put from their cal-
ling because they had wiues. Many
children by this meanes basely born;
and among them many in their in-
fancy cruelly murdered. ^f Six thou-
sand heads of infants were found in
the ponds of a religious house. How
many more thousands haue beene
from time to time cast into other
ponds, or buried in gardens, or other
places, or other wayes conueyed out
of sight? Deuillish must that do-
ctrine needs bee, which hath such
deuillish effects. * Well did she wish,
that wished that all they who can-
not containe, would take heed how
they doe rashly professe perfection,
and vow virginity.

§. 7. *Of the things which are absolute-
ly necessary to make a person fit
for mariage.*

They who haue power to mary
must be carefull in chusing *an helpe
meet for them* : for * this was Gods
care when first he instituted mariage.
To make an helpe meet for mariage,
some things are absolutely necessary
for the very essence or being of ma-
riage; others necessary for the com-
fort and happinesse of mariage.

In regard of the former sort there
must be chosen,

1. *One of the same kinde or na-
ture* : for among all the creatures
which were made, ^b *there was not
found an helpe meet for man* : there-
fore God out of his bone and flesh
made a woman of his owne nature
and kinde.

Contrary to this is the destable
sinne

e Omnes Apo-
stoli exceptis
Iohanne &
Paulo & Pet-
ro habuerunt.
Ambr. in 2 Cor.

* Tolle de Ec-
clesia honora-
bile: conuubi-
um. nonne ve-
ples eam con-
cubinari? in-
cessuosus, semi-
nifluus molibus,
malecolorum
sona bitonibus,
& omni deni-
que genere im-
mundo rum?
Bernard. in
Cant. Ser. 66.
vide Bernard.
de Conuers. ad
Cler. cap. 29.
f Hildricus (in
ut alij, Volusia-
nus in Epist. ad
Nichol. Pap.

g Vinam qui
continere non
valent perfecti
onem temerarie
profiteri, aut
calebatus dare
nomina vere-
rentur. Sump-
tuosa siquidem
intra ei, &
verbum grande,
quod non omnes
capere possunt.
Bernard. de
Conuers. ad
Cler. serm. 29.
a Gen. 2. 18.

Necessary for
the essence of
mariage.

Persons of
the same kind,
b Gen. 1. 26.

Buggery.

b 1 Cor. 7. 7.

A deuillish
doctrine to
forbid mari-
age.

c Ab. 15. 10.
d Vide Chrysost.
hom. 4. in 1 Cor. 6.

* *Leu. 18. 23.*

*c. Vide Aug. de
Cinit. Dei. lib. 15
cap. 23. &
Lud. Viu. in
enudum de
Lucub. &
Succub. &
2 Persons of
diuers sexa.
Maritalis co-
pula requirit
sexuum aptitu-
dinem. Bern. in
Cant. serm. 66.*

Vnnaturall
commixions.

Rom. 1. 25, 26.

3 Persons
without the
degrees of
consanguinity

Incest.
*O mulieris
scelus incredibile,
& prater hanc
vnam in omni
vita inauditi.
O libidinem
effrenatam &
indomitam!
O audaciam,
singularem!
Non timuisse
vindicarum
bonumque
fama? Vicit
pudorem libido,
timorem auda-
cia, rationem
amentia Cic.
pro. A. Cluent.*

sinne of buggery with beaſts, expreſſly forbidden by the * law. A ſinne more then beaſtly : for the bruit beaſts content themſelues with their owne kinde : Monſtrous it is in the kinde thereof : and a cauſe of abominable monſters. * Contrary alſo is that copulation which witches haue, with deuils : then which none more vnnaturall, none more prodigious and odious.

2. *One of the contrary ſex* : the male muſt chooſe a female : the female a male. Thus God hauing made *Adam* a male, made *Eue* a female, and ioyned them in mariage. A coniunction of theſe different ſexes is only fit for increaſe of mankinde, and other mariage duties.

Contrary are thoſe vnnaturall commixions of parties of the ſame ſex : which the Apoſtle reckoneth vp as iudgements inflicted on the heathen, becauſe *they changed the truth of God into a lie, and worſhipped and ſerued the creature more then the Creator.*

3. *One beyond thoſe degrees of conſanguinity and affinity which are forbidden by the Law of God* : theſe degrees are expreſſed by *Moses*, *Leuir.* 18. 6, 7, &c. and explained in a table of the degrees of conſanguinity and affinity, within which none may marry, appointed to be hung vp in euery Church.

Contrary is inceſt, a ſinne not only forbidden by Gods word, but ſo horrible euen to the heathen, as (to vſe the Apoſtles, words, *1 Cor. 5. 1.*) *it is not ſo much as named among the Gentiles.* Excellently is that cenſure verified by the heathen Orators patheticall exclamation againſt one *Saffia* who married her ſonne in law, in theſe words : *O incredible wickedneſſe of a woman, not heard of in any age but this ! O unbridled and unſtamed luſt ! O ſingular boldneſſe ! Not to feare the power of God and fame of men ! &c.* Luſt, impudencie, madneſſe, overcame ſhame, feare, and reaſon. Fearefull are the iudgements which in all ages haue been inflicted on

inceſtuous perſons. Inſtance the examples of *Ruben* (*Gen. 49. 4.*) *Amnon* (*2 Sam. 13. 32.*) *Absolom* (*2 Sam. 16. 22. & 18. 14.*) *Herod* (*Mar. 6. 17.*) *The Canaanites* (*Leu. 18. 27, 28.*) *The Iſraelites* (*Ezek. 22. 11.*)

What may we now thinke of the diſpenſation which the Pope giueth for inceſtuous mariages, allowed vnto great Princes euen by the * Tridentine councell : doth hee no here in ſhew himſelfe to be *that man of ſinne, who oppoſeth and exalteſh himſelfe above all that is called God* ?

4. *One that is free* : nor married, nor betrothed to another : the law of mariage noteth thus much in this claue, * *They two ſhall bee one fleſh.* And in that ^b the law inflicteth the ſame puniſhment vpon the perſon which being betrothed committeth vncleanneſſe, that it doth vpon a married perſon, it is euident that it is vnlawfull to mary one betrothed to another, as well as one married to another. So firme is a contract, as the law calleth a betrothed maid, *a wife* : and a betrothed maid might not be put away without a bill of diuorce.

Contrary is Bigamy, and Polygamy, whereof * before : vnto which head may be referred mariages with ſuch as haue been eſpouſed to others before. Theſe are vnterly vnlawfull.

§. 8. *Of the lawfullneſſe of other mariages after one of the married couple is dead.*

1 *Queſt.* Are they who haue buried their husband or wife ſo free, as they may mary againe ?

Anſw. Yea, as free as they who neuer before married. The law doth not onely permit a widdow to mary againe : but if her husband died before he had any children, it commanded the next kiſman that was liuing and free, to mary her, that he might raiſe vp ſeed to his brother deceaſed : which if hee reſuſed to doe, a penalty of ignominy was inflicted.

* *5. 24. cap. 5.*
* *Thes. 2. 3, 4.*

4. Perſons
that are free.

a *Mat. 19. 5.*
b *Deut. 22. 23,*
23, 24.

c *Treat. 1. 5. 23*

Deut. 25. 5, 9.

Non concederet
hoc Paulus nisi
liceret. At pa-
rum dico conce-
dit: vult
quoque. Volo,
inquit, adole-
sceniores nubere:
nec dubium
quin viduas
dicat. Bern.
serm. 66. in
Cant.

in Rom. 7. 2.

* 524.

Quid largam
benedictionem
nuptiarum
restringis?
Bern. loc. citat.
Dominus tot.
maritorum mu-
lierem nulla sue
sententia signi-
ficatione dam-
navit. Aug. de
bon. Vid. c. 13.

a Secundas
nuptias pro for-
micationibus
habent. Aug. de
bar. 5. 26.

cted on him: the widow reiected was to loose his shoe from his foot, and to spit in his face in presence of the Elders. The Apostle expressly saith that a woman, when her husband is dead, is at liberty to be married (1. Cor. 7. 39.) yea speaking of young widowes he further saith, *I will that they marry* (1. Tim. 5. 14.) This liberty which the Prophet of God, and Apostle of Christ grant to a wife, can by no shew of reason bee denied to an husband: for the bond of marriage giueth them a like power ouer one anothers body, (1. Cor. 7. 4.) and knitteth at one inuiolably as the other, (Mat. 19. 6.) Husbands therefore as well as wiues haue vsed this liberty, as *Abraham* (Gen. 25. 1.)
b The Apostle that giueth this liberty, rendreth a reason thereof, taken from the limitation of that time wherein married persons haue power one ouer another, and that is the time of this life only: *For the woman which hath an husband is bound by the law to her husband, so long as he liueth: but if the husband be dead, she is loosed,* &c. On this ground all the^a reasons which warrant or moue such as neuer were married, to marry, may be applied to them that by death haue their yoake-fellow taken from them.

2. Q. May this liberty be extended any further the to a second marriage.

Ans. Wee finde no restraint from a third, or fourth, or more mariages, if by the diuine prouidence so many wiues, or husbands one after another bee taken away while there is need for the suruiuing party to vse the benefit of marriage. The womā of Samaria that had fise husbands one after another, is not blamed for beeing married to so many, but for liuing with one (after the other were dead) that was not her husband, (Ioh. 4. 18.) Neither did the Lord condemne that woman which was said to haue seuen husbands one after another, (Math. 22. 25, &c.)

Contrary is the opinion of^a Montanists, and Cataphryges, ancient heretiques that accounted^a those mari-

ages which the suruiuer made after the death of a yoake-fellow, to be adulterous: with which heresie^b Tertullian an ancient and learned father was so far infected, as he wrote a treatise in defence thereof. It seemeth by their arguments that one maine ground of their error was a misinterpretation of those Scriptures which forbid men to haue two wiues at once, and women to haue two husbands at once, as, *Two shal be one flesh, A Bishop & a Deacon must bee the husband of one wife, Let a widow be taken that hath been the wife of one husband,* 1 Tim. 5. 9. These are indeed expresse texts against such Digamists, and Polygamists as haue been described^a before: but they make no more against second or other after mariages one mate being dead, then against first mariages. Into the roll of these heretiques may they be put, who deny such after mariages to any kinde of Ministers. So doe our aduersaries: they exclude such as are married againe after one wife is dead from such functions of inferiour orders, as they admit those who are but once married, vnto. They alleage many of those Scriptures which Montanists doe (as 1 Tim. 3. 2, 12. & 5. 9) which sheweth that they are infected with the same heresie, though they pretend to renounce it,

§. 9. Of equality in yeeres betwixt husband and wife.

That matrimoniall society may proue comfortable, it is requisite that there should bee some equality betwixt the parties that are married in Age, Estate, Condition, Piety.

1. For Age, as the party that seeketh a mate must be of ripe yeeres, fit to giue consent, and able to performe marriage duties, so the mate which is taken must be somewhat answerable in age: if one young, both young: if one of middle age, both so: if one growne to yeeres, the other also. It is noted of *Zachary* and *Elizabeth*, that both were well stricken in yeeres. If both were old together, then both

K also

b Tertullianus
saluus est here-
ticus quia tran-
siens ad Cata-
phryges cepit se-
cundas nuptias
tanquam supra
damnat. Ibid.
5. 86.

Gen. 2. 24.
1 Tim. 3. 2, 12.

* Treat. 1. §. 83

x Ministeriis
minorum ordi-
num exercendis
suffici possunt
coniugati, dum-
modo non biga-
mi. Concil. Trid.
S. 23. c. 17.
Vide Bellarm.
de 16. L. c. 33.

Equalis ducito
Patri dictum.
Si vis nubere,
nube pari. Ouid.
Iuxta. 1.
1 Equality in
age.
Arist. Eth. 1. 8.
c. 12.

Luke 1. 7.

also were young together. Equality in yeeres maketh married persons more fit for procreation of children, for a mutuall performance of marriage duties each to other, and for making their company and society euery way more happy.

This equality is not ouer strictly to be taken, as if the married couple were to bee iust of the same age, but only for some answerableness in yeeres: which may be, though there be a disparity of five or ten, or somewhat more yeeres: especially if the excessse of yeeres be on the husbands part: for besides that, according to the ordinary course of nature, a mans strength and vigour lasteth longer then a womans, it is very meet that the husband should be somewhat elder then his wife, because hee is an head, a gouernour, a protector of his wife. The Scripture noteth many husbands to be elder then their wiues (as *Abraham* was tenne yeeres elder then *Sarah*, and if we narrowly marke the circumstances of the histories of *Isaac* and *Jacob*, and their wiues, wee shall finde that the husbands were elder then their wiues.) To my remembrance an approued example of an husband younger then his wife cannot be giuen out of Scripture.

Contrary to this equality in yeers, is the practise of many men and women, who being aged, to satisfie their lust, or for some other by-respect, marry such as are but in the floure of their age, wherein they doe many times much faile of their expectation: for those young ones finding the society of aged folkes to bee burdensome, and irksome vnto them, soone begin to loath the same, and thereby cause more griefe and vexation, then euer they did giue comfort and contentment.

On the other side, others there bee who in the prime and strength of their age, for wealth, honour, or such like respects, marry those that with age begin to be decrepit, and vnfit to be married, hoping that they will not

long liue, but that with a little trouble they shall purchase much dignity or riches, and after a while bee free againe. But God oft meeteth with such in their kinde, by prolonging the life of those aged persons, and so making the burden to be much more grievous and tedious then was imagined, and by taking away those young ones sooner then they looked for, whereby it commeth to passe that all their hopes perish. The heathen obserued inequality in yeers to bee occasions of many mischiefs, and thereupon prescribed rules against it.

§. 10. Of equality in estate and condition betwixt those that are to bee married together.

2. Some equality in outward estate and wealth is also besfitting the parties that are to bee married together, lest the disparity therein (especially if it be ouer-great) make the one insult ouer the other more then is meet: for if a man of great wealth be married to a poore woman, he will thinke to make her as his maid-servant, and expect that she should carry her selfe towards him as becometh not a yoke-fellow, and a bed-fellow: so as such an one may rather be said to be brought vnto bondage, then marriage. And if a rich woman marry a poore man, shee will looke to be master, and to rule him: whereby the order which God hath established will be cleane peruered: and the honour of marriage laid in the dust. For where no order is, there can bee no honour.

3. The like may bee said of outward condition, that therein also there be some equality: that Princes, Nobles, and Gentle-men, marry such as are of their owne ranke: and the meaner sort such as are of their degree. Note what sort of wiues *Abraham*, *Isaac*, and *Jacob* married, and it will appeare that they had respect to this parity. Disparity in condition as well as in estate, is a meanes to make men and women

Most meet that husbands be elder then wiues.

Gen. 17. 17.

Vnmeet for aged persons to marry young ones.

Vnmeet for young persons to marry aged.

* Ne discrepent aetates sic ut vir suscipere liberos possit, mulier non possit; aut haec possit, ille non possit. Ex his enim seditiones, discordiae, &c. Arist. Pol. lib. 7.

2 Equality in estate. *Præsumt magno coniuge nuptiamur. Ouid. epist. 9.*

3 Equality in condition. *Et uxores quas inferioris gradus homines ducunt, hi qui altioris dignitatis sunt ducere legibus propter dignitatem prohibentur. Digest. lib. 23. cap. 3. §. 49.*

A fault to affect to marry a person much about ones ranke. *Qu longē præstantiores se ducunt non coniugum viri, sed serui sunt dotis. Plut. de Instir. liber.*

Pro. 14. 1. and 13. 4.

A fault to marry a person much vnder ones ranke. *Semper in coniunctionibus non solum quid liceat considerandum est, sed & quid honestum sit. Digest. lib. 23. tit. 2. §. 42.*

4. Equality in piety.

men swell & insult about that which is meet: yea and to twit one another in the teeth with their former estate and condition.

Contrary on the one side are the practises of such as affect to marry about their own estate & degree: thinking by such mariages to aduance themselves. This is the onely thing which many seeke after in seeking wiues & husbands; whereby it cometh to passe that they oft meet with the worst matches, & make their marriage a kind of bondage vnto them: Great portions make many women proud, dainty, lauish, idle, and careless; a man were much better, euen for helpe of his outward estate, to marry a prudent, sober, thrifty, careful, diligent wife, though with a small portion, then such an one. A proud backe, a dainty tooth, and a lauish hand will soone consume a great portion; but *a wise woman buildeth her house: and a vertuous woman is crown to her husband.* Many wiues also that are married to very rich husbands, are more stinted and pinched in their allowance, then such as are married to men of meaner estate. It is not the meanes which a man hath, but his minde and disposition that maketh him free and bountifull to his wife.

Contrary on the other side are the mariages which men of great authority & ability make with meane women, yea their owne maids many times, and those of the lowest ranke, their kitchin-maids: And which women of noble blood, and great estate make with their seruingmen. Do they not herein bewray much baseness of minde, and violence of lusts?

If it be said that such mariages are not simply vnlawfull, the rule of the ciuill law giueth a good answer, *Alwaies in mariages not only what is lawfull, but what is honest and meet, is to bee considered.*

§. 11. *Of equality in piety and religion betwixt those that are to be married together.*

4. The party which is of greatest

consequence betwixt parties to be married, is in *piety*. In which respect it is requisite, that as a Christian be married to a Christian, and a professour of the true faith to a professour of the same faith; so one that in truth feareth God, to one of the same minde and disposition, as it is noted of *Zachary and Elizabeth, they were both righteous before God, &c.* A worthy couple: one worthy of another: being both alike in such excellent qualities, they could not but reape each from other much comfort and profit every way.

This is one of the most principall points that are comprised vnder that prouiso giuen by the holy Ghost in choosing a yoake-fellow, in these words, *In the Lord.*

There is no such meanes to increase loue, preserve peace, prouoke vnto all duty, make helpfull one to another in all things, and at all times, as chis parity. Hereby shall they bee made both able to doe more good one to another, and capeable to receiue more good one from another: especially in the best things, euen in those which concerne their spirituall edification in this world, and eternall saluation in the world to come. For Christ is the fountaine and head of all spirituall life and grace, *(is pleased the father that in him should all fulnesse dwell: so as it is he that filleth all in all things.)* Now Christ communicateth that life and grace which is in him to those that are members of his body: If then I being a member of that mysticall body, be linked by that neere and inuolable bond of marriage to one of the members of that body, what hope is there of mutuall communicating one to another and mutuall partaking one from another of those gifts and graces which either of vs receiue from Christ our head: If an vnbeleeuing wife may be sau'd by a beleeuing husband, and an vnbeleeuing husband by a beleeuing wife: much more will one beleeuier bee more and more edified by another,

E domibus Christianis coniugij queratur copula. Ambros. Epist. 70.

1 Cor. 13.

1 Cor. 7. 39.

Col. 1. 19. Eph. 1. 23.

1 Cor. 7. 16.

Rom. 16. 5.

Mat. 13. 33.

Jof. 24. 15.

Iob. 4. 53.
Exhortation
to mary in
the Lord.
See Treat. 3.
§. 68.

Gen. 24.

Happy is that family where both the governours thereof husband and wife are mutuall members of Christs body: there will the house be made Gods Church, as the house of *Aquila* and *Priscilla* was. Gods worship will there be maintained. Children will there be trained vp in the nurture of the Lord: and seruants also taught the feare of God. For they that are indeed of Christs kingdome, will be as leuen which seasoneth the whole lump: instance the profession which *Iosuah* maketh to this purpose: and the effect which is noted of the ruler whose sonne Christ cured, *hee himselfe beleued and his whole house*.

Here by the way, let me exhort parents and other governours of children, both so traine vp their owne children in true piety and feare of God, and also to seeke such matches for them, as they may haue some assurance that they are of the same faith and of the same mind and heart: thus shall they procure to their children much happinesse in their mariage as *Abraham* did to *Isack*.

If parents ought in this respect to procure the good of their children, much more ought they who are of themselves, and haue liberty to mary with whom they will, haue an especial respect to parity in piety: especially females, because they are in subiection to their husbands. Yet ought not men to be carelesse herein: for wiues, if the feare of God possesse not their hearts, though they bee the weaker vessels, doe oft make their husbands plaine vassals to them.

§. 12. Of mariages betwixt persons of diuers professions.

2 Deut. 7. 3.

Contrary are mariage with persons of different dispositions, and ^a diuers professions in religion: especially when they are made with infidels or idolaters.

Neb. 10. 30.
b 1 Cor. 6. 14.
Damages of
vnequall mat-
ches in reli-
gion.

This is one of those vnequall yoakes, wherewith^b the Apostle forbiddeth Christians to be yoaked.

Great are the dangers and damages that ordinarily fall out there-

upon. For first the ^c *holy seed* (to vlc the words of the holy Ghost) is thereby *mixed*: whereby it cometh to passe that ^d *the holinesse of the Lord is profaned* (that is, they whom God hath chosen to be an holy nation, and a peculiar people to him, are polluted: especially when not a few but many and those of all sorts & degrees shall without any restraint take to themselves, and to their children also, husbands and wiues of plaine infidels and palpable idolaters, as the Iewes did in ^e *Ezra* his time.

Obiect. ^c *The unbeleuing husband is sanctified by the wife, and the unbeleuing wife by the husband.*

Ans. That is noted only as a remedy of an inconuenience, which being fallen out cannot be recalled: as when two infidels being married together, the one of them is conuerted to the true faith and the other remaineth an infidell that the beleuer might with some comfort enioy the company of the other, the Apostle sheweth that for matrimoniall communion the vnbeleuer is sanctified by the beleuer. But hereby he giueth no liberty to beleuers to mary with vnbeleuers. For though God in mercy thus sanctifie the vnequall yoake which cannot be broken, yet they who professing Gods name doe wittingly vndergoe that yoake, doe as much as in them lieth, profane Gods holinesse.

2. The professor of the true religion is thereby in danger of Apostasie. Which reason^f the law it selfe presseth against this point: and the Scripture giueth many examples of the wofull issue thereof: as of ^g *Salomon* the wisest among men, ^h of *Sampson* the strongest, of ⁱ *Iehoram* and others.

Obiect. If I mary one of a contrary religion, I may conuert a sinner from going astray, & saue a soule frō death.

Ans. It is but a *micere may*, thou hast no warrant to make that venture, but art forbid to auoid the contrary danger. There is great cause of feare that in an vnequall yoake the worse will preuaile ouer the better.

Wee

Ezra. 2.

d Mat. 2. 17.

^e Ezra. 9. 1.
c 1 Cor. 7. 14.

Non deus
qui adhuc
coniuncti non
sunt sed de con-
iunctis agit.
Siquidem non
dicit si quis
vult accipere
infidelem, sed
si quis habet in-
fidelem.
Chrysost. in
1 Cor. 7. hom. 19

f Deut. 7. 4.

g 1 King. 11. 4.
h Iudg. 16. 16.
i 2 King. 8. 18.

Wee are naturally prone to yeeld to error, falshood, and all maner of euil. Truth, vertue and grace, are against the current of nature. It is like to fall out in this vnequall yoake, as if two oxen should in one yoake draw contrary waies one against the other on the side of an hill; that ox which draweth downe-hill, though it be a poore, leane, weake one, will draw downe the other, though it should be an able, lusty strong one. All euill is down hill: all goodnesse is vphill: and by reason of the flesh which remaineth in all, so long as they remaine on earth, they who haue some goodnesse in them are prone and ready to fall away: but they which are euill, especially idolaters are very obstinate and euen inflexible therein. They will both keepe their owne ground, and also doe what they can to drawe others, such especially as they are neerely linked vnto, to their owne profession and disposition. And as they endea- uoure it, so God may be prouoked to giue ouer such dissolute professors of his truth to be seduced by strong delusions. Yea euill also is of a more spreading and infecting nature. A little sowre leauen will soone make a great batch of dough sowre: but a great deale of sweet dough will not sweeten a little leauen. It is therefore an vnwarrantable pretext for any to marie one of a contrary religion or disposition, on hope to conuert the. It is not in mans power to conuert another. It is a diuine worke, without Gods blessing it cannot be done. Little ground there is to expect a blessing from God in that course which is directly against his own ordinance. A curse may rather be feared. And wofull experience of all ages hath shewed how God hath cursed such mariages. Instance in particular *Iehorams* match with *Athaliah*.

Obiect. Saint ¹ Peter exhorteth wiues so to carry themselves, as their husbands, *which obey not the word,* may by that meanes be won without the word, and ^m Saint Paul saith to

such as were vnequally matched, *what knowest thou, o wife, whether thou shalt saue thy husband? or how knowest thou, o man, whether thou shalt saue thy wife?* It appeareth therefore that an euill husband may bee conuerted by a good wife: and an euill wife by a good husband,

Ans. These directions are noted onely as a remedy to redresse such irreuocable mischiefes as are fallen out, and not to giue liberty of rushing wittingly into them (as was before noted.) When an ill euent is fallen out, necessity lieth on a man; so as all meanes is to bee vsed to redresse the same. But thereupon to inferre that a man may safely enter into that course which draweth a man to those mischiefes, what is it but to thrust himselfe into the fire, and to cast himselfe into temptation, which he is taught to pray against: besides, the forenamed directions are not grounded on any expresse promises, but vpon meere suppositions.

3. Many other mischiefes are like to follow vpon this kind of vnequall marriage, besides danger of apostasie (which yet is the greatest) as

1. ** Iars and contentions betwixt man and wife.* For how can there bee mutuall marriage-concord betwixt those that are of different mindes? And what can bee more griguous then perpetuall discord betwixt such as are so neerely linked together as man and wife.

2. *Disturbance of the family:* one part holding with the man, another with the woman: which is like to be the ruin of a family.

3. *Wasting of goods:* the husband spending what he can on such as are of his profession: and the wife what she can, on them that are of hers. So as this is a ready way to ouerthrow a faire estate.

4. *Hiderance of all holy duties in the house:* the party that is of the contray profession not enduring that there should bee any. Seeing prayer ought to bee a common dury, how can there be common and

K 3 mutuall

n Mat. 6. 13.

* Nihil gra-
uius quam co-
pulari alienigi-
ne, ubi discor-
dia incertina
constantur.
Ambr. Ep. 70.

Cum oratio
communis esse
debeat, quomo-
do inter dispa-
res deuotione
potest esse con-
iugi communis
charitas?
Ibid.

* 1 Thes. 2. 11.

2 Cor. 2. 12

1 Pet. 3. 1

m 1 Cor. 7. 16.

mutuall loue of wedlocke betwixt those that in piety and deuotion are of so contrary mindes?

5. *Profanenesse and Atheisme in children.* For commonly when parents are of diuers religions, children are either of the worst, or of none: ° instance that cursed blasphemers, whose mother was an Israelite, but his father an Egyptian. The Scripture noteth such children to bee ^p monsters, and ^q mongrels.

Obiect. Salmon married ^r Rahab, and Booz married Ruth, both which women were infidels.

Ans. They had been so, but were not so when they married them. Faith & repentance, as they alter the disposition, so also the condition of the worst that can be. ^r Rahabs faith was manifested before shee was married to Salmon: and ^r Ruth had forsaken her country gods, and choien the God of Israel to be her God: and ^u Booz knew as much. The like is to be supposed of *Zipporah Moses* his wife of *Pharaohs* daughter *Salomons* wife: and of other approued patterns.

Obiect. But no such thing can bee said of the ^x daughter of the Philistims whom *Sampson* married: and yet his fact is not condemned.

Ans. This was an extraordinary matter, and therefore not exemplary for all. That he did it by an extraordinary instinct is euident by this phrase, *it was of the Lord*. That it is not exemplary is euident, because ^{*} Gods law, the rule of example, forbids it. God moued him thereto to manifest his owne power and wisdom thereby.

His power, in that he was able to worke by contraries: as to worke enmity by amity; vtter destruction by neere coniunction: for God turned the heart of *Sampson*, a chiefe man in Israel, to affect, and desire in marriage, a daughter of the Philistims: and moued the parents of that maid to giue her to *Sampson* in marriage: here was amity and neere coniunction. Yet ^y the history sheweth that

by this meanes an occasion was giuen to *Sampson* to reuenge himselfe and the people of God on the Philistims.

His *Wisdome*, in that he turned that which had an apparant shew of great euill, into much good. For, that *Sampson* a Nazarite of the Lord, a chiefe man in Israel, should ioyne in mariage with a daughter of idolaters, who also were spightfull enemies of the Lords people, caried a shew of euill to such as knew not the spirit of *Sampson*, nor the intent of the Lord: yet God by this meanes brought *Sampson* to be a Iudge and deliuerer of his people.

By such a spirit as *Elijah* called for fire from heauen, did *Sampson* marry an idolater. If any hence shall thinke of marrying Idolaters, I may say to them as Christ to his disciples, *ye know not of what spirit ye are*. This example of *Sampson* can bee no more warrant to others to marry with idolaters, then his practise in pulling downe an house on his head, to self-murthers. The warrant of extraordinary matters is particular, proper and peculiar to them only that doe them. But the warrant of exemplary matters must be the generall and knowne will of God in his word.

§. 13. *Of that mutuall liking which must passe betwixt marriageable persons before they bee married.*

Having shewed what persons are fit to be ioyned in mariage, it remaineth, to shew after what manner they are to be ioyned.

There are in Scripture three steps or degrees commended vnto vs by which mariagable parties are in order to proceed vnto mariage.

1. A mutuall liking.

2. An actuell contract.

3. A publike solemnization of mariage.

I. The first liking is sometimes on the parents or other friends part, and then by them made knowne to the party to be married, as the friends

of

o *Leu.* 24. 10.
ii.

p *Gen.* 6. 4.
q *Neb.* 13. 24.
r *Mat.* 1. 5.

f *Ios.* 2. 9. &c.
Heb. 11. 31.
r *Ruth.* 1. 16.

u *Ruth.* 2. 11, 12

x *Iudg.* 14. 1.
&c.

* *Deut.* 7. 3.

y *Iudg.* 15.

2 *King.* 1. 10.

Luke 9. 55.

Iudg. 16. 30.

Gen. 24. 58.

Judg. 14. 2.

Judg. 14. 7.

Too eager
and hasty.
pursuing after
marriage a
brutish thing.

of *Rebecca*, liking the offer of *Isaak* which was made by *Abrahams* servant, made it knowne to *Rebecca* her selfe. Sometimes againe the first liking is on the parties part that is to be married: and then if that party be vnder the government of parents, the matter must be moued to them, before there be any further proceeding therein, as *Sampson* who seeing and liking a daughter of the *Philistims*, told his father and his mother thereof. Yea though the party bee not vnder the government of any, yet it is very meet that counsell bee taken of wise and vnderstanding friends: that in a matter so weighty as marriage is, there may bee the aduice of more heads then one, for the preuenting of such mischiefes as through rashnesse might fall out. After a liking is thus taken by one party of a meet mate, that liking must bee moued to the other party so liked, to know whether there bee a reciprocall affection of one towards another. Thus *Sampson* went and talked with that woman whom he liked to bee his wife. If at first there be a good liking mutually and thorowly settled in both their hearts of one another, loue is like to continue in them for euer, as things which are well glued, and settled before they be shaken vp and downe, will neuer be seuered a sunder: but if they bee ioyned together without glue, or shaken while the glue is moist, they cannot remaine firme. Mutuall loue and good liking of each other is as glue. Let the parties to be married be herein well settled before they come to meet with trials through cohabitation, and that loue will not easily be loosened by any trials.

Contrary is the adulterous and brutish practise of such as so soone as they cast their eie on any whom they like, neuer aduise or consult about a right and due proceeding vnto marriage, but instantly with all the eagerness and speed they can, like brute beasts, seeke to haue their desire and lust satisfied. Though to keepe them-

selues free from the penalty of the lawes vnder which they liue, they procure meanes to be married, yet they declare a lustfull and adulterous minde. And their practise is too like to the practise of the *Beniamites*, who catcht wiues from among the daughters of *Shiloh* as they were dancing: or else to the practise of the old world, which so grieved the Spirit of God, that it repented him that he had made man, and thereupon he was moued to bring a generall deluge on the whole world. Their practise was this, that they tooke them wiues of all that they chose: that is, they rashly and suddenly married whomsoever they liked, without any consideration of their condition

Judg. 21. 23.

Gen. 6. 2.

§. 14. Of a contract what it is?

II. When both parties haue manifested a mutuall liking each to other, and vpon mature deliberation and good aduice doe conceiue one to be a fit match for another, it is requisite that a ioynt consent and absolute promise of marrying one another before sufficient witnesses bee made. This rightly made is a contract, which is the beginning of a marriage.

The right making of a firme contract consisteth in two things:

1. In an actuall taking of each other for espoused man and wife.

2. In a direct promise of marrying each other within a conuenient time. So as a forme of contract may be made to this purpose; First the man taking the woman by the hand to say, *I A. take thee B. to my espoused wife.* and doe faithfully promise to marry thee in time meet and conuenient.

And then the woman againe taking the man by the hand to say, *I B. take thee A. to be my espoused husband, and doe faithfully promise to yeeld to be married to thee in time meet and conuenient.* This mutuall and actuall taking of one another for espoused man and wife in the time present, and a direct promise of marrying one another

Ubi non est consensus utriusque, non potest esse matrimonium, Institut. iur. can. lib. 2. de nupt. tit. 11.

ther afterwards, setleth such a right and property of the one in the other, as cannot bee alienated without licence had from the great Iudge of heauen, who hath by his diuine ordinance setled that right.

§. 15. Of the grounds of a contract.

Quest. Is a contract absolutely necessary?

Ans. Though it haue been an ancient custome continued in all ages, yet I dare not pronounce it to bee so absolutely necessary, as the want thereof should nullifie a marriage, and make it to be no lawfull marriage. But surely it is so meet and requisite, as I would aduise all Christians that desire a blessing and good successe on their marriage, to bee contracted before they are married.

If there were no other ground for it but this, that God hath sanctified it, and commended it vnto vs by his word, it were enough to perswade such as feare God to vse it.

For I demand, why doth God commend vnto his Church any thing by his word, but that his Church should make conscience of vsing it? Now that by Gods word it is commended, is without contradiction most euident. For, not to insist on that argument which, not without good probability, is alleaged for the antiquity of a contract, and thus collected from Gods ordering of that first ancient marriage betwixt *Adam* and *Euah*, God brought *Euah* to *Adam* on the first day that they were created to see how hee would like her, and vpon the sight of her, and notice which withall he had of her, by that wisdom which God gaue him, he then tooke her to himselfe: which taking is supposed to be but a contract, because ^a hee did not know her till after his fall. If it bee objected that *Adam* and *Euah*, are called ^b *man* and *wife* in the time of their innocency. It may be answered that those titles ^{*} are in Scripture giuen to such as are only contracted, to

shew the neere and firme coniunction betwixt parties espoused.

But not to insist on that which is but probable, it is more then probable that *Lot*s daughters were contracted: for it is said ^d *Lot* had *sonnes in law which married* (or rather should marry) *his daughters*: and withall it is said, that *they had not knowne man*: now then it must needs follow that they were called *Lot*s sonnes in law because his daughters were espoused to them. But most euident for this purpose is that difference which the law putteth betwixt a pure virgin, an espoused maid, and a married wife. So as contracted persons are in a middle degree betwixt single persons, and married persons: they are neither simply single, nor actually married. To shew that this custome of a contract before marriage continued in Gods Church among the Saints, it is expressly noted that *Mary* the mother of the Lord *Iesus* who liued many hundred yeares after that law, was contracted.

§. 16. Of the reasons which shew how requisite a contract is.

Many good and weighty reasons may be alleaged to shew how requisite it is that a contract should go before marriage. For,

1. It addeth much to the honour of marriage, that it should bee deliberately and aduisedly step after step, by one degree after another consummated and made vp.

2. It putteth a difference betwixt such as intend marriage in the feare of the Lord, for such holy ends as are warranted in the word, and such as intend it only to satisfie their lust, or for other like carnall ends. For *these* can admit no delay, as was noted ^{*} before. But *they* that vse this solemne preparation by a contract before marriage, shew that they desire to haue all things fit for so sacred a matter duly performed, and therefore they are content to make some stay for the better effecting thereof.

married

Mos ille veteribus erat ante multum tempus sponsalia facere. Chrys. in Gen. Hom. 43.

Consuetudine scripturarum sponsi viri, & sponsa uxorantur uxor. Hier. in Mat. 1.

d Gen. 19. 14, 8 Quia iam desponsatio facta erat, ideo vocat eos generos. Chrys. in hunc loc.

e Deut. 22. 23, 24.

Luk. 11. 27.

Gen. 2. 23.

a Gen. 4. 1.

b Gen. 2. 23.

** Deut. 22. 24. Gen. 19. 14.*

** In the end of §. 13.*

3. It is a meanes of knitting the hearts of the two parties to be married more firmly and inuolably together before they come to dwell together. For a contract being the beginning of mariage; it is an euident demonstration of Gods counsell concerning the parties contracted, that God hath prepared them each for other to be man and wife: so as after the contract is made, they may simply and absolutely pray each for other, that God would blesse them one to another, to liue comfortably and happily together. Before a contract is made, they can but vpon supposition (if God haue appointed them to be man and wife) pray one for another. For oft it falleth out that after many great hopes and likelihoods of proceeding in such or such a match, by some occasion or other it is cleane broken off: but a lawfull contract knitteth so firme a knot as cannot bee broken: so as a man may conclude that being contracted to a woman shee shall bee his wife: and so may a woman conclude of a man. The consideration hereof will further moue them more narrowly to obserue what good qualities, or what other things, which may make them more louely one to another, are in each other.

4. It is a meanes to make them before hand prepare themselves to performe such mariage duties as Gods word requireth of man and wife. For a contract giueth them assurance of mariage if they liue vnto it: so as then they cannot but know that it is high time for them to thinke how they are to cary themselves, when they come to liue in house together: and withall to consider, what crosses ordinarily doe accompany the married estate, that they may be before hand prepared wisely to passe them ouer, or patiently to vndergoe them.

5. It may be a meanes of discouering many hidden and close inconueniencies, which otherwise would neuer come to light. For many

friends fearing least the discouering of some euils which are carried closely, should make a breach betwixt themselves and their friends, will not make them knowne til they see some vrgent necessity to moue them so to doe. Though the euill bee such, as being known would hinder mariage, yet till they see some sure euidence, that they shall indeed bee married (if no iust exception be put in) they will hope that some other occasion may fall out to hinder the mariage, and in that respect concale their exception. But because a contract is the beginning of mariage, after they haue notice thereof, they will not forbear to disclose what they know. For this end is it, that the contract is three seuerall times openly published in the Church, that if any doe know any iust cause why such persons as are contracted may not lawfully proceed to mariage, they make known the same. A commendable custome: and great pittie, that it is so much neglected as it is.

6. It may preuent many plots and practises of inueigling, or stealing away maids and widdowes. For it oft falleth out, that when parents or other friends haue provided a good match for their daughter, or for some other vnder gouernment, and all things on all parts well concluded, the wedding day appointed, and all things fitted and prepared for the solemnising of the wedding, some desirous to forestall that mariage, by secret and cunning deuices get the bride away a few daies before, if not on the very morning of the intended wedding day, and marry her out of hand to another. That which maketh men so bold is, that they know a clandestine mariage being consummate shal stand firme in law. But a legall contract preuenteth such ischieses, because it maketh such a furtiue mariage vtterly void. None therefore knowing that a contract is lawfully made before hand, will be so bold, or rather so mad, as to offer to frustrate a mariage after any suce manner.

7. It is a meanes to stirre vp the parties which are to be married, more carefully and diligently to provide all things fit for their dwelling together, & well ordering their household before hand; that they be not to seek for necessities when they should vse them. For being contracted, they know that it cannot be long ere they must come to dwell together.

§. 17. *Of abusing, or neglecting a contract.*

There are two extremes contrary to the forenamed doctrine of a contract.

One of attributing too much to it.

Another of derogating too much from it.

Many make it a very marriage, and thereupon haue a greater solemnity at their contract, then at their marriage: yea many take liberty after a contract to know their spouse, as if they were married: an vnwarrantable and dishonest practise. *Loss daughters were* * contracted to husbands, and yet they are said *to haue knowne no man*. The law stileth her that is contracted * *a maid*, to shew that she ought to keepe her selfe a virgin till the marriage be consummate. Therefore *Mary* is thus described, * *a virgin espoused*.

But it is the common course of most to make light account of this warrantable and honourable proceeding to marriage by a contract. Few there be in comparison of the multitudes that are married, who make any conscience thereof. They thinke it needlesse, and vtterly neglect it. No maruell that they meet with many mischiefs & inconueniencies, when the meanes of preuenting the same are not vsed. Let such duly weigh the reasons rendred in the former section.

§. 18. *Of the distance of time betwixt the contract and marriage.*

Quest. What distance of time

must passe betwixt the making of a contract, and consummating of marriage?

Ans. This must bee left to the wise consideration of the parties contracted, and of their friends, for the same time cannot precisely bee prescribed to all. Occasions may fall out either of hastening, or putting off the marriage. Only extremes on both sides must be avoided. Neither ought the marriage be too suddenly solemnized vpon the contract; (then the ends and reasons of a contract, before mentioned, are made void) nor yet too long put off (then may Satan take occasion to tempt them for their incontinency.) The laudable custome of our and other Churches sheweth, that at least three weekes must passe betwixt contract and marriage. For the contract is to be three times published; and that but once a weeke before the wedding be celebrated. And we read that the virgin *Mary* was at least three moneths contracted before *Ioseph* tooke her to wife. For when the Angell first came to her, she was espoused: after that she went to her colen *Elizabeth*, with whom she abode three moneths: and then being returned home, *Ioseph* was warned by an Angell to take her to wife. I note not this as a rule for euery one precisely to follow. For the virgin *Mary* had a iust occasion to tarry three moneths with her old colen *Elizabeth*: and so may others haue occasions to put off their marriages: which may bee lawfull, so the marriage be not put off too long, and that there bee a mutuall and ioynt consent of both parties. For after the contract is made, neither the man nor the woman haue the power of their own body.

Contrary is that vnwarrantable course which many take, to be affianced and made sure to a wife, and then to trauel beyond sea, or to any other place, and be absent from their spouse a yeere, or two, or three, or it may be more yeeres. If a man might not goe to warre, nor be charged with any

Nonnulli spon-
sus tam impotens
est ardor libidi-
nis, ut corpus cu-
lo puellari vim
adferant. Eras.
in Inst. Matr.

* Sec §. 15.

2 Deut. 22. 24.

b Lukel. 27.

Rubr. before
the forme of
solemnizing
of matrimony.
Luk. 1. 27. 56.

Mat. 1. 30.

Vnlawfull for
parties con-
tracted long
to absent
themselves
each from
other.

Dent. 24. 5.

any businesse that should draw him from his wife the first yeere of his marriage, much lesse may hee absent himselfe for any long time after hee is contracted but not married. This may bee a meanes to alienate the heart of his spouse from him for ever.

§. 19. Of a religious consecrating of marriage.

III. The last degree of consummating a marriage is the open and publike solemnization thereof: which consisteth

1. In a religious consecratio
2. In a civill celebration

A religious consecration of marriage is performed by the blessing of a publike Minister of the word in the open face of the Church in the day time. This of old hath been vsed of Christians, and still is continued among vs. Though we haue neither expresse precept, nor particular patterne in Gods word for this manner of solemnizing a marriage (for there is no particular forme thereof set downe in the Scripture) yet it being agreeable to the generall rules thereof, we ought in conscience to subiect our selues thereto.

The generall rules are these, *Let all things be done decently, and in order. The Churches of God haue such a custome. Submit your selues to euery ordinance of man for the Lords sake,* with the like. But the foresaid maner of consecrating marriage, is very decent and in good order, a laudable custome of the Churches, and an ordinance of those gouernours vnder whom we liue. Therefore warrantable, and to be obserued. Neither is this order, custome, and ordinance appointed without iust and weighty reasons. For

1. Marriage is a kinde of publike action: the well or ill ordering thereof much tendeth to the good or hurt of family, Church, and common-wealth. For by marriage families are erected, and Church and

common-wealth increased and continued.

2. ^d *Marriage is honourable.*

The most sacred & inuiolable bond that knitteth any two persons together.

3. Marriage is ^f Gods couenant, wherein hee himselfe hath a maine and principall stroke. For God is the chiefest agent in ioyning man and woman in marriage.

On these grounds it hath beene thought very requisite that marriage should be solemnized in the day time (as a worke of light that need not be couertly and closely done) and that in a publike place, whether any, that will, may haue free accessse, either to except against it, and hindet it (if there be iust cause) or to be a witness thereof, and to adde his blessing thereto. And among publike places the Church is thought the fittest, because it is the house of praier, where persons and actions are most solemnly blessed. And of all persons a publike Minister is thought to bee the meekest to celebrate marriage, & to ioyne the parties to bee married together, because he stands in Gods roome, and in and by his ministry God ioyneth them together, and blesteth them: so as after the minister hath rightly ioyned man and wife together in matrimony, it may bee well said, *Those whom God hath ioyned together, let no man put a sunder.* The forme of consecrating marriage, which is prescribed in our liturgy or common-prayer-booke, doth so distinctly, perspicuously, and fully set downe whatsoever is to be obserued and done by the parties to bee married, their parents, or other gouernours, and the Minister that ioyneth them together, that I can adde nothing thereunto. There are declared the grounds, ends, and vses of marriage. There open proclamation is made whether any can except against the intended marriage, There each party is solemnly charged, that if either of them doe know any impediment, why they may not lawfully

d Heb. 13. 4.
e Treat. 1.
§ 80, 81, 82,
c.c.

f Trou 3. 17.

Coniugium benedictione sacerdotali sanctificari oportet.
Ambr. epist. 70.

1 Cor. 14. 40.
1 Cor. 11. 16.
1 Pet. 2. 13.

ly be married, to disclose it. There also each party is openly demanded if freely and willingly they will take one another for man and wife. There the duties of married persons are declared, and they severally asked whether they will subiect themselves thereto or no. All which being openly professed, the parent or some in his stead is called forth to giue the Bride to the Bridgroom. Then they two actually taking each other to bee man and wife, and testifying the same by expresse words, and by mutuall pledges, the Minister in Gods name ioyneth them together, pronounceth them to be lawfull husband and wife, and by prayer craueth Gods blessing vpon the action, and vpon their persons. Thus is the mariage consecrated, and they two made one flesh, that is, lawfully ioyned together by the inuiolable bond of mariage.

§. 20. Of clandestine mariages.

Contrary are clandestine mariages, such are made in priuate houses, or other secret places, or in Churches without a sufficient number of witnesses, or in the night time, or without a lawfull Minister of the Word, with the like. As such seeking of secrecy taketh much from the honour and dignity of mariage, so it implieth some euill cleauing thereto: *For euery man that euill doth hateth the light.* There is little hope that such mariages should haue any good successe. For where such meanes as are sanctified for obtaining a blessing on mariage are neglected, what blessing can thereupon bee expected?

§. 21. Of a ciuill celebrating of mariage.

Though vpon the forenamed consecrating of mariage it bee in regard of the substance thereof fully consummate, yet for the greater solemnity of so honourable a thing, it is very requisite that further there be added a *ciuill celebration* of it: vnder

which I comprise all those lawfull customes that are vsed for the setting forth of the outward solemnities thereof, as meeting of friends, accompanying the Bridgroom and Bride both to and from the Church, putting on best apparell, feasting, with other tokens of reioycing: for which we haue expresse warrant out of Gods word.

For the generall, that the mariage time is a time of reioycing, some gather from the notation of the word, as if it were stiled *mariage of merry age*. But to let that passe, The Scripture vseth to set forth a time of reioycing by the ^a *ioy of the Bridgroom ouer his Bride*, and stileth ^b *the voice of a Bridgroom and a Bride, the voice of ioy and gladnesse*. And on the contrary counteth it a iudgement, when ^c *ioy is taken away from the Bridgroom and the Bride*.

For meeting of friends at the time of mariage, it is noted that ^d *Laban gathered together all the men of the place*, when his daughter was married. And when *Sampson* was married, ^e *they brought thirty companions to him*. And when a friend of the virgin *Mary* was married, ^f *Iesus and his Disciples, besides many other, were inuited thereto*. And in the parable of the mariage of the Kings sonne, it is noted that ^g *many guests were bidden to the wedding*. In all which histories it is further noted, that feasts were made at the solemnizing of those mariages. And the phrases which the Prophet vseth of ^h *a Bridgroom decking himselfe with ornaments, and a Brides adorning her selfe with iewels*, giue warrant for putting on the best apparell at that time.

Here by the way let good heed be taken, that the things which may lawfully be vsed, be not vnlawfully abused, as commonly mariage-festiuities, and that especially in feasting, are.

§. 22. Of ill or well ordering mariage feasts.

Mariage feasts are abused.

I. When

Magnifico conuicio nuptia celebrantur: laeta omnia, munera sponsalia, &c. Greg. Naz. ad Vital. vide plura ibid. de coniugij solemnitate.

Mariage a time of reioycing.

^a Isa. 62. 5.
^b Ier. 33. 11.

^c Ier. 7. 34.
^d Ier. 2. 16.

^e Gen. 29. 12.

^f Iudg. 14. 11.

^g Iob 2. 2.

^h Mat. 22. 3.

ⁱ Isa. 61. 10.
^j Ier. 2. 32.

Abuse of mariage feasts.

Isa. 22. 12, 13.

1. When they are made at an vnseasonable time : as on the Lords day, or in a time of mourning.

Luk. 15. 13.

2. When they exceed the ability of him that maketh the feasts.

Luk. 21. 34.

3. When the abundance prepared, is immoderately taken, euen to gluttony and drunkenesse. The lewd practise of drinking healths to the Bridegroom and Bride, oft causeth much excesse in drunkenesse.

Isa. 5. 11.

4. When too much time is spent therein.

Isa. 5. 12.

5. When God is cleane forgotten therein, and the company poysoned with corrupt communication, vnchaste songs, and the like.

Am. 6. 6.

6. When the needy and distressed are not remembered therein.

Direction for
marriage feasts

For preuenting of these abuses, a seasonable time for celebrating marriage must be chosen out : and moderation vsed both by him that maketh the feast, and also by them that partake thereof : moderation I say in the measure of eating and drinking, and in the time spent therein : which time must be sanctified with such *communication as is good to the vse of edifying, that it may minister grace vnto the hearers.* And for the more cheerefulnesse therein, witty questions and doubtfull riddles may be propounded (as *Sampson* did) to exercise the wit and Iudgement of the guests: there may be also *singing Psalmes and hymnes and spirituall songs, making melody in their hearts to the Lord.* Yea further, that the marriage meeting, mirth, and feasting may be the better sanctified, good choice is to be made of the guests that are inuited thereto. Hereof we haue a worthy patterne in those who were married in Cana of Galile, and inuited to their feast Iesus, his mother, and his disciples. Such as Iesus, will minister occasion of sauiory and sanctified communication, whereby all the guests may be much edified. Such as the virgin *Mary* will be a good example of modesty, sobriety, and other like Christian graces. Such as the Disciples, will

Iudg. 14. 12.

Eph. 5. 19.

Ioh. 3. 1, 2.

be farre from scorning and deriding wholsome and good instructions, but rather giue all diligent heed therunto, and lay them vp in their hearts.

About all, that the mirth & ioy of mariage be not damp't, as *Belshazzar* was, let them that are married, and all that come to reioyce with them, be sure that they haue true assurance of their spirituall mariage with Christ, and of a good right in him to the creatures which they vse. Otherwise their sinnes will be as that hand-writing which appeared to *Belshazzar* on the wall.

Finally, in regard of that liberty which God giueth with plenty and abundance to eate of the fat, & drink of the sweet, let the poore that scarce haue sufficiency be remembered.

Thus by a right celebrating of marriage, is it much honoured: and man and wife with much honour are brought together.

§. 23. Of the honour of mariage in regard of the first institution thereof.

Great reason there is why mariage should with such honour be solemnized. For it is a most honorable thing. Honourable in the institution, ends, priuiledges, and mystery thereof. No ordinance was more honourable in the first institution thereof, as is euident by the *Author* thereof, the *Place* where it was instituted, the *Time* when it was instituted, the *Persons* who were first married, and the *Manner* of ioyning them together.

1. The *Author* and first Institutor of mariage was the Lord God. Could there haue been a greater, or any way a mote excellent Author?

2. The *Place* was Paradise; the most faire, glorious, pleasant, honorable, commodious, and euery way most excellent place that euer was in this world. Place, though it be but a circumstance, addeth much to the honour of a thing. Solemne ordinances are made in honourable places. Thus with vs mariages are solemnized in Churches, not in priuate houses.

L

3. The

Dan. 1. 9.

Neb. 2. 10.

Gen. 2. 18, 21, 22

3. The *Time* was the most pure and perfect time that euer was in the world, when no sin or pollution of man had stained it, euen the time of mans innocency. Purity addeth much to the honour of a thing.

4. The *Persons* were the most honourable that euer were, euen the first father and mother of all mankind, they who had an absolute power and dominion ouer all creatures, and to whom all were subiect. None but they euer had a true monarchy ouer the whole world.

5. The *Manner* was with as great deliberation as euer was vsed in instituting any ordinance. For first the three glorious persons in the Trinity doe meet to aduise about it. For *The Lord God said*, and to whom should he speake: not to any created power, but to him that was begotten of himselfe, that *Wonderfull, Counsellor, &c.* In this consultation this ordinance is found to be very needfull: (*It is not good for man to be alone*) thereupon a determination is set downe, to *make an helpe meet for man*. For the better effecting hereof, the Lord proceedeth thereto very deliberately, by sundry steps and degrees.

1. All the creatures that liued on the earth, or breathed in the aire, are brought before man, to see if an helpe meet for him might be found among them.

2. Euery of them being thorowly viewed, & found vnfit, another creature is made & that out of mans substance and side, and after his image.

3. This excellent creature thus made, is by the maker thereof presented to man, to see how he would like it.

4. Man manifesting a good liking to her, she is given to him to bee his wife.

5. The inuiolable law of the neer and firme vnion of man and wife together is enacted.

Let all the forenamed branches concerning the first institution of marriage expressely recorded by the holy Ghost be wel weighed, and we

shall easily see that there is no ordinance now in force among the sons of men so honourable in the institution thereof, as this.

§. 24. Of the ends of Marriage.

2. The *Ends* for which marriage was ordained, adde much to the honour thereof. They are especially three.

1. That the world might bee increased: and not simply increased, but with a legitimate brood, and distinct families, which are the seminaries of cities and common-wealths. Yea also that in the world the Church by an holy seed might bee preferred, and propagated, *Mal. 2. 15.*

2. That men might auoid fornication (*1 Cor. 7. 2.*) and possesse their vessels in holiness and honour. In regard of that pronenesse which is in mans corrupt nature to lust, this end addeth much to the honour of marriage. It sheweth that marriage is an haven to such as are in icopardy of their saluation through the gusts of temptations to lust. No sin is more hereditary; none whereof more children of *Adam* doe partake, then this. Well might *Christ* say, *all men receiue not this saying*. Of all the children of *Adam* that euer were, not one to a million of those that haue come to ripenesse of yeers haue been true *Eunuches* all their life time. Against this hereditary disease no remedy is so soueraigne as this. Yea for those that haue not the gift of continency, this is the only warranted, and sanctified remedy.

3. That man and wife might be a mutuall helpe one to another, (*Gen. 2. 18.*) An helpe as for bringing forth, so for bringing vp children; and as for erecting, so for well governing their family. An helpe also for well ordering prosperity, and well bearing aduersitie. An helpe in health and sicknesse. An helpe while both liue together, and when one is by death taken from the other. In

This

Gen. 2. 18.
Cui hoc dicitur?
non create ali-
cui potentie,
sed ei qui ex se-
natum est. Con-
liario admira-
bili, &c. Chrys.
in Gen. hom. 14.

Trinitas societas
in ipso coniugio
est, &c. id autem
est principium
urbis, &c. quasi
seminarium
um resp. Cic.
Offic. lib. 1.

Qui tentatio-
num procellis
cum difficultate
salutis tolerant,
coniugio parium
petant Greg.
in Pass. part. 3.
admon. 28.

Mal. 19. 11.

Ad adiumen-
tum mulier da-
ta est viro.
Amb. Offic. l. 1.
ca. 28.
Vi non solum
boneste sed &
commode vi-
uat. Chrys. in
Gen. 2. hom. 14.

*Licet adiuvent
hominem labo-
ribus suis multa
irrationabilia,
nullum tamen
par est rationali
mulieri. C. bryff.
ibid.*

* Rom. 3. 1.

*Vnusquisq; in
libris suis quo-
dammodo re-
nascitur, &c.
Plato de Leg.
lib. 4.*

*7 Appian lib. 2.
de bel. ciu.*

*2 Sueton. in
Aug.
* Arist. Polit. lib.
2. cap. 7. &
Codic. lib. 10.
tit. 63.*

Gen. 39. 16.

this respect it is said (*Pro. 18. 22.*) *who so findeth a wife, findeth a good thing*, which by the rule of relation is true also, of an husband.

No such helpe can man haue from any other creature as from a wife; or a woman, as from an husband.

§. 25. Of the Priuiledges of marriage.

III. If (* as once of circumcision) it bee demanded what is the priuiledge, aduantage, and profit of marriage, I answer, *Much euery way.*

1. By it men and women are made *Husbands and Wives.*

2. It is the only lawfull meanes to make them *Fathers and Mothers.*

3. It is the ordinary meanes to make them *Masters and Mistresses.* All these are great dignities, where in the image and glory of God consisteth.

4. It is the most effectuall meanes of continuing a mans name and memory in this world, that can be. Children are liuing monuments, and liuely representations of their parents.

5. Many priuiledges haue of old been granted to such as were married. In pleading causes, or giuing sentence, they had the first place; and in choice of offices they were preferred. In meetings they had the vpper hand. And if they had many children they were exempted from watchings, and other like burthen-some functions. Among vs, if the younger sister be married before the elder, the preheminency and precedence is giuen to the younger.

The priuiledges and honours which are giuen to married persons, were questionlesse the ground of that custome which *Laban* mentioneth of his country; that the younger was not to be married before the elder.

§. 26. Of the mystery of Marriage.

III. Great is that mystery which is set forth by marriage; namely the sacred, spirituall, reall, and inuiolable

vnion betwixt Christ & his Church: which is excellently deciphered in *Salomons Song*, and in *Psal. 45.* and expressly noted, *Eph. 5. 32.*

Hereby man & wife who intirely, as they ought loue one another, haue an euident demonstration of Christs loue to them. For as parents by that affection which they beare to their children, may better discern the mind and meaning of God towards them, then such as neuer had child, so may married persons better know the disposition of Iesus Christ, who is the spouse of euery faithfull soule, then single persons.

§. 27. Of Marriage and single life, compared together.

Let now the admirers and praisers of a single estate bring forth all their reasons, and put them in the other scale against marriage. If these two be duly poised, and rightly weyed, wee shall find single life too light to be compared with honest marriage. All that can be said for the single estate, is grounded vpon accidentall occasions. Saint *Paul*, who of all the penitents of holy Scripture hath spoken most for it, draweth all his commendations to the head of *Expediency*, and restraineth all vnto *present necessity.*

Obiect. Hee vseth these words (*good, and better.*)

Ans. Those words haue relation not to vertue, but to expediency: neither are they spoken in opposition to vice & sin, for then would it follow, that to marry (which is Gods ordinance, and honourable in all) were euill and sinfull: which is to reuiue that ancient heresie, that *marriage is of the Diuell.* Of old they who haue called lawfull marriage a defilement, haue been said to haue the *Apostate* dragon dwelling in them. But the *Apostle* stileth that *good*, which is commodious, and that *better* which is more expedient: and yet not simply more expedient, but to some persons at some times. For if any

L 2

haue

*a 1 Cor. 7. 26.
Si d. tui in. 2.
vni. d. tui.*

*b Ver. 1.
c Ver. 38.*

*d Saturniliani
de quibus
Epiph. bar. 33.
e Si quis coin-
quinationem
vocet legitimam
commixtionem,
habet inhabitat-
orem draconem
apostatam
Ignat. Epist. ad
Philead.*

Virginitas non est iussa sed admonita. Bernard. de modo bene viu. serm. 21. De virginitate preceptum non habemus: voluntium potestati id relinquitur. Constit. Apost. li. 4. c. 14.

1 Cor. 7. 33, 33, 34.

haue not the gift of continency, it is not onely commodious or more expedient that they mary, but also absolutely necessary. They are commanded so to doe (1 Cor. 9. 7.) Yet on the other side, if any haue the gift of continency, they are not simply bound from mariage; there be other occasions, beside auoiding fornication, to moue them to mary. It is therefore truly said that *Virginitie is not commanded, but aduised vnto. Wee haue no precept for it, but leaue it to the power of them that haue that power.* So farre forth as men and women see iust occasion of abstaining from mariage (being at least able so to doe) they are by the Apostle perswaded to vse their liberty and keepe themselves free. But all the occasions which moue them to remaine single, arise from the weaknesse and wickednesse of men. Their wickednesse who raise troubles against others; Their weaknesse who suffer themselves to be disquieted and too much distracted with affaires of the family, care for wife, children, and the like. Were it not for the wickednesse of some, and weaknesse of others, *to please an husband or a wife,* would be no hinderance *to pleasing of the Lord.* If therefore man had stood in his entire & innocent estate,

no such wickednesse or weaknesse had seized vpon him: and then in no respect could the single estate haue been preferred before the married. But since the fall, Virginitie (where it is given) may be of good vse: and therefore the Church doth giue due honour both to virginitie and mariage.

§. 28. *Of celebrating mariage with sorrow.*

Contrary to the forenamed ioyfull celebrating of mariage, are all those indirect courses which bring much griefe, trouble and vexation thereunto: as forced, stolne, vnequall, or any other way vnlawfull mariages: mariages without parents, or other gouernors and friends consent; or huddled vp to auoid the danger of law for former vncleannesse committed, with the like. Many by their preposterous and vndue performing of so weighty a matter, doe not only cause great trouble and disquietnesse on the mariage day, but also much sorrow all the daies of their life. If such find no ioy, comfort, or helpe in mariage, but rather the contrary, let them not blame Gods ordinance, but their owne folly and peruerfnesse.

S. Ecclesia & virginitatem glorificat, & nuptias pudicas honorat. Epiph. bar. 48.



The second Treatise.

PART. II.

Of common-mutuell duties betwixt Man and Wife.

§. 1. *Of the heads of those common-mutuell duties.*

IN the first part of this Treatise concerning *Man and Wife*, hath

been declared, who are so to be accounted: In this second part, their

com-

x De necessitate ad esse.

y De bonestate ad bene esse.

common-mutual duties are to be laid forth. These are either ^x absolutely necessary for the being and abiding of marriage: or ^y needfull and requisite for the well being and well abiding of it, that is, for the good estate of marriage, and for a commendable, and comfortable living together.

There are two kinds of the former

1. Matrimoniall Unity.
2. Matrimoniall Chastity.

The latter also may be drawne to two heads: for they are either such as the married couple are mutually to performe each to other: or such as both of them are ioynly to performe to others.

Those mutual duties are

1. A loving affection of one to another.
2. A provident care of one for another.

Vnder that provident care I comprise both the *Meanes* whereby it may be the better effected (which is *Cohabitation*) and the *Matter* wherein it consisteth:

And this respecteth

1. The Soule,
2. The Body,
3. The Good-name,
4. The Goods

of each other.

The ioyned duties which are to be performed to others,

respect

1. Those who are in the house.
2. Those who are out of the house.

They who are in the house are

1. Members of the family.
2. Guests which come to the family.

Many more particulars are comprised vnder these generall heads, which I purpose distinctly to deliver, as I come to them in their severall proper places.

§. 2. Of Matrimoniall unity.

The first, highest, chiefest, and most absolutely necessary common-mutual duty betwixt Man & wife, is *Matrimoniall unity*, whereby husband and wife do account one another to be *one flesh*, and accordingly preserve

the inuiolable vnion whereby they are knit together. This is that duty which the Apostle inioyneth to husbands and wiues, in these words, *Let not the wife depart from her husband: Let not the husband put away his wife.* He there speaketh of renouncing each other, and making the matrimoniall bond frustrate, & of no effect; which bond he would haue to be kept firme and inuiolable, and they two who are thereby made *one*, constantly to remaine *one*, & not to make themselves two againe. This matrimoniall unity is so necessary, as it may not be dis-united or dissolued though one bee a Christian, the other a Pagan. If any brother (saith the Apostle) hath a wife that beleueth not, let him not put her away. And the woman which hath an husband that beleueth not, let her not leave him.

The reasons of this inuiolable vnion are especially two: One taken from the *Author* of marriage: the other from the *Nature* thereof.

1. The *Author* of marriage is God. It is his ordinance: and he it is that by his ordinance hath made of two, *one flesh*. Now marke the consequence which Christ as a ruled case, and undeniable principle inferreth thereon, *What God hath ioyned together, let no man put asunder*: If no man, then nor wife, nor husband himselfe.

2. Such is the *Nature* of the matrimoniall bond as it maketh of two *one*, and more firmly bindeth them two together; then any other bond can bind any other two together: how then should they be two againe?

§. 3. Of Desertion.

The vice contrary to matrimoniall vnity is *Desertion*, when one of the married couple through indignation of the true religion, and ytter detestation thereof, or some other like cause, shall apparently renounce all matrimoniall vnity, & withdraw him or her selfe from all society with the other, and liue among Infidels, Idolaters, heretiques, or other such persecutors, as a faithfull Christian with

1 Cor. 7. 10, 11.

1 Cor. 7. 12, 13.

Gal. 3. 10, 11, 24.

Mat. 19. 6.

* See Treat. 1. 5. 79, 80.

safety of life, or a good conscience, cannot abide among; and though all good meanes that can be thought of be vsed to reclaime the party so departed, yet nothing will preuaile, but obstinately persisteth in renouncing all matrimoniall fellowship.

This *Desertion* is in the case of marriage so capitall, as it freeth the innocent party from any further seeking after the other. In which respect the Apostle saith, *If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases*, 1 Corinth. 7. 15. By bondage he meaneth matrimoniall subiection (by reason whereof neither of the married persons haue power of their own body, but one of the others.) Now they that are not vnder this bondage, are not bound to seeke after it. That *Desertion* therefore on the delinquents part is such a dissolution of marriage, as freeth the innocent party from the bondage thereof. In many reformed Churches beyond the seas *Desertion* is accounted so farre to dissolve the very bond of marriage, as liberty is given to the party forsaken to marry another: and it is also applied to other cases then that which is aboue mentioned: as when an Infidel, Idolater, or Heretique shall depart from one of the true religion for other causes then hatred of religion: or when both man and wife hauing liued as Idolaters among Idolaters, one of them being conuerted to the true faith, leaueth his abode among Idolaters, and goeth to the professors of the true faith, but can by no meanes get the other party to remoue: or when one of the true religion shall depart from another of the same profession, and will by no meanes bee brought to liue with the party so left, but openly manifesteth peremptory obstinacy; the matter being heard and adjudged by the Magistrate, the marriage bond may be broken; and liberty given to the party forsaken to marry another. But because our

Church hath no such custome, nor our law determined such cases, I leaue them to the custome of other Churches.

§. 4. Of matrimoniall Chastity.

The second necessary common-mutual marriage-duty is *Matrimoniall chastity*. Chastity in a large extent is taken for all manner of purity in soule or body: in which respect the Apostle calleth the Church of God a chaste virgin. But in the sense wherein we here vse it, it especially appertaineth to the body: which is that vertue whereby *wee possesse our vessels* (to vse the Apostles phrase) *in holinesse and honor*: or more plainly to our purpose, whereby we keepe our bodies vndefiled.

Chastity thus restrained to the body is of *Single life*, and of *Wedlocke*.

That of single life is opposed to fornication: and it is either of such as neuer were married (Such an one was *S. Paul*, in which respect hee wisheth that all were as he, 1 Cor. 7. 7.) Or of such as are lawfully freed from the bond of marriage. Such an one the Apostle calleth *a widow* indeed, Chastity of wedlocke is that vertue whereby parties married, observing the lawfull and honest vse of marriage, keepe their bodies from being defiled with strange flesh: thus the Apostle commandeth *wives* to be chaste, *Tit. 2. 5*. So as *they* that keepe the lawes of wedlocke are as chaste as they that containe.

Here by the way note the dotage of our aduersaries, who thinke there is no chastity, but of single persons: whereupon in their speeches and writings *they* oppose chastity and matrimony one to another, as two contraries.

Some of their holy Fathers and Popes, and those not the least learned, nor of worst note among them, haue inferred by their arguments against Priests marriage, that *Marriage is a liuing in the flesh, a sowing to the flesh, a pollution of the flesh*. To

that

Infidelis discens in matrimonium peccare dignoscitur: itaq; non est ei fides seruanda coniugij. Ambrosius in 1 Cor. 7.

*τίς τις ἰ-
νύος ποίη.
Phot. in 1 Cor. 7
Luth. de mat. i.
Calu. epist. 227.
Beza in lib. de
Diuort.
P. Martyr. in
1 Cor. 7. 13.
Melanct. in loc.
de Coniug.
Zanchius de
Oper. Dei lib. 4.
cap. 1.*

2 Cor. 11. 2.

1 Thess. 4. 4.

**bvtos χῆρος.
1 Tim. 5. 5.
Populus
congressum cum
legitima uxore
castitatem esse
dicebat Sac.
hist. Eccl. 1. 1.
cap. 11.*

*a Qui leges
coniugij seruati
homini conti-
nenti par sit.
Greg. Naz.
lyg. n. cam.*

*b Clerici casti-
tatem professi
matrimonium
contrahere non
possunt. Concil.
Trid. S. 24.
Can. 9.
Siricius & In-
nocentius 3.
Gratian. Decr.
distinct. 31. 82*

1 Cor. 7. 5.

that purpose *Saint Pauls* aduice to man and wife to abstaine, that they may giue themselves to fasting and prayer, is vrged : but directly contrary to the intent of the Apostle. For,

1. He speaketh there of extraordinary humiliation. 2. He interposeth this limitation, *for a time*. 3. He saith not simply, *that ye may pray*, but *that ye may giue your selues* (or haue ^a leasure) *to prayer* : as if it did only hinder, but not pollute prayer.

But how can the forenamed spots and blots of mariage stand with that beauty and glory wherewith the Apostle setteth it forth in these words, *Marriage is honourable in all*, Heb. 13.

4. If mariage were as Papists set it forth to be, the *mariage-bed* were very vnfitly called *a bed vndefiled*.

Behold how contrary the spirits of *S. Paul* and of their Popes were. I wot well farre more contrary then chastity and matrimony.

But to returne to our matter, cleare it is, that married persons may be chaste, and accordingly they ought to bee chaste. To which purpose the Apostle counselling men & women, for auoiding fornication, to haue wiues and husbands, inserteth this particule *OWNE* (*Let every man haue his OWNE wife, and every woman haue her OWNE husband*) whereby he implieth, that they should not haue to do doe with any other. That which ^a *Salomon* expresth of an husband, by the rule of relation must be applied to a wife. As the man must be satisfied at all times in his wife, and euen raiisht with her loue; so must the woman be satisfied at all times in her husband, and euen raiisht with his loue. By the like rule the precept giuen to wiues, *to bee chaste*, must husbands take as directed to themselves also, and be chaste. This duty did *Isaak*, & *Rebekah* faithfully and mutually performe each to other.

1. It was one maine end, why mariage (especially since the fall of man) was ordained, to liue *chastely*.

This the Apostle implieth, where he saith, *to auoid fornication*, let euery man haue his owne wife, and let euery woman haue her owne husband. And againe, *if they cannot containe let them marry*.

2. By chastity is a godly seed preserved on earth. By this reason doth the Prophet *Malachy* inforce this duty. For after he had said, that the Lord *made one*, meaning of two one flesh by mariage, hee inferreth this exhortation, *Therefore take heed to your spirit, and let none deale vnfaithfully against the wife of his youth*.

3. An especiall part of the honour of mariage consisteth in chastity: whereupon the Apostle hauing giuen this high commendation of mariage, that it is *honourable in all*, addeth this clause (*and the bed vndefiled*) to shew the reason of that honour. As if he had said, Because the mariage-bed is in it selfe a bed vndefiled, mariage is therefore in it selfe honourable, and doth so farre remaine honourable, as the bed remaineth vndefiled.

§. 5. Of Adultery:

The vice contrary to matrimoniall chastity is *Adultery* one of the most capitall vices in that estate: a vice whereby way is made for *Diuorce*: as is cleare and euident by the determination of Christ himself, concerning that point, first ^a propounded in his sermon on the mount, and againe ^b repeated in his conference with the Pharisees, where condemning vnjust diuorces, he excepteth the diuorce made for adultery.

And great reason there is thereof. For ^c the adulterer maketh himselfe one flesh with his harlot. Why then should hee remaine to bee one flesh with his wife? *Two* (saith the law) *shall be one flesh*: not three. The like may bee said of a wife committing adultery.

§. 6. Of pardoning adultery vpon repentance.

Quest. Seeing by adultery iust cause

1 Chastity one end of mariage.
1 Cor. 7. 2.
Ibid. vers. 3.

2 By chastity a godly seed preserved.
Mal. 2. 16.

3 Chastity the honour of mariage.
Heb. 13. 4.

ad. 2. 1. 1.
Non dixit simpliciter ut orationis: ac si rem impediat, non coimquinet. Chrys. in 1 Cor. 7. 5. 19.

1 Cor. 7. 2.
"sauru.
id. 19.

* Prov. 5. 19.
See more of this text in Treat. 4. §. 11.

Tit. 2. 5.

Reasons for marriage-chastity.

a Mat. 5. 32.

b Mat. 19. 9.
Christus ab adultera viro separari permittit. Greg. Naz. Orat. 36.
Vt post fornicationem non est vir. Chrys. hom. 19. in 1 Cor. 7. c Cor. 6. 16;

cause of diuorce is giuen, may this fault vpon the repentance of the delinquent person be so forgiuen, as no diuorce be sought by the innocent person, but both continue to liue together in wedlocke as before?

Answ. Though it bee not meet in this case, to impose it as an inuio-
lable law vpon the innocent party, to
retaine the delinquent, because of
repentance (for wee haue no direct
and strict warrant for it) yet I doubt
not but they may so doe, if they wil,
and that without iust exception to
the contrary, they ought so to doe.
For the law of diuorce did not neces-
sarily enioyn any to sue out the bill,
but only afforded them liberty to vse
that punishment if they saw cause.
I doubt not but for warrant of this
liberty, we may take Gods patterne,
in retaining Churches and people
after they haue committed spirituall
adultery: and Christs forgiuing the
woman that had committed adulte-
ry. For; ^d Seeing Christ said to an a-
dultresse, I condemne thee not, goe and
sinne no more, who cannot conceiue that
an husband ought to forgine that which
he seeth the Lord both of husband and
wife hath forgiuen: and that he ought
not to account her an adulteresse, whose
fault he beleeueth to be blotted out, by
the mercy of God, vpon her repentance?

§. 7. Of the difference of adultery in a
man, and in a wife.

Quest. Is the bond of mariage as
much violated on the mans part
when he committeth adultery, as on
the womans when shee doth so?

Answ. Though the ancient Ro-
mans and Canonists haue aggraua-
ted the womans fault in this kinde
farre aboue the mans, and giuen the
man more priuiledges then the wo-
man, yet I see not how that differ-
ence in the sinne can stand with the
tenour of Gods word. I deny not
but that more inconueniences may
follow vpon the womans default
then vpon the mans: as, greater in-
famy before men, worse disturbance

of the family, more mistaking of legi-
timate, or illegitimate children, with
the like. The man cannot so well
know which be his owne children, as
the woman; he may take base chil-
dren to be his owne, and so cast the
inheritance vpon them; and suspect
his owne to be basely borne, and so
deprive them of their patrimony.
But the woman is freed from all such
mistakings. Yet in regard of the
breach of wedlocke, and transgressi-
on against God, the sinne of either
party is alike. Gods word maketh
no disparity betwixt them. At the
beginning God said of them both,
^a they two shall bee one flesh: not the
woman only with the man, but the
man also with the woman is made
one flesh.^b Their power also ouer one
another in this respect is alike. If on
iust occasion they abstaine, ^c it must
be with mutuall consent. If the hus-
band leaue his wife, ^d she is as free, as
he should be, if she left him. Accord-
ingly the punishment which by
Gods law was to bee inflicted on
Adulterers is the same, whether
the man or the woman be the delin-
quent, (*Deu. 22. 22.*) If difference be
made, it is meet that adulterous hus-
bands be so much the more seuerely
punished, by how much the more
it appertaineth to them to excell in
vertue, and to gouerne their wiues
by example.

§. 8. Of the hainousnesse of Adultery.

But to returne to the discouery of
the hainousnesse of Adultery, I finde
no sinne thorowout the whole
Scripture so notoriously in the seue-
rall colours thereof set forth, as it is.
For besides that it is ^a by name for-
bidden in the Decalogue, it is
further expressly branded to be com-
mitted,

1. Against each person in the holy
Trinity: the Father (whose ^b coue-
nant is broken) the Sonne (whose
^c members are made the members
of an harlot) and the Holy Ghost
(whose ^d Temple is polluted.)

2. Against

d Postquam
(bristius ait a-
dultera, nec
egote damnabo:
vade, deinceps
noli peccare,
quis non intelli-
gat, debere ma-
ritum ignoscere
quod videt ig-
nouisse Domi-
num amorum:
nec iam se debe-
re adulteram
dicere cuius po-
nitentis crimen
diuina credit
misericordie de-
lectam? Aug. de
adult. coniug.
lib. 2. cap. 6.
Adultery as
great a sinne
in a man as
in his wife.
Lex iul. de
Adult. l. 1. ^a
Oris. Codic.
in l. Illust.
Greg. Say.
Clau. reg. l. 9. c.
16.
More incon-
ueniences of
a womans
adultery, then
a mans.

a Mat. 19. 5.

b 1 Cor. 7. 3. 4.

c Ver. 5.

d Ver. 15.
Tanto grauius
viros puniri
oportet, quanto
magis ad eos
pertinet & vir-
tute vincere, &
exemplo regere
famulas. Aug.
de adult. Con-
iug. l. 2. c. 8.

a 7. Comman-
dement.

b Prou. 2. 17.

c 1 Cor. 6. 15.

d 1 Cor. 6. 19.

c Gen. 34. 31.

f Prov. 6. 35.

g Gen. 31. 10.
Judg. 11. 2.
Deut. 23. 2.

h Levit. 21. 9.

i Gen. 34. 27.
2 Sam. 13. 12.
1 Job. 31. 12.
2 Sam. 13. 10.k Gen. 34. 27.
Judg. 20. 10.
Hos. 4. 3.
Mal. 2. 15.m Prov. 6. 32.
n 1 Cor. 6. 18.
o Prov. 6. 33.
p Prov. 6. 26.
The bitter
fruits of Adul-
tery.

2. Against ones *neighbour*, as ^e the party with whom the sin is committed (for this sin cannot be committed singly by one alone) the *husband* and *wife* of each party (^f who cannot rest contented with any satisfaction) the ^g *children* borne in adultery (whom they brand with an indelible character of infamy, and deprivie of many priuiledgs that otherwise they might enioy) the ^h *alliance* and *friends* of each party (to whom the griefe and and disgrace of this foule sinne reacheth) the *whole family* appertaining to either of them (for ⁱ this is as a fire in an house) the *towne, city*, and *nation* where such vnclane birds roost (for ^k all they lie open to the vengeance of God for this sinne) and the very *Church of God* (the ^l holy seed whereof is by this sinne hindered.)

3. Against the *parties* themselues that commit this sinne, and that against their ^m *soules*, ⁿ *bodies*, ^o *name*, ^p *goods*, and all that appertaineth to them.

As this sinne is in it selfe a sinful sinne, so by the bitter and cursed fruits which proceed from it, it is made out of measure sinfull. For

1. By it husbands and wiues affection (which of all other ought to be the most intiolable) is so alienated, as seldome it is reconciled againe.

2. By it the goods of the family are much wasted: the adulterous husband spending that wherewith hee should provide for his family, on his harlot: and the adulterous wife purloining what shee can from her husband.

3. By it husbands and wiues are stirred vp to wish, and long after one anothers death; and not only inwardly in heart to wish it, but outwardly also in deed to practise it.

4. If from this sinne there arise not a gauling and terrifying conscience (as oft there doth) then (which is worse) a feared conscience, an hard heart, a reprobate sense, and an impudent face.

Wherefore God accordingly deales with such sinners. In his soule ^q he *hateth them*: by his word hee hath denounced many fearefull iudgements against them, both in ^r this world, and in ^s the world to come (against no sinne more.) This sinne is reckoned to bee one of the most principall causes of the greatest iudgements that euer were inflicted in the world: as of the ^t generall deluge: of that ^u fire and brimstone which destroyed *Sodome* and *Gomorrah*: of Canaan's spuing out her Inhabitants: of that ^v plague which destroyed in one day 24000. and of the ^w Israelites captiuitie, with the like: By all which wee see that fearefull doome verified, ^x *Whoremongers & adulterers God will iudge.* Now consider what ^y a fearefull thing it is to fall into the hands of the living God.

§. 9. Of remedies against Adultery, and in particular of due beneuolence, and defect or of excesse therein.

* For preventing this hairious sinne, (to omit many other remedies which Gods word hath prescribed, as ^a a diligent keeping of the *heart* (that lustfull thoughts proceed not from thence) of the ^b *eyes* (that they wander not on the beauty or perpernesse of any ones person, or on lasciuious pictures, or any other like allurements) of the ^c *ears* (that they hearken not to any inticements of others) of the ^d *tongue* (that it vter no vnchaste and corrupt communication) of the ^e *lips* (that they delight not in wanton kisses) of the ^f *hands* (that they vse no wanton dalliance) of the ^g *feet* (that they carry thee not too neere to the place where adultery may be committed) of thy ^h *company* (that thou bee not defiled with others wantonnesse and vnclane-nesse) of thy ⁱ *diet* (that it be not immoderate) of thine ^k *apparell* (that it be not garish and lasciuious) of thy ^l *time* (that it be not vainly and idly spent) to omit, I say, these and other like

Gods iudgements against
adultery.
q *Psalm*. 12. 14.

r *Hos*. 4. 3.
s *Reu*. 21. 3.

t *Gen*. 6. 2. &c.
u *Ezek*. 16. 50.

v *Leuit*. 18. 28.

x *Num*. 25. 9.

y *Ier*. 5. 7. & 9.

z *Heb*. 13. 4.

* *Heb*. 10. 31.

a *Prov*. 6. 25.

b *Job*. 31. 1.

c *Prov*. 7. 31.

d *Eph*. 5. 30.

e *Prov*. 7. 13.

f *Prov*. 6. 29.

g *Prov*. 7. 25.

h *Eph*. 5. 7.

i *Gen*. 19. 33.

k *Ezek*. 23. 6,
15, 40.

* *2 Sam*. 11. 3.

1 Gen. 39. 9.
Pro. 2. 16.

m 1 Cor. 7. 2. 3.
5, 9.

* Euy. ad.

* Op. d. 10. 1. 1.

m 1 Cor. 7. 4.

o 1 Cor. 7. 2. 3.

p vers. 5.

like remedies. One of the best remedies that can be prescribed to married persons (next to an¹ awfull feare of God, and a continuall setting of him before them, wheresoeuer they are) is, that husband and wife mutually delight each in other, and maintaine a pure and feruent loue betwixt themselves, yeelding that *due beneuolence* one to another which is warranted and sanctified by Gods word, and ordained of God for this particular end. This *due beneuolence* (as the Apostle stileth it) is one of the most proper and essentiall acts of marriage: and necessary for the maine and principall ends thereof: as for preservation of chastity in such as haue not the gift of continency, for increasing the world with a legitimate brood, and for linking the affections of the married couple more firmly together. These ends of marriage, at least the two former, are made void without this duty bee performed.

As it is called *beneuolence*, because it must bee performed with good will and delight, willingly, readily and cheerefully; so it is said to bee *due* because it is a debt which the wife oweth to her husband, and hee to her. *For the wife hath not the power of her owne body, but the husband; and likewise also the husband hath not the power of his owne body but she wife.*

I haue my warrant from the Apostle to prescribe this duty as a remedy against adultery. For *to auoid fornication*, hee aduiseeth man and wife to *render due beneuolence* one to another. If then this question bee moued (*How will marriage keepe men and women from adultery?*) this answer out of the Apostles words may be giuen (*by rendering due beneuolence:*) which hee further inculcaterh by declaring the mischief that may follow vpon the neglect of this duty, namely *a casting of themselves into the snares of Satan*. Well might he presse this duty to that end, because no other meanes is of like

force: not fasting, nor watching, nor hard lodging, nor long travell, nor much labour, nor cold, nor solitarinesse, nor any thing else. * Some that haue by these meanes endeauoured much to beat downe their bodies, and subdue lust (but neglected the forenamed remedy) haue notwithstanding felt lust boiling in them.

There are two extremes contrary to this duty. One in the *defect*: another in the *excesse*.

Defect therein is, when in case of need it is not required, or being required by the one, it is not yeelded by the other. Modesty is pretended by some for not requiring it: but in a duty so warrantable and needfull, pretence of modesty is (to speake the least) a signe of great infirmity, and a cause of much iniquity. To deny this duty being iustly required, is to deny a due debt, and to giue Satan great aduantage. The punishment inflicted on *Onan*, (*Gen. 38. 9, 10.*) sheweth how great a wrong this is. From that punishment * the Hebrews gather that this sinne is a kinde of murther. It is so much the more hainous when hatred, stoutnesse, nicenesse, feare of hauing too many children, or any other like respects, are the cause thereof.

Excesse is either in the *measure*, or in the *time*. In the *measure*, when husband or wife is insatiable; prouoking, rather then asswaging lust, and weakening their naturall vigor more then suppressing their vnnaturall humor. Many husbands and wiues are much oppressed by their bedfellowes vn-satiableness in this kinde.

In the *time*, when it is against *Piety*, *Mercy*, or *Modesty*.

1 *Against Piety*, when no day, nor duty of Religion, no not extraordinary daies, and duties of humiliation, will make them forbear. 2 The Prophets bidding the bridegroome and bride go out of their chamber in the day of a Fast, and 3 the Apostles excepting of Prayer and fasting, where he enioyneth this du-

* Dum solitudinem me deserto vallarent, uideo eam natura ferper non poteram: quem cum crebris ciuitatis frangeret in pueris cogitationibus agnauit. Hier. ad Ruff. Non. Lege eundem an Eusio. de custod. virgin.

* Hebrei inquit perinde ut homicidium reum esse quatenus semen profudit. Merc. in Gen. 38. 9.

q Joel. 2. 16.

1 Cor. 7. 5.

ty

ty of due beneuolence, shew that in the time of a Fast it must bee forbore.

2. *Against mercy*, when one of the married couple being weake by sicknesse, paine, labour, travell, or any other like meanes, and through that weaknesse not well able to performe this duty, the other notwithstanding will haue it performed. *I will haue mercy, & not sacrifice*, saith the Lord. Shall Gods Sacrifice giue place to mercy, and shall not mans or womans lust: for so I may well terme this vnreasonable desire.

Quest. What if an husband or wife continue so long sicke, or otherwise weake, as the other cannot containe?

Ans. In such cases of necessity the body must bee beaten downe, and earnest prayer made for the gift of continency: for assuredly the Lord who hath brought thee to that necessity, will giue thee grace sufficient.

3. *Against Modesty*, when husbands require this duty in that time, which vnder the Law was called *the time of a wifes separation for her disease* (*Leu. 15. 19. &c.*) For what can be expected from such polluted copulation; but a leprous and loathsome generation? This kinde of intemperance is expressly forbidden (*Leuit. 18. 19.*) and a capitall punishment inflicted on such as offended therein (*Leuit. 20. 18.*) Abstinence in this time is set in the catalogue of those notes which declare a man to be righteous (*Ezek. 18. 6.*) and the contrary intemperancy is put in the roll of such abominations as prouoked God to spue out the Canaanits (*Leuit. 18. 28.*) and to forsake his owne inheritance (*Ezek. 22. 10.*)

To this kinde of intemperancy some referre a mans knowing of his wife after shee hath conceived with child. But I find no such matter condemned in Gods word: neither dare I make that a sinne which is not there condemned. Certaine Sectaries among the Iewes

are branded for this error.

1. *Obiect.* No other creature will so doe: so as it may seeme to bee against nature.

Ans. 1. I deny the argument: though some forbear, yet all doe not.

2. I deny the consequence: for other creatures are not so tied one male to one female, as an husband to his owne wife. Besides, that which beasts by nature are tied vnto, must be left to mans discretion.

2. *Obiect.* After a woman hath once conceived, no more conceptions can be expected, till shee be deliuered.

Ans. Conception is not the only end of this duty: for it is to be rendered to such as are barren: and after wiues haue left bearing.

Quest. What if the wife giue sucke to her child, ought not her husband to forbear?

Ans. Because giuing sucke is a mothers duty, and hindred by breeding and bringing another child, man ought to doe what hee can to containe for that time: yet dare I not make this as an inuolable law for man and wife to deny due beneuolence each to other, all the time that the wife giueth sucke,

§. 10. Of mutuall loue betwixt man and wife,

Hitherto of those common-mutuall duties which tend to the preservation of the very being of marriage, and are in that respect absolutely necessary. The other common-mutuall duties (though they be not of so absolute necessity as the former) are in their kind necessary for the good estate of marriage, and for the better preserving of that knot: so as, if they bee not performed, the end and right vse of marriage will bee perueried, and that estate made vncomfortable, and very burdensome. The first of these is *Loue*. A louing mutuall affection must passe betwixt husband and wife

Hof. 6. 6.

[Quo tempore si vir coierit cum muliere, dicuntur conceptus: ut vitium seminis trahere: ita ut leprosi & elephantiaci ex hac conceptione nascantur. Hier. in Lam. 1.]

** Aug. de bon. coniug. ca. 6. Amb. in 1 Cor. 7*

** Nemo Effenerum cum pregnantem concumbit. Joseph. de bel. Iud. l. 2. c. 7*

** Quod in be-
stis ipso natura
inter praeterit
quod est, ut pre-
nantes ad par-
tum usque non
coquant, hoc in
hominibus sed
art. arbitrio re-
tinetur.
Hier. in Eph. 5.
Sanchez de
Matr. l. 9. disp.
21, 22. agit de
petendo & red-
dendo debito
quando men-
struum est. &
tempore pre-
gnationis, &
dum infans
lactatur.*

* Treat. 4. §. 2.

quid sit
vñ. Tit. 2. 4.
Col. 3. 19.
Hoc verum est
coniugium,
quando vinculo
charitatis sunt
concatenati.
Chrys. hom. 45.
in Gen.

a Rom. 13. 10.

b Col. 3. 14.

1 Cor. 16. 14.

Matth. 5. 44.

* Treat. 1 §.
79, 80.

wife, or else no duty will bee well performed: this is the ground of all the rest. In some respects *Loue* is proper and peculiar to an husband, as I purpose to shew when I come to speake of an husbands particular duties. But *Loue* is also required of wiues, and they are commanded to be *louers of their husbands*, as well as husbands to *loue their wiues*: so as it is a common mutual duty belonging to husband and wife too: and that is true wedlocke, when man and wife are linked together by the bond of loue. Vnder *loue* all other duties are comprised: for without it no dutie can be well performed. * *Loue is the fulfilling of the Law*, that is, the very life of all those duties which the law requireth. It is the *bond of perfection*, which bindeth together all those duties that passe betwixt party and party. Where *loue* aboundeth, there all duties will readily and cheerefully be performed. Where *loue* is wanting, there euery duty will either be altogether neglected, or so carelessly performed, that as good not be performed at all: in which respect the Apostle willeth, that *all things be done in loue*. *Loue* as it prouoketh the party in whom it ruleth to doe all the good it can; so it stirreth vp the party loued to repay good for good. It is like fire, which is not onely hot in it selfe, but also conueieth heat into that which is neere it: whence ariseth a reflection of heat from one to another. Note how admirably this is set forth betwixt Christ and his Spouse in the *Song of Salomon*: and it is further manifested in the examples of all good husbands and wiues noted in the Scripture: they did mutually beare a very louing affection one to another.

Though *loue* bee a generall duty which euery one oweth to another, euen to his enemy; yet the neerer that God hath linked any together, the more are they bound to this duty, and the more must they abound therein. But of all others are man

and wife most neerely and firmly linked together. Of all others therefore are they most bound hereunto, and that in the highest degree that may be, euen like to *Iothams loue*, who *loued David as his owne soule*. *Salomon* saith, *He that findeth a wife, findeth a good thing, & obtaineth fauour of the Lord*: which by the rule of relation is also true of an husband, *Shee that findeth an husband findeth a good thing, and obtaineth fauour of the Lord*. Man and wife therefore are each to other an especiall pledge of Gods fauour, and in this respect aboue all others vnder God to be loued. If this be the

ground (as it ought to be) of their mutual loue, their loue will be feruent and constant. Neither will the want, or withering of any outward allurements, as beauty, personage, parentage, friends, riches, honors, or the like, withhold or with-

draw, extinguish or extenuate their loue: neither will any excellencies of nature or grace in other husbands and wiues draw their hearts from their owne to those other: nor yet will the loue of a former yoke-fellow dead and gone, any whit lessen the loue of the living mate.

This instance I haue the rather mentioned, because in many, who are farre from setting their affection on strange flesh, their loue of a former husband or wife departed is so fast fixed in their heart, as they can neuer againe so intirely loue any other. They who are so minded are not fit to be ioined with another yoke-fellow after they are loosed from one. If they mary againe, and manifest such a minde, they plainly shew that they respect this or that person more then Gods ordinance. By Gods ordinance man and wife

are

1 Sam. 18. 1.
Prov. 18. 22.

That which in
Treat. 4. §. 2. 9,
it is spoken of an
husbands loue
and intire affe-
ction, may also
bee applied in
some respects to a
wife: and so
serue to ampli-
fie this common
mutuall duty of
loue.

Loue of after
venters to bee
as intire as of
former.

Rom. 7. 2. 3.

are no longer bound one to another, then they line together. Death is an absolute diremption, and maketh an utter dissolution of the marriage bond. *If the man be dead, the wife is deliuered from the law of the man; so as shee may take another man.* Which liberty is also giuen to the man. Being now free, if they marry another (that other being now a true husband or wife) their loue must be as intire to that other, as it was to the former: yea, and more intire, if there were any defect in the former. For as Children married out of their Parents House, must not retain such a loue of their Parents as shall swallow vp their loue of the party to whom they are married, but must according to the Law, leaue Father and Mother, and cleaue to their yoke-fellow: so neither must the loue of a former Husband or Wife be predominant when they are married to another. This other must be as close cleaued vnto, as if they had neuer beene ioyned to a former. The lining Husband or Wife is the present pledge of Gods fauour. He is now thine *owne* Husband: and shee is now thine *owne* Wife: and not the party that is dead. I denie not but the memory of a vertuous Husband or Wife, ought to be precious to the suruiuing party: for *the memoriall of the iust is blessed.* But as the vertue of a person deceased, may not bee buried with the dead corpes: so neither may the person be kept about ground with the memory of his or her vertue: which after a sort is done, when loue of the party deceased, either taketh away, or extenuateth the loue of the lining. This is to giue dominion to the dead ouer the lining: which is more then the Law enioyneth.

§. 11. Of Husbands and Wives
mutuall hatred, contrary to
loue.

* See Treat. 3.
§. 8. & Treat.
4. §. 10.

There is a generation of so crabbed and crooked a disposition, as they cannot loue, but rather hate one another, because they are Man and Wife:

for many Husbands hauing Wiues, and Wiues Husbands euery way worthy to be loued, will notwithstanding say to the astonishment of the hearers, *I haue indeed a good Husband, or I haue a good Wife: but I cannot loue him, or I cannot loue her: and being demanded a reason, sticke not openly and impudently to reply, I thinke I could loue him if he were not mine Husband, or I thinke I could loue her if shee were not my Wife.* O more then monstrous impudency! Is not this directly to oppose against Gods Ordinance, and against that order which he hath set betwixt man and woman? Is it not to trample vnder foote Gods fauour? Though there were nothing else to moue loue but this, that *such an one is thine Husband, or such an one is thy Wife*, yet this should be motiue enough. And shall this be the ground of thine hatred? Assuredly such a spirit is a plaine diabolicall spirit, contrary to that spirit which is from aboue; and if it bee not cast out, it will cast those whom it possesseth into the fire of hell.

§. 12. Of mutuall peace betwixt Man
and Wife.

Among other meanes of maintaining an inward louing affection betwixt Man and Wife, *outward mutuall peace, concord, and agreement*, is one of the principall. Whereupon the Apostle exhorteth to *keepe the vniuity of the spirit in the bond of peace*: for peace is a bond that tieth one to another, and maketh them to be as one; euen one in spirit: as on the contrary side, outward discord disunites mens spirits. Wee are enioined to *follow peace with all men*: How much more of all persons ought Husbands to haue peace with their Wiues, and Wiues with their Husbands? they are neerer then Brothers and Sisters. Behold then how good and pleasant a thing it is for them to dwell together in vniuity. * Dwell together they must: but without

M m peace

Ephes. 4. 3.

Heb. 11. 14.

* § 14.

peace there is no dwelling together: *It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.* Persons at variance were farre better bee out of sight and place, then present together. Out of sight and place man and wife must not bee, at peace therefore they must be. Mutuall peace betwixt them is a great refreshing to their mindes, being beaten with the discords of others. It is said that a wife is in this respect as an haven to man (how much more man to his wife?) If the haven bee calme, and free from stormes and tempests, what a refreshing will it bee to the Mariner that hath been tossed in the sea with windes and waues?

For maintaining peace,

1. All offences so much as possibly may bee must bee auoided. The husband must bee watchfull ouer himselfe that hee giue no offence to his wife: and so the wife on the other-side. Offences cause contentions.

2. When an offence is given by the one party, it must not bee taken by the other; but rather passed by: and then will not peace bee broken. The second blow makes the fray.

3. If both bee incensed together, the fire is like to bee the greater: with the greater speed therefore must they both labour to put it out. Wrath must not lie in bed with two such bed-fellowes: neither may they part beds for wrath sake. That this fire may bee the sooner quenched, they must both strue first to offer reconciliation. Theirs is the glory who doe first begin, for they are most properly the *blessed peacemakers*. Not to accept peace when it is offered, is more then heathenish: but wrath is incensed, to seeke atonement, is the duty of a Christian, and a grace that cometh from aboue.

4. Children, seruants, nor any other in the family must be bolstred vp by the one against the other. The mans partaking with any of the house against

his wife, or the wiues against her husband, is an vsuall cause of contention betwixt man and wife.

5. They must forbear to twit one another in the teeth with the husbands or wiues of other persons or with their owne former husbands or wiues (in case they haue had any before.) Comparisons in this kinde are very odious. They stir vp much passion, and cause great contentions.

6. Aboue all, they must take heed of rash and vniust ieaousie, which is the bane of marriage, and greatest cause of discontent that can be giuen betwixt man and wife. Iealous persons are ready to picke quarrels, and to seeke occasions of discord: they will take euery word, looke, action, and motion, in the worfe part, and so take offence where none is giuen. When ieaousie is once kindled, it is as a flaming fire that can hardly bee put out. It maketh the party whom it possesseth implacable.

7. In all things that may stand with a good conscience they must endeavour to please one another: and either of them suffer their owne will to bee crossed, rather then discontent to bee giuen to the other. Saint Paul noteth this as a common mutuall duty belonging to them both, and expresseth their care thereof vnder a word that signifieth more then ordinary care, and implieth a *diuinding of the mind* into diuers thoughts, casting this way, and that way, and euery way how to giue best content.

§. 13. Of contentions betwixt man and wife.

Contray to mutuall peace, are *contentions* betwixt man and wife: which are too frequent in most families, and by which the common good is much hindered. Discord betwixt man and wife in an house, is as contention betwixt the master & pilot in a ship: may not great danger, and much mischief be thence iustly feared? We heard before that man to his wife, & she to him, is as an haven.

Now

Portus est mulier, & maximum securitatis medium. Si ventis & fluctibus portum liberaueris ex foro reueris tranquille vias
Chris. Rom. 26. in 1 Cor. 11.

Directions for maintaining peace betwixt Man & Wife.
1 Auoid offence.

2 Take not offence.

3 Offer reconciliation.

Eph. 4. 26.

Mat. 5. 9.

4 Take no part with others.

5 Make not comparisons.

6 Bee not ieaous.

Pro. 6. 34, 35.

7 Please one another.

1 Cor. 7. 33, 34.

neque unus quasi sapiens & unus.

Cum vir & uxor domi dissentiant, nihil melius nauis iactata domus illa disponitur, cum gubernator aduersus prout directorem dissentiat.
Chris. loc. cit. di.

Gen. 13. 8.

Now by experience we finde, that if the hauen be tempestuous it is much more troublesome and dangerous to the Mariner then the wide sea. Wherefore let man and wife bee of the same minde one to another as Abraham was to Lot, and when occasions of discord are offered, say, *Let there be no strife betwixt thee and me, for we are man and wife: no more two, but one flesh.*

§. 14. *Of husbands and wiues dwelling together.*

From a mutuall affection of loue proceedeth a mutuall prouident care in husband and wife one for another. In handling whereof wee will first note the *meanes* whereby their mutuall prouidence may be the better effected and manifested, and then the *matter* wherabout it must be conuerfant. The meanes in one word is *cohabitation*. For a duty it is that man and wife dwell together. The phrase vsed in setting out the womans creation (*hee built a woman*, whereby the erecting of a family is intimated) implieth as much: so doth the law of mariage whereby man is enioyned to *leauē father and mother, and to cleauē vnto his wife*, that is, to go out of his fathers house, and to dwell with his wife: and so doth this phrase (*forget thy fathers house*) taken from the duty of a wife, and mystically applied to the Church. Saint Peter expressly chargeth husbands to *dwell with their wiues*: and Saint Paul layeth it to the charge both of husbands and wiues not to leauē one another, but to dwell together, yea though the one be an infidell. Surely is was conscience of this duty which made the *Leuite* to goe after his wife, that went away from him, to bring her home againe: and which made *Iakobs* wiues to leauē their fathers house, and go with their husband. The word vnder which S. Peter compriseth this duty is a title appropriated to an husband: and an answerable title is appropriated to a

wife: from which the notation of our two vsuall English words (*husbands, housewife*) doth not much differ.

The power which the one hath of the others body, and the aduantage which by liuing asunder, they giue vnto Satan, (both of which are expressly noted, 1 Corinth. 7. 4, 5.) doe shew the necessity of this duty: & the many benefits arising from thence do further presse the equity of it. By husbands and wiues dwelling together all mariage duties are better performed: mutuall loue is better bred, preferred, and increased: the good gifts of either of them are better obserued by the other: better helpe and succour is mutually by each afforded to the other: & in fine, they are made more capable of doing good one to another, and of receiuing good one from another. Why then should they haue any mind of liuing asunder, vnlesse they be forced by extraordinary occasions, as captiuitie, close imprisonment, contagious sicknesse, and such like, which are no faults of theirs, but crosses to be borne with griefe; and instant praier, together with all other good meanes to bee vsed to bring them together againe? Yea if the imprisonment, banishment, or other like kind of absence, be such as one may, if they wil, come at the other, the party that is free ought to come to the other, if at least that other require it.

§. 15. *Of the respects for which man and wife may for a time liue asunder.*

Quest. May there be any iust causes for man and wife willingly to liue asunder?

Ans. There can nor ought to bee any cause of vtter relinquishing one another, which is a kind of *desertion*: but for liuing asunder for a time there may be iust cause, as

1. *Waighy and urgent affaires*, which concerne the good of the Church; or common wealth: as

Reasons for
cohabitation.

Benefits of
cohabitation.

D. Fulke
gainst Rhen.
on 1 Cor. 7.
§. 6.

§. 3.

Vide Musc. in
Gen. 2. 22.
See Treat. 1.
§. 79.

Psal. 45. 10.

1 Pet. 3. 7.
1 Cor. 7. 12, 13.

c Iudg. 19. 3.

1 Gen. 31. 24.

OLVPAZAMTIS.
OLVPAZAMTIS.
OLVPAZAMTIS.

when a man is sent forth to warre, or on an ambassage (in which case though hee may take his wife with him, yet is he not necessarily bound thereto, especially if the place whither he is sent be farre off, the passage thereto difficult and dangerous, and his abode there not long.) When

b Numb. 32.
26, 27.

^b Reuben, Gad, and halfe the tribe of Manasseh passed ouer Iorden to helpe their brethren in their battels against the Canaanites, they left their wiues behind them in their families: when ^c Vriah went to warre, he left his wife at home: and ^d when Moses was to bring Israel out of Egypt, his wife remained at her fathers house.

c 2 Sam. 11.
3, 6.

d Exo. 18. 2.

2. *Maine duties of their particular calling:* as of *Mariners*, who are oft to be on the sea: *Merchants* who trade in other countries: *Lawyers* who attend publike places of iustice: *Courtiers*, who in their moneths, or quarters, attend their Prince: *Keepers* of women in child-bed, and sicke persons: and other *nurses*.

Absence, i. not
without con-
sent.

Prouided alwaies that in these, and other like cases, there be a ioynt and mutuall consent of both parties: for if man and wife may not defraud one another for a time to giue themselves to fasting and prayer *without consent*: much lesse may they for lighter occasions liue any time asunder without consent.

1 Cor. 7. 5.

2. Not with
delight.

Prouided also that they take no delight to liue asunder, but rather be grieved that they are forced so to doe: and in testimony thereof to take all occasions that they can to manifest their longing desire one after another by letters, messages, tokens, and other like kindneses: and to return with al the speed they can. No distance, or absence ought any whit to diminish their mutuall loue.

Si vir ad pere-
grina contende-
rit, nulla longin-
quitas, nulla
absentia com-
placitam mi-
nuat charita-
tem. Ambr.
Hexam. 1. 5. 6. 7.

§. 16. *Of the error of Papists about man and wifes separation.*

Contrary to the duty of *cohabitation* is the doctrine of Papists, whereby they teach, that

Separation may bee made betwixt man and wife for many causes from

bed, or cohabitation, for a certaine or vncertaine time. The Councell of Trent is hold to denounce *Anathema* against such as say, *the Church erreth therein.* If the many causes which they alledge, besides adultery, be wel weighed, we shall find them without all warrant of Gods word. They draw them to two heads, 1. *Mutuall consent.* 2. *Demerit.*

By *consent* (say they) of both parties married, to attaine a greater and perfecter estate, *marriage consummate may be loosed from bed and cohabitation.*

Answ. 1. In marriage there is a *covenant of God* (Prou. 2. 17.) as well as of the two parties: the consent therefore of parties is not sufficient to breake it.

2. No estate in this world can be greater or perfecter then is meet for married persons. *Adam* and *Eue* in their best estate were married: and now is *marriage honourable in all.*

3. The estates which they count more perfect, are either such as are not in mans power (as *perpetuall continency*) or such as may be as well performed by married persons as by single persons (as *Ecclesiasticall functions*) if at least they be such as are warranted by Gods word. High Priests, and other Priests, all sorts of Leuites, extraordinary Prophets and Apostles were married. What greater functions then these?

Heb 13. 4.

The causes which for *demerit*, they say, make a separation, are 1. *Adultery.*

2. *Departing from the Catholike faith.*

3. *Soliciting or impelling vnto sinne.*

Concerning *Adultery*, we deny not, but that it giueth iust cause of diuorce: but withall we say (as we haue good warrant from Christs words) that it is the only cause of iust diuorce. For to make a separation for *departing from the Catholike faith*, is directly contrary to *S. Pauls* and *S. Peters* doctrine, 1 Cor. 7. 12, 13, 14. 1 Pet. 3. 1.

* See §. 5.

a Matib. 5. 32.

As for *soliciting and impelling vnto sin*, though it may be cause to moue an husband or a wife to walke more warily and wisely, and in extremity to

Si quis dixerit
Ecclesiam erra-
re cum ob mul-
tas causas sepa-
rationem inter
coniuces quoad
thorum, seu co-
habitationem,
ad certum, in-
certumue tem-
pus fieri posse
decernit, Ana-
thema sit.
Concil. Trid.
S. 24. can. 8.
* bellarm de
Matrim. l. 1.
c. 14.

Fidei gratia
uxorem ne ejci-
as. Chrys. hom.
19. in 1 Cor. 7.

*Si ferum mor-
bus sit coniux,
perferat illum
uxor, nec ullam
ob causam socie-
tatem, vincu-
lumq. dissoluere
patiamur. Basil.
Hexam. hom. 7.*

Matth. 5. 29.

to auoid society for a time, or to complaine to the Magistrate for releefe, who may see it meet to lay the delinquent person in prison, or else otherwise keepe them asunder till that delinquent bee reclaimed and brought to a better mind: yet is it no sufficient cause finally to dissolve mariage in regard of bed and cohabitation.

They vrge that *if the right eye cause to offend, it must be plucked out.*

Ans. 1. That is but a metaphor, and may sundry other waies be applied.

2. The words are not simply, but by way of comparison to be taken, *rather plucke it out, then to be made to stumble thereby.*

3. *Plucking out*, applied to the point in hand, may bee by many other wayes, then by dissolving mariage:

4. The generall inhibition (*whofoeuer shall put away his wife, causeth her to commit adultery*) restrained only with the exception of fornication, admitteth neither this, nor any other such cause of dissolving mariage:

§. 17. *Of husbands and wiues unlawfull absenting themselves one from another.*

Contrary also to the forenamed duty of *cohabitation*, is the practise of many men, who liuing themselves in one place (suppose at London) send their wiues vnto some countryhouse, and there euen mew them vp, as Hawkes, neuer caring to come at them, but are then most merry, when their wiues are farthest off. If their wiues liue at home, they will bee abroad, mealing and lodging where their wiues shall not know: their owne house is a prison to them: they are not well, but when they are out of it. Of the like lewd conceit and practise are many wiues, who on no other occasion then meere lightnesse, being gager in pursuing their pleasures, and satisfying their lusts, gad out of their owne houses in the day, lie out of them in the night, and remain in other companie daies and

nights: or at least are glad when their husbands haue occasion to bee from home, not vnlike to the light huswife which *Salomon* describeth, *Prou. 7. 10* &c. I speake of matters too famous, or rather infamous. I would there were no iust cause to take this lightnesse. But let such as desire to approue themselves to to God or man, take heed of these hainous and more then heathenish vices. *I though Israel play the harlot, yet let not Iudah offend.*

Too neere to the forenamed kind of vnlawfull separation doe they come, who though they liue both in one house, yet make that house by their estranging themselves one from another as two houses: the man abiding in one end thereof, his wife in another: and so haue their seuerall roomes, seuerall tables, seuerall seruants, all seuerall. Or if the straitnesse of their house will not suffer them so to part other roomes, yet they will haue seuerall bed-chambers, or at least seuerall beds: so as they that shall call them bed-fellowes, shall but nickname them. Thus they rob each other of that due beneuolence which they mutually owe one to another, they expose themselves to the diuels snares, they more and more estrange their hearts one from another, and depriue themselves of such mutuall comforts and helps, as by matrimoniall society they might afford to, and receiue from one another.

§. 18. *Of husbands and wiues mutuall prayers.*

The matter whereabout husbands and wiues mutuall prouidence ought to be conuersant, is in generall the good of one another, that each of them doe that for the other, which *Salomon* in particular applieth to a wife, viz. *good and not euil all the daies of their life.* Now the good of man extendeth to his soule, body, good name, and goods.

A generall duty tending to the good of all these is prayer. *S. Peter* requireth such a cariage of man and

M 3

wife

Hos. 4. 15.

Man & wiues
fault in par-
ting roomes
and bees in
the same
house.

Prou. 31. 12.

Prayer a mu-
tuall duty.

1 Pet. 3. 7.

Gen. 25. 23.

Matth. 7. 7.
Iam. 5. 16.

Gen. 25. 21.

2 πύτυν.
Euke 18. 1.
b ἀδελφὸν ἑστί.
1 Tbeff. 5. 17.

wife one towards another, as *their prayers be not hindered*: whereby hee taketh it for grant, that prayer is a mutuall duty which one oweth to the other: which duty *Isaak* performed for his wife. Herein may man and wife be helpfull each to other in all things needfull to either of them: for it is the meanes which God in wisdom hath sanctified for the obtaining of euery needfull blessing for our selues or others. By many it is counted but a slight duty and of small vse; but the truth is, that to performe it aright, in truth and faith, is both difficult in the deed, and powerfull in the effect. It is the best duty that one can performe for another, and the least to be neglected. We heard before, that *Isaak* prayed for his wife: and to shew the good he did to her thereby, it is noted, that *the Lord was intreated of him*: so as shee, being barren before, by that meanes conceived. All the physicke in the world could not haue done her so much good. ^a *Alwayes* therefore, ^b *without ceasing* is this duty to be performed. Whensoever man and wife make any prayer, therein they must bee mindfull of one another: yea and oft must they of purpose take occasion to make prayers in speciall one for another: and that both in absence, and also in presence of one another.

This latter doth especially concerne the husband, who is as a Priest vnto his wife, and ought to bee her mouth to God when they two are together: yet I doubt not, but that the wife may pray in the husbands presence when they two are alone, either for *triall* (that hee may haue knowledge of her ability and gift in that kinde) or for *helpe* (if the wife bee much better able to performe that duty then the man is, as many wiues are.) Not without cause therefore haue I reckoned this among common mutuall duties.

§. 19. *Of the things for which husbands and wiues are to pray alone.*

There are sundry needfull blessings which husbands and wiues are to pray for that appertaine only to themselves, and are most meet to be mentioned in priuate prayer betwixt themselves, as

1. That as they two are *one flesh*, so they may be also *one spirit*: that their hearts may bee as one, knit together by a true spirituall matrimoniall loue: alwayes delighting one in another, euer helpfull one to another, and ready with all willingnesse and cheerefulnesse to performe all those duties which they owe one to another.

2. That their mariage-bed may be sanctified: and as it is by Gods ordinance, so it may remaine to them by their well vsing it, a *bed undefiled*. There is no other thing, for which mutuall prayer in priuate betwixt man and wife is more needfull: and that so much the rather, because of the naturall heat of lust which is in most: which if it be not by prayer (the best meanes for that purpose) asswaged, it may proue a defilement of the vndefiled bed: and man and wife become adulterers one to another. As other things, so this also is sanctified by the word and prayer. The word giueth a warrant and direction for the vse of it: *prayer* both seasoneth it, and procureth a blessing vpon it.

3. That they may haue children, and those such as may bee heires of saluation, and liue in this world to their owne and others good: that they may be comely and well proportioned children: nor ideots in vnderstanding, nor monsters in bodily shape, nor yet lewd and infamous in their liues; which could not but be a grieue to their parents, and might also open the mouthes of the wicked against them.

4. That God would giue them com-

Intemperans in coniugio quid aliud nisi quidam adulter uxoris est?
Aug. ex Ambr. contr. Iulian. lib. 2.

competency of this worlds goods, and other good meanes well to nourish, nurture, and place forth their children: and a sufficiency for the maintenance of their family, and of that estate wherein God setteth them.

5. That such needfull gifts and graces as are wanting in either of them may be wrought: and such vices and infirmities as they are subject vnto may be redressed.

These and many other like things giue occasion to man and wife in speciall manner to pray one for another, and one with another.

§. 20. *Of husbands and wiues hateful full imprecations and wishes one against another.*

Contrary to that holy and heavenly dutie of praier are those direfull and hellish imprecations and execrations, which ordinarily doe passe out of the mouthes of many husbands and wiues against one another (and that many times for very light occasions) cursing the day that euer they knew one another, and wishing that one of them had been vnder the ground before they came together. Most odious are these and such like execrations in any mans mouth, but more then most odious in the mouth of man and wife against one another.

Many who for outward shame forbear to belch forth such rotten stinking speech, make small conscience of wishing the like in their hearts. If an husband be any whit harsh, and a wife shrewish: or if through sickness, or any other like occasion they seeme burdensome each to other: or if any dislike of one arise in the heart of the other: or if their hearts be set vpon others: or if the survivor be to carry away the goods and lands, their hearts will be filled with a thousand wishes of one anothers death. Yea, many times such as haue very good husbands or wiues, without any shew of reason

(onely through an inward corruption of their heart, and malicious instigation of Satan, not taking notice of their owne good) are ready to wish they were in heauen: making thereby a pretence of their eternall blisse to whom they so wish, whereas indeed their only desire is to be loosed and freed from them. God oft meets with such wicked wishers (whereby he sheweth how hatefull such wishes are to him) for sometimes according to their wish he taketh away good husbands and wiues from those that are euill: and when they are gone he maketh their losse to be so sensibly felt, as those vngodly wishers doe, (as we speake) in euery veine of their heart repent them of their rash wishes. Yea, to aggrauate their wretchednesse the more, he giueth them such crabbed and peruerse husbands and wiues in the roome and stead of those good ones (for seldome comes a better) as they are forced with many deepe sighs and groanes to wish (but all in vaine) their former wiues and husbands aliue againe, and so to verifie the prouerbe, *A good thing is not so well discerned by enioying, as by wanting it.* Sometimes againe God in anger crosseth their wishes, and first taketh away the wishers of others death: or else prolongeth the life of both to their greater vexation.

§. 21. *Of husbands and wiues neglect of mutuall praier.*

The very neglect of mutuall prayer in husbands and wiues for each other, is also a sin contrary to the forenamed duty of prayer: whereof if all that are guilty were as well knowne to man as to God, how many vnkind husbands and wiues carelesse of one anothers good would bee noted, more then are. Rare are those husbands and wiues, that haue their seasons to pray alone together one with another, if euer they pray one for another. Though

*Quam chera
sint carendo in-
telligunt. Cic.
in Orator.
Amicitia quid
habuerit uolup-
tatis carendi
magis intus illius
quam fructus.
Idem in ora-
tione post red-*

in outward complements they may seeme very kind, and in the outward things of this world, very proud, yet if they pray not one for another, they are neither kind, nor proud. Hearty, fervent, frequent prayer is the greatest token of kindnesse, and best part of providence that can be.

§. 22. *Of husbands and Wives mutuall care for one anothers saluation.*

From the generall duty of prayer which is profitable to all things, I come to the particular branches of man and wifes mutuall provident care: and will first begin with that which is first to be sought, *the good of one anothers soule*; which the Apostle intimateth to be a thing to be sought after, where hee saith, *What knowest thou, o wife, whether thou shalt SAVE shine husband, or what knowest thou, o man, whether thou shalt SAVE thy wife?* *S. Peter* enioyneth wifes to doe their endeavour to *win* their husbands: and *S. Paul* setteth before husbands the patterne of Christs loue, which had especiall respect to the soule and the saluation thereof: so as this is a mutuall duty appertaining to them both, which *S. Peter* further implieth where he stileth them *coheires of the grace of life*.

It is the greatest good that one can possibly doe for another, to be a meanes of helping forward his saluation. And there is nothing that can more soundly and firmly knit the heart of one to another, then to be a meanes thereof,

§. 23: *Of husbands and wifes care to win one the other, when one of them is not called.*

That the saluation of the soule may be the better effected, respect must be had to the present and particular estate of husband or wife. If one be a beleuer the other not, the

beleener must vse all the meanes that may be, to draw on the other also to beleue. If both be beleeuers, their mutuall care must be to edifie one another in their most holy faith.

For the first it is the maine drift of *Saint Peters* exhortation to beleeuing wifes, about their conuersation, to draw on their vnbeleeuing husbands to the true faith. His phrase (*that they may be wonne* or gained) as in generall it hath respect to their soules saluation, so in particular to their first conuersation. Now if this duty appertaine to a wife, much more to an husband, who is appointed an *head* to his wife, and a *Saviour*. To this end doth *S. Paul* aduise beleeuing husbands and wifes that are married to vnbeleeuers, to dwell with them,

For what a wofull thing is it, that two which in this world are so neerly linked together as to make *one flesh*, should in the world to come be so farre separated one from another, as heauen is from hell. This indeed shall so fall out in many: for Christ hath expressly foretold it, that of *two* that were *in one* bed together (who are more fitly set forth vnder this phrase then man and wife, who most vsually are stiled bed-fellows) *one shall bee taken* (to mercy and glory) *the other shall bee forsaken* (or left to endlesse and easlesse torture and torment.) But though it bee foretold that thus it shall fall out with many a couple, yet our care must be, and that with our vttermost power, to preuent it, as in our selues, so in our bed-fellow.

If it please the Lord to giue such a blessing to the endeavour of an husband or wife, as to be a meanes of the conuersion of their bed-fellow, then will the party conuerted both intirely loue the other, and also heartily blesse God (as there is iust cause) that euer they were so neerely linked together.

This

Admonendi sunt coniuges ut exhortentur muticem saluent. Greg. in Psal. part 3. Adm. 28.

1 Cor. 7. 16.

1 Pet. 3. 1.

c Eph. 5. 25. Of the particular duty of husbands in this respect, See Treat. 4. §. 47. 1 Pet. 3. 7. or *conuersationem* *et caritatem* *coniu.*

1 Pet. 3. 1.

1 Pet. 3. 1.

Eph. 5. 25. 1 Cor. 7. 13, 14.

A wofull thing that one flesh should be in heauen and hell.

Luks 17. 34.

Meanes of conuersion the best cause of loue.

This duty of winning one another, is to be applied to such as are married not onely to plaine infidels, but also to Papists or other like Idolaters, to Atheists, or any other profane persons, to heretiques, seperatists, schismatiques, or any that beleue not aright.

§. 24. *Of husbands and wiues edifying one another.*

The second duty tending to the *soules saluation* is, that two beleeuers being married together, they endeavour mutually to build vp one another more and more. One Christian oweth this duty to another: much more man and wife. ^c Take heed (saith the Apostle) that no man fall away from the grace of God. If no man, then nor wife nor husband.

A spirituall edifying of one another is the best vse which wee can make (and ought to make) of those ^d ioynts and bonds whereby wee are knit one to another. By vertue of them ^e the body (namely the mysticall body of Christ) receiueth increase to the edifying of it selfe, and ^d increaseth with the increase of God. Now the bond of mariage being of all other the firmeest, and that whereby we are neereest knit together, by vertue of what bond should we edifie one another, if not by vertue of the *mariage bond*?

§. 25. *Of husbands and wiues hindering sinne one in another.*

Two things are requisite vnto spirituall edification.

One respecteth the *hinderances* of growth in grace.

The other the *helpes* thereof.

The *hinderances* of grace are all manner of finnes. Sinne to grace is as water to fire: it slaketh the heat of it, and if without hoe it be powdered on it, it will cleane put it out. In regard hereof there ought to be a mutual care in husbands and wiues,

both to *prevent* sinne before it bee committed, and also to make what *redresse* they can after it is committed.

That it is a mutuall duty for husbands and wiues so much as they can, to prevent sinne one in another is euident, by that reason which the Apostle vseth, to keepe them from defrauding one another, in these words, *that Satan tempt you not*. For out of the scope and matter of those words, this generall doctrine may bee gathered, *Husbands and wiues ought to bee carefull to keepe one another from the temptations of Satan*, that is, from sinne, whereunto all his temptations tend. ^e Rebekah performed the duty of a good wife in keeping *Isaak* from blessing *Esau*: which if he had done, he had sinned against ^e Gods expresse word. Though shee failed in the manner of doing it, yet her end was good.

As that loue they owe one to another, so that care which they ought to haue of themselves requireth as much. For sinne prouoketh Gods wrath, his wrath sendeth down vengeance, that vengeance which falleth on the husband, can hardly misse the wife, or that the husband, which falleth on the wife, and that by reason of their neere vnion: though it fall not on both their pates, yet it cannot but much affect, and euen afflict the party that escapeth. The wiues of those rebels who were swallowed vp quicke in the wilderness, perished in like manner with their husbands. For they who are so neere as husbands and wiues, and doe not what they can to prevent one anothers finnes, make themselves accessory thereto.

For the better effecting of this duty, husbands and wiues must bee watchfull ouer one another, and obserue what finnes either of them are given vnto, or what occasions are offered to draw either of them into sinne. If either of them bee cholericke or prone to bee angry on a sudden, the other must endeavour

Man and wife to prevent sin in one another.

1 Cor 7.5.

g Gen 27.6, 8.

h Gen 25.23.

By preventing sinne in each other, they keepe iudgements from themselves.

Num. 16.27, 32.

Direction for preventing sinne.

b 1 Theff. 5. 11.

c Heb. 12. 15.

Spiritual edification a maine end of matrimoniall coniunction. d Col. 2. 19.

e Eph. 4. 16.

to take away all occasions of offence: and if both should testy and hasty to wrath, when the one seeth the other first moued, the party whose passion is not yet stirred, ought the rather to bee settled and composed to all meeknesse and patience, lest, if both together bee provoked, the whole household be set on fire. If either of them bee giuen to drunkennesse, couetousnesse, or any other sinne, the other ought by wise and gentle perswasions to keep them (as much as they can) from those finnes. Yea they may also get others, that are discreet and able, to dissuade them: or vse what other good meanes they can to that purpose.

§. 26. Of husbands and wiues redressing sinne in one another.

When either husband or wife is fallen into any sinne, a mutuall duty it is for the other, to vse what redresse may be of that sinne: as if one of them were wounded, the other must take care for the healing of that wound. *Abigail* performed her duty in this kind, when, after shee had heard what churlish entertainment her husband gaue to *Dauids* seruants, shee hastened to carry store of prouision to *David*, and humbled her selfe before him, and so moued *David* to assuage his wrath: yea shee tooke a seasonable time also to tell her husband his fault, and the danger whereinto he brought himselfe thereby.

More directly, and with better successe did *Jaakob* redresse the superstition, or rather Idolatry of his wife *Rachel*, as may be gathered by comparing { *Gen.* 31. 19, 34. }
{ *Gen.* 35. 2, 4. }

A brother at large must not suffer sinne to lie on his brother: much lesse may husband or wife the one vpon the other.

Thou shalt not hate thy brother (saith the law) *and suffer sinne to lie on him.* To doe this then is a token and fruit

of hatred. If an husband should see his wife, or a wife her husband lying in the fire, or water, ready to be burnt or drowned, and not afford their best helpe to pull them out, might they not iustly be thought to hate them? But sinne is as fire and water, which will burne and drown men in perdition.

This duty may bee performed by meeke instructions, pithy perswasions, gentle reproofes: yea, and by the helpe of some good Minister, or other discreet and faithfull friend.

§. 27. Of husbands and wiues helping forward the growth of grace in each other.

Hitherto of preventing, and redressing hinderances of grace. Hereunto must be added an helping forward of the growth thereof: which man and wife must mutually endeavour to effect one in another. The care which *Elkanah* had to carry his wiues along with himselfe vnto the Tabernacle of the Lord yeere by yeere, sheweth that his desire was to vphold them in the feare of God: yea the gifts and portions, which at that time hee vsed to bestow on them, imply the care that he had to encourage them to hold on in seruing the Lord. It was without question the maine end which the *Shunemite* aimed at in prouiding lodging for the Prophet, that both shee and her husband might be built vp in grace.

This duty may be the better effected by these meanes following.

1. By taking notice of the beginning, and least measure of Grace: and approuing the same.

2. By frequent conference about such things as concerne the same: mutually propounding questions one to another thereabouts, and answering the same.

3. By their mutuall practise and example: making themselues each to other a patterne of piety.

4. By

Mat. 18. 16.

1 Sam. 1. 4, &c.

1 Kin. 4. 10.

How growth in grace may be helped forward.

1 Sam. 25.

Leu. 19. 17.

It is a branch of hatred to suffer sin to lie on any.

*Nemo magis
heri ita persua-
dere poterit
quemadmodum
uxor. Cris.
hom. 19. in
Martium eo
adducto ut
sanctorum die-
rum rationem
habeat. Greg.
Naz. ad Olymp.
1 Great need
thereof.*

2 Husbands
and wiues
may be very
helpful one to
another ther-
in.

1 Care onely
for temporall
things.

4 By performing exercises of religion; as praying, singing psalmes, reading the word, and the like, together.

5 By maintaining holy and religious exercises in the family. Though this duty especially appertaineth to the husband, yet the wife must put her husband in mind thereof, if hee forget it; and stirre him vp, if he be backward: Thus did the good Shunamite, 2 King. 4. 9, 10. No mans perswasion in this kinde, can so much preuaile with a man as his wiues.

6 By stirring vp one another to goe to the house of God, to heare the word, partake of the Sacrament, and conscientiously performe all the parts of Gods publike worship.

Great need there is, that husbands and wiues should endeouour to helpe forward the growth of grace in each other, because we are all so prone to fall away and wax cold, euen as water if the fire go out, and more fewell be not put vnder. And of all other, husbands and wiues may be most helpfull herein, because they can soonest espie the beginning of decay by reason of their neere, and continuall familiarity together.

6. 28. *Of the sinnes of husbands and wiues, contrary to a mutuall care of one anothers saluation.*

The vices contrary to that generall mutuall dutie of husbands and wiues in procuring the saluation of one another, and to the particular branches comprised vnder it, are many: As

1. *A carelesse neglect thereof:* when as husbands and wiues so minde earthly things, as they thinke it enough if they be prouident one for another in the things of this life. Hereof most that liue in this earth are guilty: and among others, euen many of them who haue the name of very good and kinde husbands and wiues. But whatsoeuer the opinion of others be of them, the truth is, that if they faile in this point, they goe no further then the very heathen haue

done, and their kindnesse may bee as the apes kindnesse, which causeth death.

2 *The vnworthy walking, and vnchristian carriage of a beleuer that is married to one that beleueth not:* hereby the vnbeleuer is kept off from embracing the Gospell, and made the more to dislike and detest it. If a popish or profane husband be married to a wife that maketh profession of the truth of the Gospell, and she be stout proud, wanton, waspish, wastefull, orgiuen to any other like vices, will he not be ready thereupon to inueigh against the religion she professeth, and vtterly protest against it? So also a popish or profane wife, if she be married to such an husband:

3 *Negligence in obseruing one anothers disposition or conuersation:* whereby it commeth to passe that they keepe not backe, nor restraine one another from running into any sinne: but proue such husbands and wiues one to another, as Eli proued a father to his sonnes: whence it fell out, that God seuerer vengeance fell vpon the necke of the one, and of the other. Pilats wife, though an heathenish woman, shall rise vp in iudgement against many such wiues, for shee did what she could to keepe her husband from shedding innocent blood.

4 *A complementall soothing of one anothers humours, and seeking mutually to please one another in all things, without respect of good or euill.* Such as these the Scripture termeth *men-pleasers*. Hence it cometh to passe that husbands and wiues are so farre from drawing one another from sinne, that the better rather yeelds vnto the worse, and both runne into euill, as Adam was perswaded by his wife to transgresse against Gods expresse charge: and wife *Sapphira* was drawne by his wiues vnto Idolatry, 1 King. 11. 4. and *Sapphira* consented to the sacrifice of *Ananias* her husband, Act. 5. 29.

5 *An vndue feare of offending one another by Christian instruction, admonition, reproofe, and the like.* Ma-

2 Vnworthy walking

3 Negligence in preuenting sin.

Mat. 27. 19.

4 Man-pleasing.

Eph. 6. 6. ad operam non.

Diabolus sepe sollicitus est subvertere virum per concupiscentiam. Orig. in Job lib. 2.

5 Vndue feare of offence.

ny who are oft moued in conscience to make knowne their husbands and wiues the sinnes wherein they liue, and the danger wherein they lie by reason thereof, doe not withstanding through carelesse and causelesse feare, refraine and forbear to doe so.

6 *An impious, and envious disposition*, whereby many husbands and wiues are moued to mocke, and scoffe at that holy zeale, and forwardnesse which they obserue in their bedfellowes: as *Michal* who resembled *Dauid* to a foole, or vaine-fellow, because hee manifested his zeale by dancing before the *Arke*. Thus doe many nip the worke of the spirit in the very bud, and cause grace soone to wither. But cursed bee that husband, or wife, that thus peruerterth the maine end of their neere coniunction.

§. 29. *Of husbands and wiues mutuall care ouer one anothers body.*

After the good of the soule, followeth the good of the body, wherein husband and wife must shew their prouident care each ouer other: and doe what lieth in them to procure the welfare of one anothers person, and to nourish and cherish one anothers body. This duty the Apostle layeth downe vnder the comparison of a body which hee calleth *flesh*, saying, *A woman hateth his own flesh, but nourisheth and cherisheth it*: now man and wife are *one flesh*. This duty the Apostle in particular applieth to husbands. At the first institution of marriage it was in particular applied to the wife, whom God made to be *an help meet for man*: so as it is a mutuall duty appertaining to both. It seemeth that *Rebecca* was so carfull of *Isaac* in this respect, that she could readily make *savory meat* for him, such as hee loved.

This duty extendeth it selfe to all estates both of prosperitie and aduersity, of health and sicknesse: for so much doe they mutuallly covenant and promise when they

are first ioyned together in marriage, *I take thee (saith each to other) for better for worse, for richer for poorer, in sicknesse and in health to loue and to cherish*. Wherefore they ought mutuallly both to reioyce in the welfare of one another, and also in all distresse to succour and comfort each other, putting their shoulders vnder one anothers burthen, and helping to ease one another as much as they can. That which *Salomon* said of a friend and a brother, may fitly be applied in this case to husband and wife, *a friend loveth at all times, and a brother is born for aduersity*, that is, a trusty and faithfull friend is constant in his goodwill, and ready to performe all duties of kindnes at any time, whether it be prosperity or aduersity: the change of outward estate maketh no alteration in his louing affection & friendly cariage: yea he seemeth to bee as it were borne and brought forth against the time of trouble and affliction, because then is his prouident care and tender affection most manifested. Of all friends none ought to be more carefull, none more faithfull one to another then man and wife. How then ought they to loue at all times, & if any trial come to either of them, the other so to carry himselfe, as it may be truly said, they were ioyned together for aduersity?

Thus shall they verifie the truth of that whereby God was moued to create of mankind male, and female, namely that *it is not good for man to be alone*, but that it was rather good, that is, needfull, profitable, and comfortable for man and woman to bee together. In which respect the wiseman saith, *hee that findeth a wife findeth a good thing*, and by the rule of relation we may inferre, *she that findeth an husband findeth a good thing*.

§. 30. *Of husbands and wiues backwardnesse to helpe one another in time of need.*

Contrary to this duty is a certaine vnnatural affection in sundry husbands and wiues, who much grudge

6 Scoffing at the signes of grace.

2 Sam. 6. 20.

a Eph. 5. 29.

b Eph. 5. 31.

c Gen. 24. 28.

d Gen. 27. 24.

Pro. 17. 17.

Gen. 2. 18.

Pro. 18. 22.

to provide the things that are needfull for one another. The man commonly thinks the charge too great, the woman thinks the paines too much: they are affected one to another as if they were meere strangers: nay, many strangers will be more ready to performe, and more cheerefull in performing needfull duries (as occasion is offered) then such vnnaturall husbands and wiues. If a little sickness, or other like crosse fall on one of them, the other thinks, *never any had such a burden*; and by their discontent make the burden much more heavy then otherwise it would be: euen as when two Oxen are in one yoke, and the one holdeth backe, the draught is made much harder to the other. Thus doe they peruert one of the principall ends of mariage, which is to be a continuall comfort & helpe each to other, and to ease the burdens of one another: in which respect they are made yoke-fellowes. *Iob* wife by her vnnaturall cariage towards him in his affliction, did much aggravate his misery: when he stood in most need of her helpe, shee afforded least vnto him: it appeares by *Iob*s complaint of her, in these words, *My breath is strange to my wife*, that shee altogether neglected him in his misery. The common speech of many, after their husband or wife hauing long lyen sicke, is departed, bewrayeth their vnnatural affection: their speech is this, *If my husband (or wife) had died so much sooner, I had saved so much money*. What doth this intimate, but that they could haue been contented their husband (or wife) should haue died sooner, that they might haue spared the more.

§. 31. Of Husbands and Wives mutually respect of one anothers good name.

The prouident care of husbands and wiues ought further to extend it selfe to the credit and good name of one another. As deare ought the good name of the wife be vnto the husband, and of the husband to the

wife, as their owne. The great regard that *Ioseph* had of the credit of *Mary* his espoused wife, made him thinke of putting her away priuily, when hee obserued her to be with childe, and knew not of whom: for he was not willing ^b to make her a publicke example. That respect also among other reasons, moued ^c *Bathsheba* to send secretly to *Dauid*, and tell him that shee was with childe. The commendation which the good husband (^d noted by *Salomon*) giueth of his wife, being approued by the holy Ghost, sheweth how man and wife ought in that respect to honour each other: and that on good grounds. For

1. A good name is a most precious thing: *better then precious ornaments*, which giueth a sweet saour, and ^e to be chosen *above great riches*.

2. So neerely are husbands and wiues ioyned together, as the good name of the one cannot but tend to the honour and credit of the other, so that herein they seeke their owne honour also.

§. 32. Of Husbands and Wives preventing each others discredit.

For direction herein, consider we how this duty may be performed, and how it may be manifested.

For the better performing of it, care must be had both to *preuent* and *redresse* an ill name, and also to *procure* and *preserve* a good name.

To *preuent* an ill name, respect must be had of these three things following.

1. What one relateth of another, and how.

2. What care they giue to things related by others.

3. What censure they giue of one another.

For the *first*, husbands and wiues may in no case delight to discouer vnto others, and spread abroad the infirmities, and imperfections of one another, or any thing that may tend to the discredit of either of them: but rather couer and conceale them

^a *Mat. 1. 19.*

^b *Magdary.*
magdary was au-
thor.
^c *2 Sam. 11. 3.*

^d *Prov. 31. 28.*

1. A good name is precious.

^e *Ecc. 7. 3.*

^f *Prov. 22. 1.*

2. The good name of the one is the honour of the other.

Directions concerning a good name.

1. Preuent an ill name, and that

1. By concealing things of ill report.

Mat. 1. 19.

1 Pet. 4. 8.

2. By closing
eares against
ill reports.3. By forbear-
ing to cen-
sure rashly.

Mat. 1. 19.

as much as they may with a good conscience. It is expressed that *Joseph being a just man*, laboured to conceale that blemish which he imagined to be in his wife, so as this may stand with *justice*: yea, also it is a part of *love*, for *love covereth a multitude of sinnes*.

For the *second*, husbands and wives must not have their eares wide opened to heare every tale and report that shall be brought to one against the other, but rather shew themselves displeased and offended with them that are ready to relate things of evil report. If an husband or wife manifest a willingnesse to hearken after tales and reports of one another, the Diuell will stirre vp instruments enow to fill their heads with tales, and those for the most part both friuolous and forged: not onely strangers, but children, seruants, and they which are of the same Family, will euer be telling some tale or other, to curry fatur, as we speak. But an viter dislike of such flattering talebearers, will take away occasion from them of telling vnttrue, or slight reports.

For the *third*, the iudgement and censure which husbands and wives giue one of another, must either be very charitable, or very sparing. If one heare reported any notorious crime of the other, they may not be over-heady or hasty to iudge and condemne, no, though they thinke they see some euidence thereof, but rather suspend their iudgement. This seemeth to be the minde of *Joseph*: though he obserued *Mary* to be with childe, yet would hee not presently iudge her to be a notorious adulteress, or condemne her for an hypocrite, unworthy to liue, & therefore would not make her a publike example.

In brieft, that husbands and wives may be the more sparing in censuring one another, they must not rashly beleeue any euil report of one another, but rather suppress all light suspicions as much as they can.

That the iudgement which they giue one of another, may be charita-

ble, in iudging they must wel obserue the properties of *loue*, which are

1. To interpret doubtfull things in the better part.

2. To mitigate, so farre as truth and iustice wil suffer, the faults which are euident. *Michal* offended against the first in an high degree, and was cursed. *Abigail* obserued the latter, and was blessed.

§. 33. Of the wisdom of Husbands and Wives, in redressing one anothers ill name.

To redresse an ill name, husbands and wives must first giue one another notice of the report that goeth of them, and endeouour to work in them both a sight, and also a sense of those euils which are in the mouthes of others. After notice giuen, they must labour to bring them to repentance of those sinnes, for which they are ill reported of, and to a manifestation of repentance, by doing things meet for repentance, which is by a zealous and conscionable practise of such vertues as are cleane contrary to the vices for which they were euill spoken of. It may with good probability be gathered out of the History of the Leuite, whose wife plaid the whore, that thus he dealt with her. And thus *Abigail* endeouored to deale with her husband.

§. 34. Of Husbands and Wives care in procuring one anothers good name.

To procure a good report, husbands and wives must

First, take notice of the good qualities which are in one another, and as one hath occasion to speake of the other, make those good qualities the subiect of their speech: as we heard it before commended in the husband of that wife which is described by *Salomon*.

Secondly, they must lend a willing and ioyfull eare to such as shall (so far as they can conceiue) truly and vnfainedly, without flattery or hypocrisie, speake any thing in commendation of the one or of the other: not thin-

king

2 Sam. 6. 20.

1 Sam. 25. 25.

2.
Redresse an
ill name.Indg. 19. 1, 2, 3.
6.
1 Sam. 25. 37.3.
Procure a
good report.1 Frau. 31. 28,
29.

king themselves dispraised (which is the conceit of many) when their bed-fellow is praised: but rather hauing their hearts the more enlarged to praise God, for bestowing on them such an excellent token and pledge of his fauour.

Thirdly, they must imitate those good things which they behold, or heare to be in one another, and so imitate them as they which haue before time knowne both husband and wife; may say, this wee learned of him, or this he learned of her.

§. 35. *Of Husbands and Wives wisdom, in preserving each others good name.*

To preserve a good name, it will be meet for an husband or wife, wisely and seasonably to giue one another notice of that good fame which is raised of them, thereby to prouoke them both to giue glory to God for the same (as the Apostle thanketh God for that report which was spread abroad of the faith and loue of the Colossians) and also to walke worthy of that good report (as the Apostle who had giuen a great testimony of the bountie of the Corinthians, earnestly exhorteth them to finish their beneuolence, *lest (saith he) I should be ashamed in this my constant boasting.*) For if they of whom there is once a good report raised, decay, wax cold, grow backward, or fall into notorious and scandalous finnes, they will cleane extinguish and put out their good name among men, and turne it into an euill report, according to that which *Salomon* saith, *Dead flies cause the ointment of the Apothecary to send forth a stinking sauour: so doth a little folly him that is in reputation for wisdom and honour.*

§. 36. *Of Husbands and Wives like affection towards one anothers credit.*

In the last place, to manifest a mutual provident care of one anothers good name, husbands and wives must bee so affected with the report that

goeth of either of them, as if the report were of their owne selues. If the report be good, to be glad thereof, and to reioyce thereat; if it be euill, to be grieved, and after an holy manner vexed at it: thus shall they shew a true sympathy and fellow-feeling of one anothers credit, according to that generall rule of the Apostle, *Reioyce with them that reioyce, and weepe with them that weepe.*

§. 37. *Of the vices contrary to that mutuall care, which man and wife should haue of one anothers credit.*

Vices contrary to these duties concerning the good name of an husband and wife, are in generall two.

One is a readinesse to disgrace and discredit one another, like *Michal* the wife of *David*, of whom we heard before. A hatefull and detestable vice this is, which cannot stand with true matrimoniall loue, but rather argueth an vtter dislike, and a plaine hatred of one another.

Husbands and wives discredit one another, either by procuring an ill name, or hindring a good name.

An ill name is procured by these meanes following.

1. By blazing abroad one anothers infirmities: as when taling Gossips meet, their vsuall prate is about their husbands, complaining of some vice or other in them: *My Husband, saith one, is such a one: I cannot get of him any thing almost: he maketh me get as wth body gets. And my Husband, replieth another, is so farr gone, as none can tell how to speake to him: so one after another goeth on in this tracke, some discovering such infirmities as should be concealed; others (which is worse) plainly belying their Husbands. In like manner also Husbands when they meet with their boone companions, make their wives the common subject of all their talke: one accusing his wife of one vice; another his, of another. There are two respects for*

N 2

which

4.
Pre'erve a
good name.

Col. 3. 3, 4.

2 Cor. 9. 4.

Eccle. 10. 1.

5.
Manifest a
care of onea-
nothers good
name.

2 Rem. 12. 15.

Contrary vi-
ces.

2.
To discredit
each other,
and that
2 Sam. 6. 30.

1. By blazing
one anothers
infirmities &
broads.

which this vice (most detestable in it selfe) is made more odious in an husband or a wife. 1. Because they know more then any other of one anothers infirmities: so as if they bee so euilly minded, they may much more discredit one another, then any other can. 2. Because in regard of their neere vni- on they are most bound to con- ceale and couer each others imper- fections. ^{P Gen. 9. 22. 23} *Cain* was cursed for re- uealing his fathers nakednes: but a more horrible curse doe husbands and wiues deserue, that so doe.

2. By hearing & beleeuing others ill re- ports.

2 By opening their eares, and giuing credit to euery light report that a ny shall raise. More secret heart- burning of one against the other, and more open quarrels and con- tentions betwixt them, ordinarily arise from hence then from any o- ther thing.

3. By turning euery thing to the worst.

3 By peruerting and mis-interpreting one anothers actions, words, yea and thoughts also: taking euery thing in the worst part.

4. By concea- ling euill ru- mors.

4 By concealing from one another the common euill rumors which are raised of them, and are in eu- ry mans mouth. Of all other, bed- fellows are most fit to disclose such things one to another: and most bound to doe it. Most fit, be- cause of their mutuall familiarity: most bound, because of their neere vni- on.

5. By envying and gaine- saying good reports.

Many husbands and wiues doe hin- der one anothers good name by en- uying one at the good report that is made of the other, and gaine- saying the same: as if the credit of the one must needs turne to the discredit of the o- ther. Thus was water quencheth ho- iron, so this enuious disposition is a means to extinguish the heat of fame, and to put out the glorious light of a good name. Whereby as they impaire the credit and honour of one another, so they monstrously discredit and dishonour themselves.

3. Neglect of each others fame.

The other generall vice in this kinde, is a carelesse regard, or plaine neglect of one anothers fame: when

the husband is no way affected with any report that goeth of his wife, nor the wife with any of the husband: but as if they were meere strangers one to another, they passe by all re- ports made of one another. What mutuall loue can there bee in such? howsoeuer their hands haue been ioi- ned together, surely their hearts were neuer vnited, so as it had been better they had neuer knowne one another, vnlesse the Lord doe afterwards knit their hearts, and vnite their affecti- ons more neerely and firmly toge- ther.

§. 38. Of Husbands and Wives mutuall prouidence about the goods of the Family.

Yet there remaineth one thing more, whereabout Husbands and Wiues ought to manifest a mutuall prouident care each ouer other: and that is about the goods of this world. Howsoeuer the husband, while he liueth with his wife, hath the truest property in them, and the greatest ti- tle vnto them, yet I refer this to those mutuall duties which man and wife owe each to other, in three respects.

* Treatise 3. §. 29.

First, because in conscience they appertaine to the vse of the wife, as well as of the husband.

Secondly, because the wife is by Gods prouidence appointed a ioynt gouernour with the husband of the Family, and in that respect ought to be an helpe in prouiding such a suffi- ciency of the goods of this world, as are needfull for that estate wherein God hath set them, and for that charge which God hath committed to them.

Thirdly, because the wife, if shee suruiue the husband, ought to haue such a portion of those goods, as are meet for her place and charge.

In these respects wee see it requi- site, yea, a bounden duty, that hus- band and wife, even in a mutuall re- gard one of another, be as prouident as they can be with a good conscience, in getting, keeping, & disposing com- petent

petent goods and riches for the mutual good of one another. Concerning the husbands duty in this respect a question is made: the practice of all good husbands mentioned in Scripture, the care of providing for their wives enjoyned to them, their place and office to be their wives head, with many other like arguments, whereof wee shall more distinctly speake, when we come to declare the particular duties of husbands, do prove as much. The greatest question is concerning the wife, whether shee bee bound to take any care about the goods. But if the Scripture thorowly searched, wee shall finde proofe enough to shew that even she also is bound hereunto. For first, the generall end which God aimed at in making the woman (namely to be *as help* to man) implieth as much: for herein may shee be a very great helpe, as we shall see by and by in sundry particulars. That generall property attributed to a wife to be *a good thing*, confirmeth as much: for that which is profitable is called good: and it is one respect wherein a wife is termed a *good thing*, that she may by her providence and diligence bring much profit to her husband: and therefore in this, among other respects, the good wife which *Salomon* describeth, is said *to doe good* to her husband all the dayes of her life: for by her industry and providence did so preserve and increase his goods, that *the heart of her husband trusted in her, and he had no need of spoile*. If the particular actions whereby that good wife is described be well noted, wee may easily observe that she was an especial helpe vnto her husband, even in his outward estate. From al which, we may infer these two points. First, that this provident care about outward temporall goods is lawfull, not vnbecoming a Christian man or woman. Secondly, that it is a mutual duty appertaining both to husband and wife.

For the first, how needful the goods of this world are for preservation of

life and health, estate of the family, good of Church and Commonwealth, releefe of the poore, with the like vices, no man can bee ignorant. God hath given them as blessings to his children, and that oftentimes in great abundance, and his children have accordingly been thankfull for them: so as a provident care about them is not vnlawfull, but very expedient and needfull.

For the second, If there should not be a joint care herein, the care and paines of the one might be altogether in vaine. For suppose an husband bee industrious, as *Isaiah* was, and goe much abroad: if the wife either by her vnthriftinesse, idlenesse, negligence, or the like vices, suffer that which is brought home to be embeselled and wasted, or by her prodigality, brauery, or loue of vaine company, consume it her selfe, where will be the profit of the husbands paines? Or on the other side, if a wife should bee as painful and prosperous in getting, as the good housewife before mentioned was, & the husband by carding, dicing, drinking, retelling, or other like meanes should waite all away, what fruit would remaine of the wifes providence? In this mutual provident care of husband and wife, each of them must haue an eye to their owne place. Affaires abroad do most appertaine to the man, and are especially to bee ordered by him. That which the wife is especially to care for, is the businesse of the house: for the Apostle laieth it downe as a rule for wifes (as we shall hereafter more particularly declare) that they *keep at home*, and *gouerne the house*. By this meanes may they bee very profitable each to other.

§. 39. Of the vices contrary to the good providence of husband and wife, about the goods of the family.

Contrary to that duty, are these vices following.

1. *Cometousnesse*, and ouermuch care for themselves: as when an husband so raketh, and scrapeth, and

N₃ hoorderh

a 1 Tim. 5. 8.

* See Treat. 4. §. 46.

b Gen. 2. 18.

c Prov. 18. 22.

d Prov. 31. 12.

e Verse. 11.

f Gen. 31. 40.

g Prov. 31. 30.

External. negotia viro permitte. Greg. Naz. ad Olymp.

h Tit. 2. 5. Example. 1 Tim. 5. 14. Good women should.

Contrary vices. 1 Couetousnesse.

hoordeth vp for himselfe, as he neither afforde h vnto his wife so much as is meet for her place while hee liueth with her, nor thinketh of prouiding sufficient maintenance for her, if shee ouer-loue him, but rather thinketh how to defraude her of that which the law casteth vpon her. Or when a wife secretly hoordeth vp whatsoever shee can get, either by her owne industry, or else by purloining from her Husband: sometimes selling corn, wares, household-stuffe, or other like commodities, so priuily, that the Husband shall neuer know it: sometimes taking money out of his counter, box, bagge, chest, or the like, so that either it shall not be missed, or if it be, it shall not be knowne who had it. Many there be who in mistrust of their Husbands prouidence, or in dislike of them, or on some other by-respects, commit whatsoever they can get, to the trust and custody of others, whereby it oft commeth to passe, that they themselves, meeting with deceitfull friends, are vtterly de-stroyed, euen because they dare not make their fraud knowne. As Couetousnesse is in it selfe an odious sinne, so it is made much more hainous by defrauding husband or wife, who ought to be as deare each to other as themselves.

2. Prodigality

2. *Prodigality*, and too lauish spending vpon themselves, & those things which are most agreeable to their owne corrupt humor. As when husbands without any meane or measure, spend their goods abroad in hunting, hauking, carding, dicing, eating, drinking, or the like, and suffer their wives to want at home, and yet tooke their wives to maintaine them, and therefore had their portion. Or when wives bring their husbands into debt, and weaken, if not cleane overthrow their estate, by gorgeous decking and adorning their houses, by braue and costly apparell, by dainty fare, by gossiping abroad, with the like. Many wives are so violent herein, that if their desire and humour be not satisfied, their husbands shall

haue no rest forsooth they brought portion, and maintained they must and will be, irkillen not whether their husbands estate can beare it or no) inso much as many are forced wittingly, for quietnesse sake, to suffer their estate to sink. O foolish and wretched wives! how little doe they consider that they were married to doe their husbands good, and not euill all the daies of their life: is this to be an helpe to man? or rather is it not cleane to thwart Gods counsell, and peruerse his purpose? can wee thinke that God will forbear, and not be auenged of them? yet much more will God bee auenged of the forenamed husbands, because of that image of himselfe which he hath placed in them, and because of that place and authority wherein hee hath set them. The Apostle expressly saith of them, that they are worse then Infidels, which being so, they must looke for the greater iudgement.

1 Tim. 5. 8.

3. *Idlenesse*, and a carelesse neglect of their estate. Many men spend day after day, like a bird that flieth vp and downe, as it falleth out, from tree to tree, from twigge to twigge: they goe from place to place, but know not for what end: as they meet with any company, so they abide as long as the company carrieth, and then seeke after other company, and are ready to goe with any to Ale-house, Tauerne, Play-house, Bowling-alley, or other like places. Many women also spend all the forenoone in lying a bed and tying themselves, and the afternoone as occasion is offered in sitting idly at home, or walking forth to little purpose, but onely to weare out time, little regarding their husbands estate, whether it increase, or diminish. Thus by the Idlenesse and carelesse of husband and wife, faire estates many times fall to ruine, and both of them are brought to penury and beggery.

3 Idlenesse.

§. 40. Of husbands and wines ioyned care in gouerning the family.

Hitherto I haue deliuered such com-

common duties as mutually respect the husband and wife, and are to be performed of each to other. There are other common duties which they are both ioyntly bound to performe to other persons: and those either *members of the family*, or *strangers* comming to the family.

Concerning the *members* of the family, though there be some peculiar duties belonging to the master, and some to the mistresse, some to the father, and some to the mother, of which we shall speake in their due place; yet in generall the government of the family, and of the severall members thereof belongeth to the husband and wife both (if at least they haue a family) and a ioint common duty it is to be helpfull one to another therein.

Obiect. Seeing it is not necessarily required, that a husband and wife should haue a family to gouerne, for two may bee married and haue neither children nor seruants (as many are) and yet be true husband and wife, why is this care of a family ranked among the duties of husband and wife?

Ans. 1. Because ordinarily when two are married they gather a family, & are the gouernours thereof: so as though it faile in some particulars, yet for the most part it holdeth.

2. Because the ioint government whereof I speake in this place is by vertue of the marriage-bond: for if a man and a woman should liue together in an house, and by mutuall consent haue a ioynt authority and government, this would be very offensive to all that should know it, or heare of it: neither were they by any ordinance of God bound to bee so helpfull one to another as husband and wife: nor the members of a family so bound to subiect themselves to both.

3. The duty whereof I speake, though it be about the government of a family, yet hath it respect to an husband as he is an husband, and

to a wife as shee is a wife; namely, that by vertue of their marriage-bond, and neere vniion, they bee helpfull one to another in well ordering the things of the family.

Whether the man ought to looke to the good government of his house is a question without all question. He is the highest in the family, and hath both authority ouer all, and the charge of all is committed to his charge: hee is as a king in his owne house: as a king is to see that land well gouerned where he is king, so he that is the chiefe ruler in an house.

The duty which the Apostle applieth in particular to Bishops and Deacons in generall appertaineth to all husbands, ^a that they *rule their owne house honestly*: and againe, ^b that they *be such as can rule their children well, and their owne households*. The care of many husbands is in this respect com-

mended in Scripture, as of ^c Abraham, of ^d Isaac, of ^e Iosiah, of ^f Dauid, of the ^g Ruler at Galile, and of many other. That the wife also ought to bee an helpe to him therein, is very euident: for the Apostle layeth it expressly to their charge, ^h that they *gouerne the house*. Would the Wife man haue so highly commended a wife for well gouerning her husbands house if it had not appertained to her? It is very likely that wise *Abigail* had a great hand in gouerning *Nabals* house, because the seruants made complaint to her of *Nabals* churlishnesse, and because she had the seruants at command, readily to doe what she would haue them; yea also because she could so readily prepare such store of prouision for *Dauid* and his men, as she did. Hence is it that the wife is called ^k *mistresse of the house*, as well as the husband ^l *master of the house*.

Obiect. ^m *A woman is not to teach, nor to usurpe authority ouer the man.*

Ans. 1. That much of teaching hath respect to publike assemblies, and Churches, in which shee may not teach: but not to priuate families, in which shee may, and ought to teach:

for

1 Tim. 3.4.

b Verse 12.

c Gen. 12.19.

d 35.2. &c.

e 10.24.15.

f Psal. 101.2.

g 1 John 4.53.

h 1 Tim. 5.14.

i Prov. 31.11.

etc.

k Water-fa-

milies.

l Water-fa-

milies.

m 1 Tim. 2.12.

Prov. 31-1.
Arist. 2. 26.

for^a Barthsbeba taught Salomon. Whē^o Apollos was brought to the house of Aquila, Priscilla the wife of Aquila did helpe to expound to Apollos the way of God more perfectly.

2. The other branch concerning *authority*, hath not reference to the inferiour members in the family, ouer which the wife of an household gouernor hath authority, but onely to the husband, ouer whom if she take any *authority*, she vsurpeth it. Therefore neither this place of Scripture, nor any other doth exclude the wife, being ioyntly considered with the husband, to rule and gouerne those in the family which are vnder them both.

3. *Obiect.* This ioynt government of the wife doth much impair the dignity and authority of the husband.

Ans. Nothing lesse: for shee is subordinate to her husband, and must so rule others as she be subiect to her husband, and not command any thing against his command, (provided that his command be not against the Lord, and his word.) We see that in all estates the king or highest gouernour hath other Magistrates vnder him, who haue a command ouer the subiects, and yet thereby the kings supreme authority is no whit impaired, but rather the better established, and hee the more honoured. So is it in a family.

Let therefore husbands and wiues herein assist one another, for so they may be very helpfull one to another, and bring, by their mutuall helpe in gouerning, much good to the family.

The husband by his helpe aiding his wife, addeth much authority vnto her, and so causeth that shee is not despised, nor lightly esteemed. The Wife by her helpe causeth many things to be espied, and so redressed, which otherwise might neuer haue beene found out: for two eyes see more then one, especially when one of those is more at hand, and in presence, as the Wife is in the House.

Besides, there are many things in well gouerning a Family more fit for

one to meddle withall then for the other: as for the Husband to meddle with the great and weighty affaires of the family (as performing Gods worship, appointing and setting good orders, providing conuenient house-rooms, and other necessities for the Family: keeping children when they grow great, or waxe stubborne, in awe: ruling men-seruants, with the like.) And for the wife to meddle with some lesse, but very needfull matters, as nourishing and instructing children when they are young, adorning the house, ordering the provision brought into the house; ruling maid-seruants, with the like. Yea further, as the man especially is to performe the very actions of prayer, reading the Word, catechizing, and other like duties in the Family, so the wife may be a great helpe in putting her husband in minde both of the duty it selfe, and of the time of performing it, and encouraging him to doe it, in gathering the Family together, and exhorting them to be forward, in making her selfe an example to the rest, by her diligent and reuerent attention, in oft vrging and pressing to her children and seruants such points of instruction as her husband hath taught; yea, in praying, reading, teaching, and performing like exercises her selfe, so farre as shee is able, when her husband is absent, or negligent and carelesse, and will not himselfe doe them; or it may be, is not able to doe them: or if shee performe them not her selfe, in getting some other to performe them.

§. 41. Of the vices contrary to a ioynt care of gouerning the Family.

The minde and practise of many, both Husbands and Wiues, is contrary to this duty.

Many a husband because the wiues office is especially to abide at home, will put off all gouernment to the wife: leaving it to her not onely to order the things in the House, but also to bring in all needful things, to order and

in a Family more fit for the one to meddle with, then for the other.

In familia dispersa sunt officia, suntque alia viri, alia vxoris in propria. Pro sunt ergo vterque alteri sua in commune conferentes; ob eamque causam suauitas in domesticis amicitia inest, utilitasque maxima. Arist. Eth. 6. 3. ca. 12.

1. Reason.
Husbands and wiues by their mutuall assistance, bring great helpe one to another.
Plus vident oculi quam oculus. Arist. Polit. li. 3. c. 7.

2. Reason.
Many things

Vices contrarie.

1. When Husbands put off all gouernment to their wiues.

and gouern the children both young and old, yea, euen to prouide for them also, to take in, to put out, to vse all sorts of seruants as pleaseth her: yea, if seruants shall be stubborne and stout against her, hee will take no notice of it, nor endure to be told of it, much lesse affoord her his assistance, but suffer her to be disgraced and despised. As for religious duties, he will no way meddle with them. Oh base minded men, vnworthy to be husbands and heads of wiues! shall your wiues who were made to be an helpe to you, haue no helpe from you, no, not in those things which especially belong to your charge? shal the weaker vessels beare all the burden? Assuredly as the man carieth away the greatest reputation and honour when a Family is well gouerned (though it be by the ioynt care and wisdom of his wife) so lyeth he most open to the iudgement of God, if the gouernment thereof be neglected, and through the neglect thereof, children and seruants grow impious: instance ^a *Elie*, and ^b *Dauid*. For as in a Commonwealth, the greatest honour of good gouernment, victorious battels, happy peace, and prosperity, and the greatest dishonour and dammage of the contrary, redoundeth to the King, so to the man who is chiefe gouernour in a Family: for it is presupposed, that all which doe any good, are instruments of the highest gouernour: if any euill or mischiefe fall out, that it is through his negligence.

On the other side, because the husband is the most principall, many wiues thinke that the gouernment of the Family nothing at all appertaines to them, and thereupon are carelesse of the good thereof, and wil not stirre their least finger to order any thing aright: but, if any thing be amisse, lay all the blame on their husbands. Doe not such peruert that maine end for which God made them, euen to be an helpe? Doe they not carry themselves most vnworthy of the place wherein God hath set them, namely, to be ioynt-gouernours with their Huf-

bands, and partakers of their dignities? As by their negligence they make themselves accessary to all the euill which falleth out in the Family, so assuredly shall they haue their part in those iudgements which are executed on the head thereof.

Most contrary to the fore-named duty, is the practise of such as are hindrances one to another in gouerning the Family: as when wiues are not onely negligent themselves in coming to religious exercises, but keepe backe children and seruants, and so are a great grieve vnto their religious husbands: or when they vse any of the children or seruants to be instruments of iniquity, or are themselves disquiet & troublesome in the house, like to her of whom *Salomon* speaketh in this prouerbe, *It is better to dwell in the corner of the house top, then with a contentious woman in a wide house.*

Husbands also are oft an hindrance to that good gouernment which their wiues would helpe forward, when they scoffe and scorne at that good counsell which their wiues giue them for that purpose, or when they will not suffer their wiues to meddle with any thing at all, nor endure that they should find any fault, much lesse take in hand to redresse any thing that is amisse. These, and such like peruerse dispositions are in husbands and wiues, whereby it cometh to passe that they who were ioynd together to be a mutuall helpe each to other, proue heavy, yea, intolerable burdens.

§. 42. Of Husbands and Wives mutuall helpe in hospitality.

The next common duty of husband & wife respecteth such as come to their House, but are no particular members thereof, whether they be kindred, alliance, acquaintance, or strangers, especially if they be Saints, to whom ^a *hospitality*, that is, a kinde and curteous entertainment is due. Herein therefore must husbands and wiues be helpfull one to another: for

3. When Husbands or wiues are hindrances each to other.

Prout. 1. 9.

^a 1 Sam. 3. 12, 13.
^b 1 Sam. 15.

2. When wiues refuse to adde their aide.

^a Heb. 13. 2.
^b Rom. 12. 13.

^b 1 Tim. 3. 2.
^c & 5. 10.

^d Gen. 18. 6.
Or.

^e 2 Kings 4. 8.

Reasons.
1. Hospitality,
a commendable duty.

[Heb. 13. 2.

2. The entertainment will be the better by a mutual helpe.

[Gen. 18. 7.

^a Verse 6.
3. Guests will be more cheerefull.

4. Mutual loue will be more firme.

as it is required of ^b Husbands, so also of ^c Wiues, *to be harborous*, namely, while they are married, together with their husbands, and when they are widowes, of themselves. ^d *Abraham* and *Sarah* were herein an helpe one to another, when the three Angels in shapes of men came to their House: so were ^e the Shunemite and her husband when *Elisha* the Prophet came to their house.

For hospitality, that it is a commendable duty belonging to such as are House-keepers, and able to giue entertainment, is euident by the precepts and examples before specified, as also by the blessing which God thereupon hath brought to the houses of them that were giuen thereunto, which the Apostle intimateth in these words, *thereby some haue entertained Angels vntwares*. Now therefore husbands and wiues being (as we haue heard) ioynt gouernours, as in other things, so in this they ought to lend an helping hand each to other, and that for these reasons.

1. Because in giuing entertainment there are sundry things to be done, where of some are proper to the husbands place, and some to the wiues. To take order for the prouision of things without doores, is more fit for the husband, ^e *Abraham* did it: to order the smaller things within doores is more fit for the wife; that was left to ^b *Sarah*.

2. Because it is meet that guests should know they are welcome both to the husband and to the wife, that so they may be the more cheerefull.

3. Because a mutual consent, and cheerefull helpe herein will be an especiall meanes, as to manifest their mutual affection, so to hold the hearts of man and wife firme and close together, and make them the better like and loue one the another: especially if the husband shall shew himselfe as ready and willing to entertaine his wiues friends & kindred as his owne; and so the wife her husbands (as they ought.) For as they themselves are made one flesh, so ought each of them

to esteeme of the others friends as of their owne.

4. Because thus they shew a mutual desire of bringing Gods blessing vpon each other, and vpon their whole Family.

§. 43. Of vices contrary to mutual helpe in hospitality.

Contrary to this duty is for the most part couetousnesse in the Husband, and lasinesse in the wife. The man, because the charge of the Family lieth on him, distrustfully feareth lest he should want for his owne.

I denie not but that a prouident care for our owne, and namely for them of the Family, is needfull and commendable, ⁱ *He that provides not for them, is worse then an Infidell*: so as a man may be ouerlaid in giuing entertainment, if hee goe beyond his meanes, impouerish his estate, and disable himselfe to prouide for his owne, as many doe: yet when a man hath sufficient, yea, and abundance, when there is no iust cause, but meere ly vpon an vndue feare, too carkingly and distrustfully to pinch, and grudge to giue entertainment to any, is vnbecoming a Christian, yea, it is to be worse then an Infidell; nor worthy to haue an house, or any thing fit for entertainment; no, nor worthy of common society.

The woman on the other side grudgeth at the paines shee must take, and trouble shee must vndergoe about entertaining guests, and thereupon is loth that any at any time should come to their House.

Concerning a wife, I denie not but that an husband may be in this kinde ouer-burthensome to her, by being too ioucall, as they speake, and bringing guests too often into the House, especially if they be guests of no good name, and by that meanes make her euen weary of her life: but yet for a wife to refuse all paines in that kinde, and to be discontented when her husband inuites any friends, or when any come (as the three Angels did to *Abraham*)

5. A desire of one anothers good manifested.

1 Tim. 5. 8.

brahm) ynawares, argueth not a lo-
uing affection, nor a wife-like subie-
ction vnto her husband.

These faults are so much the grea-
ter, when the husband, or wife, are
free and forward in entertaining
their owne kindred and friends: but
are backward, and grudge at the en-
tertainment of each others friends
and kindred. Hence commonly ari-
seth much heart-burning of one a-
gainst the other: yea, much iarre and
contention betwixt them: and from
dislike of the practise of one another
in this kinde, oft followeth a dislike
of one anothers person: so that as the
fault is bad in it selfe, it proues to
be much worse in the mischiefes that
follow vpon it.

§. 44. Of Husbands and Wives mutuall
helpe in releueing the poore.

The last common and ioynt duty
wherein husband and wife ought to
be helpfull each to other, respecteth
those that are without the house,
namely, the poore, and such as stand in
need of their helpe, who are to be re-
leued and succoured. Because man and
wife vsually meale together, and are
ioynt partakers of Gods good crea-
tures, they must put one another in
minde of that precept of charity
which was giuen to the Iewes when
they were at their meales, *Send part
vnto them for whom none is provided.*
The good wife which is set forth by
the Holy Ghost for a patterne and
example vnto others to follow, toge-
ther with her husband, are noted to
be helpfull one to another in this
duty: for shee is said *to stretch out
her hand to the poore, and to the needy:*
and he is said *to praise her*, thereby
encouraging her to hold on in doing
those good things which shee did.
What liberty the wife hath, or how
farre forth shee may be restrained, in
case her husband vtterly refuse to
giue consent, wee shall hereafter
declare in the particular duties of
wiues: the point here noted is, that
both the husband himselfe must ac-

cording to his ability be bountifull
to the poore, and suffer his wife, yea,
prouoke her so to be, and withal la-
low her where wirball: to be bountie-
full: and that the wife also must stirre
vp her husband to liberality, in this
respect, and her selfe open her hand
to the poore in the things which
lawfully shee may giue.

There is nothing whereby a man
or wife can bring more profit to the
house, then by giuing to the poore: &
that which is giuen to the poore, is
*lent to the Lord, and hee will repay it
with great increase: it is as seed, which
being liberally sown, will bring forth
a plentiful harvest: yea, it is a meanes
to make vs friends, to speake a good
word for vs at the barre of Christs
iudgement seate: and it bringeth not
onely the blessing of men, but of
God also, such the greatest blessing of
all, the blessing of eternal life: for it
is a sacrifice which God is well
pleased. The Apostle noteth this to
be one of Christs Oracles, which by
word of mouth he left vnto his Dis-
ciples, *It is more blessed to giue, then
to receiue.**

Besides, husbands and wiues in di-
stributing almes, may receiue good
direction one from another: the hus-
band by telling the wife who are fit
to be releued (for commonly hus-
bands better know those which are
abroad out of the family) the wife by
telling the husband what things are
fittest to be giuen away: for wiues
commonly know of what things
there is greatest store, and what may
in the house be best spared.

§. 45. Of Husbands and Wives vn-
mercifulnesse to the poore.

Contrary is the vnmmercifulnesse of
many husbands, who are not onely
hard-hearted themselues (neuer gi-
uing any thing, vnlesse by the law of
the Land they be forced, and then
they part with that which is giuen,
so grudgingly, as it is nothing at all
acceptable to God (for *God loueth a
cheerefull giuer*) but also tie their
wiues

adon 1000
adon 1000

Thomson 2
ni 9000
adon 1000

Pro. 19. 17.
2 Cor. 9. 6.

Luke 16. 9.

1 Job 19. 13.
31. 10.
1 Mat. 5. 7.
2 Mar. 15. 34.
1 Heb. 13. 16.

Al. 120. 35.

3- Husband &
wife in place,
to giue good
direction one
to another.

Vices contra-
rie.
1. Vnmmerciful-
nesse of the
husband.

2 Cor. 9. 10.

1 Neh. 8. 10.

Pro. 31. 30.

1 Verse 28.

Treat. 3.
5. 23. 33.

2. Binding his
wiues hands.

wiues hands, and suffer them to giue nothing. Wherein they bring both the cry of the poore, and also the groanes and griefe of a merciful wife who is thus restrained, vpon their owne neckes, and aggrauate their sinne in an high degree.

3. Couetous-
nesse in
wiues.

On the other side, the vnmmerciful-
nesse of many wiues is also contrary
to the fore-named duty: for there
are many, who though they haue li-
berty to giue of the common goods,
and also allowance of their owne out
of which they may giue, yet coue-
tously hoord vp all they can get, giue
not a pennies worth, but rather suffer

victuals and other things to perish in
the house, and when they are naught
to fling them away, then that any
thing whilst it is good should be gi-
uen out of the house. Shall not the
creatures which are spoiled in an
house, and the poore that haue wan-
ted, make a loud cry in the eares of
the Lord against them? Yea fur-
ther, many wiues are grieued at
their Husbands bounty, and still
mouing him to shut his hand, and
giue no more. Are they not in-
struments of the Diuell herein,
opposing against that which is
good?

Read *Leu. 19. 14,*
2. 8.



The

THE THIRD TREATISE Of Wives particular duties.

§. I. Of the generall heads of this Treatise

EPHES. 5. 22. *Wives, submit your selves unto your owne Husbands, as unto the Lord.*
Verf. 23. *For the Husband is the head of the Wife, even as Christ is the head of the Church, and he is the Saviour of the body.*
Verf. 24. *Therefore as the Church is subject to Christ, so let Wives be subject to their Husbands in every thing.*

IN the particular declaration of Wives duties, the Apostle noteth two points,

1. The duty required.
2. The reason to enforce it.

In setting forth the duty, he declareth

1. The matter wherein it consisteth.
2. The manner how it is to be performed.

In the matter we may note

1. The thing required, *subjection*.
2. The person whom it respecteth, their *owne husbands*.

The manner

1. The quality of that respecteth,
2. The extent

To declare the quality of wives subjection to their Husbands two rules are set downe

1. That it be such a subjection as should be performed to Christ.
2. That it be such a subjection as the Church performeth unto Christ.

The extent of Wives subjection doth stretch it selfe very farre, even to *all things*.

The reason to enforce all these points, is taken from that place of eminently and authority, wherein the husband is set above his wife which is,

1. Propounded under the metaphor of an head (*for the husband is the head of the wife*).

2. Amplified by that resemblance which therein he hath unto Christ, in which resemblance two points are noted

1. That the husband, by vertue of his place, carrieth the very *image* of Christ (*as Christ is the head of the Church*).

2. That the husband by vertue of his office is a *protector* of his wife (*and he is the Saviour of the body*).

§. 2. Of Wives subjection in generall

The first point to be handled in the Treatise of Wives particular duties, is the generall matter of all *subjection* under which all other particulars are comprised, for it hath as large an extent as that *Honour* which is required in the first commandment, being

a. As unto the Lord.

b. As the Church is subject to Christ.

c. As unto the Lord.

d. As the Church is subject to Christ.

* Treat. 4. §. 2.

Maritum habere Dominum meruit mulieris culpa, quod tamen nisi servetur, depreuabitur amplius natura, et augebitur culpa. Aug. de Gen. ad lit. lib. 11. c. 37. Ante peccatum non aliter factam fuisse acceci credere mulierem nisi ut vir ei dominaretur. Ibid.

being applied to wives. When first the Lord declared vnto woman her duty, hee set it downe vnder this phrase, *Thy desire shall be subject to thine husband, Gen. 3. 16.*

Obiect. That was a punishment inflicted on her for her transgression.

Ans. And a law too, for triall of her obedience, which if it be not obserued, her nature will be more depraied, and her fault more increased. Besides, wee cannot but thinke that the woman was made before the fall, that the man might rule ouer her. Vpon this ground the Prophets and Apostles haue oft vrged the same.

Sarah is commended for this, that she was *subject* to her husband (1 Pet. 3. 6.) Hereby the holy Ghost would teach wives, that *subjection* ought to be as salt to season every duty which they performe to their Husband. Their very opinion, affection, speech, action, and all that concerneth the husband, must fauour of *subjection*.

Contrary is the disposition of many wives, whom ambition hath tainted and corrupted within and without: they cannot endure to heare of *subjection*: they imagine that they are made slaves thereby. But I hope partly by that which hath beene before deliuered concerning those common duties which man and wife doe mutually owe each to other, and partly by the particulars which vnder this general are comprised, but most especially by the duties which the husband in particular oweth to his wife, it will evidently appeare, that this *subjection* is no seruitude. But were it more then it is, seeing God requireth *subjection* of a wife to her husband, the wife is bound to yeeld it. And good reason is, that shee who first drew man into sinne, should be now *subject* to him, lest by the like womanish weakness shee fall againe.

¶ 3. Of an Husbands' superiority over a Wife, to be acknowledged by a wife.

The *subjection* which is required of a wife to her husband, implieth two things.

1. That she acknowledge her husband to be her superiour.

2. That shee respect him as her superiour.

That acknowledgement of the husbands superiority is

two-fold. 1. Generall of any husband. 2. Particular of her owne husband.

The generall is the ground of the particular: for till a wife be informed that an husband, by vertue of his place, is his wifes superiour, she will not be perswaded that her owne husband is aboue her, or hath any authority ouer her.

First therefore concerning the generall, I will lay downe some euident and videntiable proofes, to shew that an husband is his wifes superior, and hath authority ouer her. The proofes are these following.

1. God of whom, *the powers that be ordained, are, hath power to place his Image in whom he will; and to whom God giueth superiority and authority, the same ought to be acknowledged to be due vnto them.* But God said of the man to the woman, *He shall rule over thee, (Gen. 3. 16.)*

2. Nature hath placed an eminency in the male ouer the female: *where they are linked together in one yoake, it is given by nature that he should gouerne, shee obey.* This did the Heathen by light of nature obserue.

3. The titles and names, whereby an husband is set forth, doe imply a superiority and authority in him, as *Lord, (1 Pet. 3. 6.) Master, (Eph. 1. 22.) Guide, (Prou. 2. 17.) Head, (1 Cor. 11. 3.) Image and glory of God, (Eph. 1. 7.)*

4. The persons whom the husband by vertue of his place, and whom the wife by vertue of her place, represent, most euidently proue as much: for an husband representeth *Christ, and a wife, the Church, (Eph. 5. 32.)*

5. The circumstances noted by the holy Ghost at the woman's creation,

Prooves that the Husband is aboue the wife.

1. Rom. 13. 1.

Mari & famina à natura tribuuntur, ut hic præsit, illa obediat, cum mai præstantior sit. Arist. Pol. lib. 1.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Quem vocant ad culpam mulier, iustum est ut eum gubernatorem assumat, ne iterum familia facilitata labatur. Amb. Hexam. l. 5. c. 7.

** Treat. 4. 5. 6. 7.*

Si capilli pro
velamine dati
sunt, quæ gratia
aliud addendū
est velamen? Vt
non tantum na-
tura, sed etiam
voluntate sub-
iungitur se esse
confiteatur.
Chrys. in Cor.
bom. 26.

1. Wives must
acknowledge
a superiority
in Husbands.

tion, imply no lesse, as: that shee was
created after man, for mans good, and
out of mans side, (Gen. 2. 18, 22.)

6. The very nature which nature
and custome of all times and places
have taught women to put on, consist-
meth the same: as long haire, vnder-
and other coverings over the head:
this and the former argument doth
the Apostle himselfe use to this very
purpose, 1 Cor. 11. 7, 8.

The point then being so cleere,
wives ought in conscience to ac-
knowledge as much, namely that an
husband hath superiority and autho-
rity over a wife. The acknowledge-
ment hereof is a maine and principal
duty, and a ground of all other du-
ties. Till a wife be fully instructed
therein, and truly perswaded thereof,
no duty can be performed by her as
it ought: for subiection hath relation
to superiority and authority. The ve-
ry notation of the word implyeth as
much. How then can subiection be
yeilded, if husbands be not acknow-
ledged superiours? It may be forced,
as one King conquered in battell by
another, may be compelled to yeeld
homage to the conqueror, but yet be-
cause he still thinketh with himselfe,
that hee is no whit inferiour, hee will
hardly be brought willingly to yeeld
a subjects duty to him, but rather ex-
pect a time when he may free himselfe,
and take reuenge of the conquerour.

§. 4. Of a fond conceit, that Husband
and Wife are equall.

Contrary to the forenamed subie-
ction, is the opinion of many wives,
who thinke themselves euery way as
good as their husbands, and no way
inferiour to them.

The reason whereof seemeth to be
that smal inequality which is betwixt
the husband and the wife: for of all
degrees wherein there is any diffe-
rence betwixt person and person,
there is the least disparity betwixt man
and wife. Though the man be as the
head, yet is the woman as the heart,
which is the most excellent part of
the body next the head, farre more

excellent then any other member un-
der the head, and almost equall to the
head in many respects; and as neces-
sary as the head. A bankeindeereth
a wife is to man as the heart to the
head, the heart is the first creature
taken out of the side of man where
his heart lieth; and though the wo-
man was at first of the man created
out of his side, yet is the man also by
the woman. Ever since the first crea-
tion man hath been borne and brought
forth out of the womans wombe:
so as neither the man is without the wo-
man, nor the woman without the man:
yea, as the wife hath not power of her
owne body, but the husband, so the hus-
band hath not power of his owne body,
but the wife. They are also heires to-
gether of the grace of life. Besides,
wives are mothers of the same chil-
dren, whereof their husbands are fa-
thers (for God said to both, multiply
and increase) and mistresses of the same
seruants, whereof they are masters,
(for Sarah is called a mistresse) and in
many other respects there is a com-
mon equity betwixt husbands and
wives, whence many wives gather
that in all things there ought to be a
mutuall equality.

But from some particulars to infer
a generall is a very weak argument.

1. Doth it follow, that because in
many things there is a common equi-
ty betwixt Iudges of Assise, Iustices
of peace, and Constables of Townes,
that therefore there is in all things an
equality betwixt them?

2. In many things there is not a
common equity: for the husband may
command his wife, but not shee him.

3. Euen in those things wherein
there is a common equity, there is
not an equality: for the husband hath
euer even in all things a superiority:
as if there be any difference euen in
the forenamed instances, the husband
must haue the stroke: as in giuing the
name of *Rachab* to the youngest child, where
the wife would haue one name, the
husband another, that name which
the husband gaue, stood Gen. 35. 18.

Though there seeme to be neuer fo

Of all that are
inferiours, the
wife cometh
nearest to a
parity.

non infert d
rud. quæ in
sunt, quæ
habet, quæ
non habet
d. Gen. 2. 22
in. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.

1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.

Obiect.

Answ.

1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.
1. 1. 1. 1. 1.

h Possunt coniuges per charitatem seruire inuicem sed mulierem non permittit Apostolus dominari in virum Aug. de Gen. ad lit. l. 2. c. 37.
* Treat. 4. §. 9.

All wives must acknowledge their owne husbands worthy of honour.

b 1 Tim. 5. 22, 24.
1 Cor. 7. 2.
c 1 Pet. 3. 1, 5.

Wives inferior to those over whom they were before marriage.

See §. 54. of this Treatise.

little disparity; yet God hauing so expressly appointed subiection, it ought to be acknowledged: and although husband and wife may mutually serue one another through loue: yet the Apostle suffereth not a woman to rule over the man.

§. 5. Of a Wives acknowledgements of her owne Husbands superiority.

The truth and life of that generall acknowledgement of husbands honour, consisteth in the particular application thereof vnto their owne proper husbands.

The next duty therefore is, that wives acknowledge their owne husbands, even those to whom by Gods providence they are ioyned in marriage, to be worthy of an husbands honour, and to be their superiour: thus much the Apostle intendeth by that particle of restraint (*owne*) which he useth very often: so likewise doth Saint Peter, exhorting wiues to be in subiection to their owne husbands: and hereunto restraining the commendation of the ancient good wiues, that they were in subiection to their owne husbands.

Obiect. What if a man of meane place be married to a woman of eminent place, or a seruant be married to his mistresse, or an aged woman to a youth, must such a wife acknowledge such an husband her superiour?

Answ. Yea verily: for in giuing her selfe to be his wife, and taking him to be her husband, she aduanceth him aboue her selfe, and subiecteth her selfe vnto him. It booreth nothing what either of them were before marriage: by vertue of the matrimoniall bond, the husband is made the head of his wife, though the husband were before marriage a very begger, & of meane parentage, and the wife very wealthy & of a noble stock; or though hee were her prentise, or bondslauie, which do holdeth in the case betwixt an aged woman and a youth: for the Scripture hath made no exception in any of those cases.

2. *Obiect.* But what if a man of

fewd & beastly conditions, as a drunkard, a glutton, a profane swaggerer, an impious swearer, and blasphemers, be married to a wife, sober, religious, Matron, must she account him her superiour, and worthy of an husbands honour?

Answ. Surely shee must. For the euill quality & disposition of his heart and life, doth not deprime a man of that ciuill honour which God hath giuen vnto him. Though an husband in regard of euill qualities may carry the Image of the diuell, yet in regard of his place and office, he beareth the Image of God: so doe Magistrates in the Common-wealth, Ministers in the Church, Parents and Masters in the Family. Note for our present purpose, the exhortation of Saint Peter to Christian wiues which had infidel husbands, *Be in subiection to them: let your conversation be in feare.* If Infidels carry not the diuels image, & are not, so long as they are Infidels, vassals of Satan, who are: yet wiues must be subiect to them, and feare them.

§. 6. Of Wives denying honour to their owne Husbands.

Contrary thereunto is a very peruerse disposition in some wiues, who think they could better subiect themselves to any husband, then their owne. Though in generall they acknowledge that an Husband is his wiues superiour, yet when the application commeth to themselves, they faile, and cannot be brought to yeeld that they are their husbands inferiours. This is a vice worse then the former. For to acknowledge no husband to be superior over his wife, but to thinke man and wife in all things equall, may proceed from ignorance of mind, and error of iudgement. But for a wife who knoweth & acknowledgeth the generall, that an husband is aboue his wife, to imagin that she her selfe is not inferior to her husband, ariseth from monstrous selfe-conceit, and intolerable arrogancy, as if shee her selfe were aboue her owne sexe, and more then a woman.

Contrary

Subiection due to Husbands of euill qualities.

4 1 Pet. 3. 1, 2

A peruerse disposition to thinke other husbands worthy of honour, and not their owne.

* Treat. 2.
part 1. §. 10.

* See *Ibid.* §. 9.

*Indecens est ut
mulier magistra
viri fiat. Orig.
in Isa. hom. 7.*

Prov. 30. 23. 2.

Ezech. 10. 16.

* Treat. 4.
§. 11.

Wine-like
fear.

* *Gen. 18. 12.*

* *Eph. 5. 33.*
90th Tm.

Contrary, also is the practise of such women, as purposely marry men of farre lower ranke then themselves, for this very end, that they may rule over their owne husbands; and of others who being aged, for that end marry youths, if not very boyes. A mind and practise very vnseemely, and cleane thwarting Gods ordinance. But let them thinke of ruling what they list, the truth is, that they make themselves subiects both by Gods law and mans: of which subiection such wiues doe oft feele the heaviest burden. *Salomon* noteth this to be one of the things for which the earth is disquieted, *when a seruant reigneth*. Now when can a seruant more domineere, then when hee hath married his mistresse? As for aged women who are married to youths, I may say (as in another case it was said) *Woe to thee o wife whose husband is a child*. Vnmeet it is that an aged man should be married to a young maid, but much more vnmeet for an aged woman to be married to a youth.

§. 7. Of a Wives inward feare of her Husband.

Hitherto of a wifes acknowledgement of her husbands superiority. It followeth to speake of that answerable respect which shee ought to beare towards him.

A wiue-like respect of her husband consisteth in two points: 1. Reuerence.

The reuerence which shee oweth to him, is 2. Obedience.

Inward reuerence is an awfull respect which a wife in her heart hath of her husband, esteeming him worthy of all honour for his place and office sake, because he is her husband. Doubtlesse *Sarah* had in her heart a reuerend respect and honourable esteeme of her husband, when being alone, and thinking of him in her very thought, shee gaue him this title, *Lord*. This inward reuerence the Scripture compriseth vnder this word *Feare*: as where our Apostle saith, *Let the wife see that shee feare*

her husband, and where *Saint Peter* exhorteth wiues to haue their conuersation in *Feare*. It is no slavish feare of her husband which ought to possess the heart of a wife, dreading blowes, frownes, spightfull words, or the like, but such an awfull respect of him as maketh her (to vse the Apostles word) *care how shee may please him*. This wiue-like *Feare* is manifested by two effects: one is *joy*, when shee giueth contentment to her husband, and obserueth him to be pleased with that which shee doth: the other is *griefe*, when he is iustly offended and grieved, especially with any thing that shee her selfe hath done.

Vnlesse this inward reuerence and due respect of an husband be first placed in the heart of a wife, either no outward reuerence & obedience will be performed at all, or if it be performed, it will be very vnfound, onely in shew, hypocriticall and deceitfull: so that *as good neuer a whit, as neuer the better*. For according to ones inward affection and disposition will the outward action and conuersation be framed. *Michal* first despised *Dauid* in her heart, and thence it followed that she vttered most vnreuerend and vile speeches of him, euen to his face. Wherefore after the iudgement of a wife is rightly informed of an husbands superiority; and her will perswaded to account her own husband her head and guide, it is very needfull that her heart & affection be accordingly seasoned with the salt of good respect, and high esteem, which breedeth *feare*: and that thus her heart may be seasoned, shee ought oft & seriously to meditate of his place & office, and of that honour which the Lord by vertue thereof hath planted in him. And if he haue gifts worthy his place, as knowledge, wisdom, piety, temperance, loue, & the like, shee ought to take notice thereof, and to thinke him worthy of double honour.

§. 8. Of a Wifes base esteeme of her Husband.

Contrary to this inward reuerence of the

1. Pet. 3. 2.
in 90th.

1 Cor. 7. 34.

True feare a
ground of o-
ther duties.

1 Sam. 2. 16.

1 Pet. 3. 2.
How feare
may be
wrought in a
wifes heart.

1 Tim. 2. 15.

1 Cor. 7. 34.

1 Tim. 2. 15.
1 Cor. 7. 34.

the heart is a base and vile esteeme which many haue of their husbands, thinking no better of them then of other men; nay, worse then of others; despising their husbands in their heart, like *Michal*, of whom wee heard before. This, as it is in it selfe a vile vice; so is it a cause of many other vices, as of presumption, rebellion, yea, and of adultery if selfe many times: and it is also a maine hindrance of all duty.

It commonly riseth either from selfe-conceit (whereby wiues ouerweene their own gifts, thinking them so excellent as they need no guide or head; but are rather fit to guide and rule both their husband and all the household: of which proud and presumptuous spirit *Iezabel* seemeth to be, who with an audacious and impudent face said to *Ahab* her husband, *Doſt thou now gouerne the kingdom of Israel? Vp, I will giue thee the vineyard of Naboth.* So also all those wiues which are noted to draw away their husbands hearts from the Lord, as the wiues of *Salomon*, *Iehoram*, and others: which they learned of their great grandmother *Eua*.) or else from some infirmities of minde or body, or of life, which they behold in their Husbands, (whence it cometh to passe, that many husbands who are highly honoured and greatly accounted of by others; are much despised by their wiues; because their wiues alwayes conuerſing with them, are priuy to such infirmities as are concealed from others:) or, which is worst of all, from vniust surmizes and suspitions, suspecting many euill things of their husbands; whereof they are no way guilty, and misinterpreting and peruerſing things well done, as *Michal* peruerſed *Dauids* holy zeale.

For redresse of this enormous vice, wiues ought first in regard of themselves to purge out of their hearts pride, and selfe-conceit, thinking humbly and lowly of themselves, and that euen in regard of their sex, and the weaknesse thereof: and if the

Lord haue endued them with any gift above the ordinary sort of women, to note well their owne infirmities, and to lay them by their eminent gifts: thus by looking on their black feet, their proud-peacocke feathers may be call downe. Yea also when they behold any infirmities in their husbands, they ought to reflect their eyes on their owne infirmities, which it may be are euen as many and as grieuous, if not more in number, and more hainous in their nature and kinde: at least let them consider that they are subiect to the same, if God leaue them to the sway of their owne corruption.

Secondly, wiues ought in regard of their husbands to surmize no euill whereof they haue not sure prooffe and euidence: but rather interpret euery thing in the better part: and follow the rule of loue, *which beareth all things; beleeueth all things; hopeth all things; endureth all things.* If they note any defects of nature; and deformity of body, or any enormous and notorious vices in their Husband, then ought they to turne their eyes and thoughts from his person to his place, and from his vicious qualities to his honourable Office (which is to be an husband) and this will abate that vile esteeme; which otherwise might be occasioned from the fore-named means.

§. 9. Of *Wine-like sobriety*.

A wiues outward reuerence towards her husband, is a manifestation of her inward due respect of him. Now then seeing the intent of the heart, and inward disposition cannot be discerned by man simply in it self, that the husband may know his wiues good affection towards him, it is behoofull that shee manifest the same by her outward reuerence.

A wiues outward *Gesture*. reuerence consisteth in her reuerend *Speech*.

For the first, that a reuerend gesture and carriage of her selfe to her husband,

A base esteeme which wiues haue of their husbands, ariseth
1. From selfe-conceit.

1 Kings 21. 7.

1 Kings 11. 4.
2 Kings 8. 18.

Gen. 3. 6.
2. From their husbands infirmities.

3. From vniust suspitions.

1 Sam. 6. 30.

How wiues may redresse a light esteeme of their husbands.

1 Cor. 13. 71

Treat. 4.
§. 4.

A wiues outward reuerence.

A wiues reuerence in her gesture.

husband; and in her husbands presence, becometh a wife, was of old implied by the *voile* which the woman used to put on, when shee was brought vnto her husband, as is noted in the example of *Rebekah*: whereunto the Apostle alludeth in these words. *The woman ought to have power on her head.* That cover on the womans head, as in generall it implied *subjection*, so in particular this kinde of *subjection*, viz. a *reuerend carriage* and gesture. But most expressly is this duty set down by *Saint Peter*, who exhorteth wives to order their *conuersation* before their Husbands, so as it be pure, *with reuerence*.

This reuerend conuersation consisteth in a *wiue-like sobriety, mildnesse, curtesie, and modesty*.

By *sobriety*, I meane such a comely, graue, and gracious carriage, as giveth euidence to the husband that his wife respecteth his place, and the authority which God hath giuen him. *Sobriety* in generall is required of all women by reason of their sexe; and surely it doth well become them all: but much more doth it become wiues: most of all, in their husbands presence. The Apostle in particular enioyneth it to *Deacons wives*, yet not so as proper vnto them, but in a further respect appertaining to them not onely as *wiues*, but as the *wiues of Deacons*.

Contrary to this *sobriety* is *lightnesse* and *wantonnesse*: which vices in a wife; especially before her Husband, argueth little respect, if not a plaine contempt of him.

Object. Thus shall all delightfull familiarity betwixt husband & wife be taken away.

Ans. Though the fore-named *sobriety* be opposed to *lightnesse* and *wantonnesse*, yet not to matrimoniall familiarity: which is so farre permitted to man and wife, as if any other man and woman should so behaue themselves one towards another as an husband and wife lawfully may, it might iustly be counted *lightnesse* and *sinne*: instance the example of

Isaac and *Rebekah*, who so parted together, as *Abimelech*, knowing them to be such as feared God, gathered by that *showing* that they were man and wife: for he thought that otherwise they would not haue beene so familiar together.

This familiarity argueth both *liking* and *love*: and sheweth that the man and wife delight in one anothers person. But the *lightnesse* here condemned in a wife, is not so much a mutuall familiarity with her husband by his good liking, as a *wanton dallying* with others to his griefe and disgrace.

§. 10. Of Wiue-like mildnesse.

Mildnesse in a wife hath respect also to the ordering of her countenance, gesture, and whole carriage before her husband, whereby shee manifesteth a pleasingnesse to him, and a contentednesse and willingnesse to be vnder him, and ruled by him. Excellently is this set forth in the spouse of Christ, whose eyes are said to be as *doves eyes*; her *lippes to drop as hony combes*, and shee her selfe every way *pleasant*: whereupon it is noted that shee appeared to her husband as the *bright morning*, and that his heart was wounded with her. Assuredly the cleere skie is not more pleasant in time of haruest, then a milde and amiable countenance and carriage of a wife in her husbands presence. And though her husband should be of an harsh and cruell disposition, yet by this means might he be made meeke and gentle. For the keepers of Lyons are said to bring them to some tame-nesse, by handling them gently, and speaking to them fairely.

Contrary to this *mildnesse* is a frowning brow, a lowring eye, a sul- len looke, a pouting lip, a swelling face, a deriding mouth, a scornefull cast of the armes and hands, a disdainfull turning of this side and that side of the body, and a fretfull sting- ing out of her husbands presence: all which, and other like contempt

Gen. 26. 8, 9.

* See Treat. 4. §. 42.

* Treat. 4. §. 13, 22, 40.

Cent. 4. c. 6. §. 7.

Is cui leonum cura commissa est, blanda manu mollique verborum sono permissus domat. Grez. Naz. ad Olymp.

1 Gen. 24. 65.

1 Cor. 11. 10.

1 Pet. 3. 2. *aharpoul* *ayelw is pēp*

1 Tim. 3. 11.

Difference betwixt wantonnesse and familiarity.

tuious gestures are as thicke cloudes ouer-spreading the Heauens in a Summers day, which make it very vncomfortable. They oft stirre vp much passion in the man, and bring much mischief vpon the wife her selfe.

*Treat. 4.
S. 15.

§. 11. Of wine-like curtesie and obedience.

Curtesie is that vertue whereby a wife taketh occasion to testifie her acknowledgement of her Husbands superiority, by some outward obedience to him. *Rebekah*, so soone as shee saw *Isaak*, whom shee had taken for her Husband, lighted from her Camell, and came to him on foot, which was a kinde of obedience. This is not so to be taken as if no difference were to be made betwixt the carriage of a seruant, or childe, and a wife: or as if a wife should bow at euery word that shee speaketh to her husband. Though in the kinde and extent of many duties the same things are required of wiues which are required of children & seruants, because God hath made them all inferiours, and exacted subiection of all: yet in the manner and measure of many duties there is great difference: as in this, the obedience of children and seruants ought to be more submissive, and more frequent. Yet because God hath placed authority in the husband over his wife, shee is euery way to testifie her reuerend respect of her husband, and therefore at some times, on some occasions (as when he is going on a journey for a time from her, or when hee returneth home againe, or when shee hath a solemane and great sute to make vnto him, or when he offereth an especiall and extraordinary fauour vnto her, or (as I haue obserued such wiues as know what becometh their place, and are not ashamed to manifest as much) when shee sitteth downe, or riseth vp from Table) to declare her reuerence by some obedience. This cannot but much worke on the heart of a good

1. A wine-like curtesie wor-

and kinde husband, and make him the more to respect his wife, when he beholdeth this euidence of her respect to him. Yea, it cannot but be a good patterne to children and seruants, and a motiue to stirre them vp to yeeld all submissive obedience, both to her husband and to her selfe. For it may make them thus to reason with themselves; shall wee scorne or thinke much to yeeld that to our Father or Master, which our mother or mistresse thinketh not much to yeeld to her husband? shall shee bow to him, and shall not wee much more bow to her? Thus a wiues honouring of her husband, by yeelding obedience to him, maketh both him and her selfe to be more honoured of others.

Contrarily minded are they, who not onely altogether omit this duty, but also gibe and scoffe at the very hearing thereof, saying, thus wiues shall be made no better then children or seruants. But though scornfull Dames deride these outward euidences of their subiection, yet such wiues as feare the Lord, ought not to be hindered thereby from doing their duty: for by such euill examples they might bee discouraged from euery good duty. It is sufficient that such holy women as trusted in God, so behaued themselves. But for this particular, we know that equals scorne not vpon occasions to performe this kinde of curtesie, in making obedience one to another: how much lesse ought wiues, who are their husbands inferiours?

§. 12. Of wife-like modesty in apparel.

Modesty appertaining to a wife, is much manifested in her apparell. *Saint Paul* requireth this modesty in generall of all sorts of women: but *Saint Peter* presseth it in particular vpon wiues. For as it well becometh all women, so wiues after a peculiar manner, namely, in attiring themselves, to respect rather their Hus-

band
keth a good
respect in her
husband to
her.
2. It maketh
her husband
be honoured
of others.

3. It bringeth
honour to her
selfe.

Contrary
scorne in
Wives.

* Treat. 4.
S. 49. 52.

17m. 2. 9.
1 Pet. 3. 3.

hands place and state, then their own bitt and parentage, but much rather then choise owne minde and humour. A wifes modesty therefore requirerth that her apparell be neither for costliness above her husbands ability, nor for curibousnesse unbecoming his calling. As a poore mans wife must not affect costly apparell, so neither Ministers, graue Counsellors, Iudge, Magistrates, nor nor conscionable Professours wikes, hunt after new fashions, or in light and garish apparell attire themselves. It is a token of great reuerence in a wife towards her husband, to haue an eye to his place and state in her apparell.

Contrary
wikes attire
not fitting
their husbands
state or place.

On the contrary, such proud dames as must haue their owne will in their attire, and thinke it nothing appertineth to their husbands to order them therein, who care not what their husbands ability, or what his place and calling be, they shew little respect and reuerence to their husbands. Such are they, who are not so much moued with their husbands example: but though the mans apparell bee plaine and graue, yet the wikes shall be costly and garish. Yea, many there be that stand in some more awe of their husbands sight, but shew little more respect vnto him, who haue their silken gownes, beauer hats, and other like attire, not agreeable to their place and state, lie in the Countrey, if they be of the City; or in the City, if they be of the Countrey, in a friends house, where their husbands shall not know it, and when their husbands are not with them, wear them, and paint their faces, lay out their haire, and in euery thing follow the fashion. What can they which behold this thinke, but that such a wikes care is more to please other light vaine persons, then her graue, discreet husband: or that her husband can nothing at all preuaile with her: which as it staineth her owne credit, so it leaueth a blot of dishonour euen vpon him. If the care of a wife were to giue euidence of the reuerence which shee beareth to

her husband, his desire and example would in this respect more preuaile with her, then the humours of her owne heart. *How ad or, dooq1 to*
9. 13. 1 of wikes reuerence and speech to her husband.

As by gesture, so by speech also, must a wikes reuerence be manifested: this must be answerable to this. For by words as well as by deeds, the affection of the heart is manifested, *Out of the abundance of the heart the mouth speaketh.* A wikes reuerence is manifested by her speech, both in her husbands presence, and also in his absence. For this end in his presence her words must be few, reuerend and meeke. First few: For the Apostle enioyneth silence to wikes in their husbands presence, and enforceh that duty with a strong reason in these words: *I permit not the woman to usurpe authority over the man, but to be in silence.* The inference of the latter clause vpon the former, sheweth that he speaketh not onely of a womans silence in the Church, but also of a wikes silence before her husband: which is farther cleared by another like place, where the same Apostle enioyneth wikes to *learn of their husbands at home.* The reason before mentioned for silence, on the one side implyeth a reuerend subiection, as on the other side too much speech implyeth an usurpation of authority.

Obiect. Then belike a wife must be alwayes mute before her Husband.

Ans. No such matter: for silence in that place is not opposed to speech, as if shee should not speake at all, but to loquacity, to talkativeness, to ouer-much tatling. Her husbands presence must somewhat restraime her tongue, and so will her very silence testify a reuerend respect. Otherwise silence, as it is opposed to speech, would imply stoutnesse of stomacke, and stubbornnesse of heart, which is an extreme contrary to loquacity.

Qua se pingis comitque secus quam viro gratum esse nonis, satis declarat sese pluribus velle placere quam oportet mulierem pudicam, cuius principia laus est vni placuisse cui desponsata est. Eras. Insit. Matr.

* Treat. 4.
S. 4. c. 1.

* Treat. 3.
S. 4. c. 1.

A wikes words
in her Husband
presence must be
few.
1 Tim. 3. 13.

* Treat. 3.
S. 4. c. 1.

* Treat. 3.
S. 4. c. 1.

quacity. But the mean betwixt both, is for a wife to be sparing in speech, to expect a fit time and iust occasion of speech, to be willing to hearken to the word of knowledge comming out of her husbands mouth. This argueth reuerence. ^a *Elihu* manifested the reuerend respect, which as a younger he bare to his elders, by forbearing to speake while they had any thing to say. How much more ought wives in regard both of their sex and of their place?

^a Job 32. 6.

Contrary, to much prate.

Contrary is their practise, who must and will haue all the prate. If their husbands haue begun to speake, their slippery tongues cannot expect and rary till he haue done: if (as very hasty and forward they are to speake) they preuent not their husbands, they will surely take the tale out of his mouth before he haue done: Thus they disgrace themselves, and dishonour their husbands.

showest
husband
not
d
T. 4

^a Treat. 4.
S. 24.

§. 14. Of the titles which wives giue their husbands.

As their words must be few, so those few words must bee reuerend and meeke: both which are also implied vnder the forenamed word ^a *silence*: which in the original signifieth also ^a *quietnesse*.

at Tim. 3. 2.
hoyin

Reuerence hath respect to the titles whereby a wife nameth her husband. *Meekenesse* to the manner of framing her speech to him.

Reuerend titles to be giuen to Husbands.

For the titles which a wife in speaking to her husband, or naming him, giueth vnto him, they must be such as signifie superiority, and so saue of reuerence. Such are the titles wherewith husbands are named in the Scripture, they are titles of honour. Such also are the titles which the Church (who by our Apostle is made a patterne for wives in all subiection) giueth to her Spouse Christ Iesus, as may be gathered out of the *Song of Songs*. It is likely that *Sarah* did vsually giue this title *Lord* to her husband. For hauing occasion to thinke of him, presently this title

^a See §. 3.

^b *Lord* was in her heart: which would not so suddenly haue risen vp, if shee had not ordinarily vsed it. According to the vsuall titles, which we giue to any, doe we in our hearts name them, when wee haue occasion to thinke of them. Among all other titles the name husband, as it is the most vsuall, so it is the fittest and meekest title. It intimateth reuerence, and saoureth not of nicenesse and singularity, as these titles, *Head, Guide, Master, Man*, and the like doe: which though they be lawfull titles, because the Scripture attributeth them to husbands, and they signifie superiority, yet because they are vsuall and saue of singularity, they are not so meet. Common vse and practise hath made the addition of the husbands surname to this title *Master*, more meet.

^b Gen. 12. 12.

^c *Saint Peter* by this argument pro- ueth that *Sarah* obeyed *Abraham*, because shee called him *Lord*.

^c 1 Pet. 3. 6.

Contrary are those compellations which argue equality or inferiority, rather than superiority, as *Brother, Cousin, Friend, Man*, &c. if a stranger be in presence, how can he tel by this manner of compellation, that hee whom thou speakest vnto is thy husband? If hee espy any matrimoniall familiarity betwixt you, what can he iudge of it otherwise to be, but lightnesse and wantonnesse? Remember the feareful issue that had like to haue fallen out by reason of such compellations giuen by ^d *Sarah* and ^e *Rebekah* to their husbands. Not vnlike to those are such as these, *Sweet, Sweeting, Heart, Sweet-heart, Love, Ioy, Dear*, &c. and such as these, *Ducke, Chicke, Pigmie*, &c. and husbands Christian names, as *Iohn, Thomas, William, Henry*, &c. which if they be contracted (as many vse to contract them thus, *Iacke, Tom, Will, Hall*) they are much more vnseemely: seruants are vsually so called.

^d Gen. 12. 19.
^e 10. 2.
^f 16. 9.

But what may we say of those titles giuen to an husband by his wife, not seldome in passion, but vsually in ordinary speech, which are not fit to be giuen to the basest men that be, as

Grub,

Grub, Rogne, and the like, which I am euen ashamed to name, but that the finnes of women are to be cast as dirt on their faces, that they may be the more ashamed.

Obiect. Many of the forenamed titles are titles of amity and familiarity.

Ans. Subiection is that mark which wiues are directed to aime at in their thoughts, words, deeds, and whole conuersation towards their husband. Such tokens of familiarity as are not withall tokens of subiection and reuerence, are vnbecoming a wife, because they sweue from that marke.

§. 15. Of Wives meeknesse in their speeches.

Meeknesse in a wiues manner of framing her speech to her husband, doth also commend her reuerend respect of him. This is an especiall effect of that *mecke and quiet spirit* which Saint Peter requireth of wiues, which duty he doth strongly inforce by this weighty argument, *which is before God a thing much set by.* Is a wiues meeknesse much set by before God, and shall not wiues hold it both a bounden duty, and comely ornament, and grace vnto them? As the forme of words which a wife vseth in asking or answering questions, or any other kinde of discourse which shee holdeth with her husband, so her moderation in persisting, arguing and pressing matters, yea, and the milde composition of her countenance in speaking, declare her meeknesse. If shee be desirous to obtaine any thing of him, fairely she must intreat it, as the *Shunemite*: If shee would moue him to performe a bounden duty, mildly shee must perswade him. If she would restraints and keepe him from doing that which is euill, euen that also she must doe with some meeknesse, as *Pilats wife*: If shee haue occasion to tell him of a fault, therein shee ought to manifest humility and reuerence, by obseruing

a fit season, and doing it after a gentle manner as *Abigail*: who as she wisely behaued her selfe in this respect with her husband in obseruing a fit season, so also with *Dauid* by intimating his fault vnto him, rather then plainly reproouing him, when shee said, *It shall be no griefe nor offence vnto my Lord, that he hath not shed blood causelesse.* This meeknesse requireth also silence and patience, euen when she is reprooued.

Contrary is the waspish and shrewish disposition of many wiues to their husbands, who care not how hastily and vnaduisedly they speake to them, like, *Rachel*; nor how angrily and chidingly, like *Lezah*; nor how disdainfully, and spitefully, like *Zipporah*; nor how scoffingly, and frumpingly, like *Michal*; nor how reproachfully and disgracefully, like *Iobs wife*. If they be reprooued by their husbands, their husbands shall be reproched by them: and they are ready to answer again, not onely word for word, but ten for one. Many wiues by their shrewish speeches, shew no more respect to their husbands, then to their seruants, if so much. The least occasion moueth them not onely inwardly to bee angry and fret against them, but also outwardly to manifest the same by chiding and brawling. The very object whereupon many wiues usually spit out their venomous words, is their husband; when their stomacks are full, they must needs cast them on their husbands: wherein their fault is doubled.

Let wiues therefore learne first to moderate their passion, and then to keepe in their tongues with a bit and bridle, but most of all to take heed that their husbands taste not of the bitterness thereof, no nor though they should by some quer sight of of their husbands be provoked. It is to be noted how *Salaman* calleth the iarrs which are betwene man and wife the contentions of a wife, whereby the intimacy that he commonly is the cause thereof, either by prouoking her husband, or not bearing with him.

* Treat. 4.
§. 24. &c.

1 Pet. 3. 4.

1 King. 4. 10.
22.

c Mat. 27. 19.

4 1 Sam. 25.
31. 37.

Contrary
wiues shrew-
ish speeches
to their hus-
bands.

c Gen. 30. 1.

1 King. 21. 7.

3 Ex. 4. 25. 36.

2 Sam. 6. 30.

1 Iob 1. 9.

1 Sam. 25. 2.
2 Sam. 1. 2.
3 Ex. 4. 25. 36.

2 Sam. 6. 30.

1 King. 4. 10.

2 Sam. 6. 30.

Prov. 19. 13.

* Treat. 2.
Part 2. §. 36.

§. 16. *Of a Wives speech of her Husband in his absence.*

The reuerence which a wife beareth to her Husband, must further be manifested by her speeches of him in his absence: So did *Sarah* manifest her reuerence, and so must all such as desire to be accounted the daughters of *Sarah*. The Church speaking of her Spouse, doth it with as great reuerence, as if shee had spoken to him. It was for honour and reuerence sake, that the Virgin *Mary* called *Ioseph* the *Father of Iesus*, when shee spake of him.

This sheweth that a wifes reuerend speeches in presence of her husband, and to his face, are not in flattery to please him, and fawne vpon him, but in sincerity to please God, and performe her duty.

Contrary therefore to their duty deale they, who in presence can afford the fairest and meekest speeches that may be to their husbands face, but behind their backs speake most reproachfully of them.

Contrary
wifes bitter
speeches be-
hind their hus-
bands backs.

* See more
hereof Treat.
2. part 2. §. 36,
37.

§. 17. *Of a Wives obedience in generall.*

Hitherto of a wifes reuerence, it followeth to speake of her obedience: The first law that euer was given to woman since her fall, laid vpon her this duty of obedience to her husband, in these words, *Thy desire shall be to thine Husband, and he shall rule over thee*. How can an husband rule over a wife, if shee obey not him? The principall part of that submission which in this Text, and in many other places is required of a wife, consisteth in obedience: and therefore it is expressly commended vnto wifes in the example of *Sarah*, who obeyed *Abraham*. Thus by Obedience doth the Church manifest her subiection to Christ.

Gen. 3. 16.

b Ephes. 5. 22.

c 1 Pet. 3. 6.
Submission.

d Ephes. 5. 23.

The place wherein God hath set an Husband; namely, to be an *Head*; the authority which hee hath giuen

vnto him, to be a *Lord* and *Master*; the duty which he requireth of him to rule, doe all require obedience of a wife. Is not obedience to be yeelded to an *Head*, *Lord*, and *Master*? Take away all authority from an husband, if ye exempt a wife from obedience.

Contrary is the stoutnesse of such wifes as must haue their owne will, and doe what they list, or else all shall be out of quiet. Their will must be done, they must rule and ouer-rule all, they must command not onely children and seruants, but husbands also, if at least the husband wil be at peace. Looke into Families, obserue the estate and condition of many of them, and then tell mee if these things be not so. If an husband be a man of courage, and seeke to stand vpon his right, and maintaine his authority by requiring obedience of his wife, strange it is to behold what an hurly burly shee will make in the house: but if he be a milke-sop, and basely yeeld vnto his wife, and suffer her to rule, then, it may be, there shall be some outward quiet. The ground hereof is an ambitious and proud humour in women, who must needs rule, or else they thinke themselues slaues. But let them thinke as they list: assuredly herein they thwart Gods ordinance, peruert the order of nature, deface the Image of Christ, overthrow the ground of all duty, hinder the good of the Family, become an ill patterne to children and seruants, lay themselues open to Satan, and incurre many other mischiefs, which cannot but follow vpon the violating of this maine duty of Obedience, which if it be not performed, how can other duties be expected?

c 1 Pet. 3. 6.
Ester 1. 17.
Gen. 3. 16.

Contrary to
obedience,
stoutnesse.

§. 18. *Of the cases wherein a wife hath power to order things of the house without her Husbands consent.*

A wifes obedience requireth Submission. Submission in yeelding to her husband.

* See §. 49.

bands minde and will.

* *Contentment* in resting satisfied and content with his estate and ability.That *submissio* consisteth in two things.

First, in abstaining from doing things against her husbands minde.

Secondly, in doing what her husband requireth. The former of these requireth that a wife haue her husbands consent for the things which she doth. For the better clearing whereof, wee are to consider,

1. What kinde of husbands they must be whose consent is required.

2. How many wayes his consent may be giuen.

3. What are the things whereabout his consent is to be expected.

For the first, as on the one side it oft falleth out that a wife, prouident, and religious man, is married to a foolish woman, a very ideot, that hath no vnderstanding, of whom there can be no question, but that such a wife is to doe nothing of her selfe, and of her owne head, but altogether to be ordered by her husband: So on the other side, it oft falleth out that a wife, vertuous, and gracious woman, is married to an husband destitute of vnderstanding, to a very naturall (as wee say) or a frenzy man, or to one made very blockish, and stupid, vnfit to manage his affaires through some distemper, wound, or sicknesse. In such a case the whole gouernment lyeth vpon the wife, so as her husbands consent is not to be expected.

Quest. What if the husband be a wicked and prophane man, and so blinded and stupified in his soule, doth not this spirituall blindnesse and blockishnesse giue a religious wife as great liberty as naturall stupidity?

Ans. No verily: For *S. Peter* exhorteth faithfull wiues that were married to Infidell husbands, *to be subiect to them, and that in feare.*

The reason is cleere: For spirituall blindnesse disableth not from ciuill gouernment: indeed nothing that such a man doth is acceptable to God, or auailable to his owne saluation; but yet it may be profitable to man: a wicked man may be prouident enough for wife, chil-

dren, and whole family, in outward temporall things.

Againe, it oft falleth out, that an husband is a long time farre off absent from the house: sometimes by reason of his calling, as an Ambassadour, Souldier, or Mariner; sometimes also carelessly or wilfully neglecting house, goods, wife, children and all: and in his absence hath left no order for the ordering of things at home: in this case also there is no question, but that the wife hath power to dispose matters without her husbands consent: provided that she obserue those rules of Gods word concerning iustice, equity, truth, and mercy, which an husband in his disposing of them ought to obserue.

The first of these cases declareth an *impotency* in the husband: the other an *impossibility* for him to order matters: wherefore the wife being next to the husband, the power of ordering things is diuolued on her: shee is not bound to haue his consent.

§. 19. Of diuers kindes of consent.

II. A consent may be *generall* or *particular*. A generall consent is giuen, when without distinct respect to this or that particular, liberty is granted to a wife by her husband to doe all things as seemeth good in her owne eyes. ^a That excellent good wife, and notable good house-wife that is set forth by the Wiseman, had such a consent. For first, it is said, ^b *The heart of her husband trusteth in her*; and then it is inferred, that she ordereth all the things of the house, whereof many particulars are there specified. Whence I gather, that her husband obseruing her to be a godly, wife, faithfull, and industrious woman, gaue her power and liberty to doe in the house-hold affaires what she thought good, (he being a publike Magistrate, for ^c *he was knowne in the gates, sitting among the elders of the land*) & accordingly she vsed her liberty.

A particular consent is that which is giuen to one or more particular things, as that consent ^d which *Abraham* gaue to *Sarah* about *Hagar*; and ^e that which *Elkanah* gaue to *Hanna* about tarrying at home till her childe was weined.

P

This

In two cases a wife hath power to order things of her self, without her Husbands consent.

1. In case of her Husbands impotency.

1 Pet. 3. 1, 2.

a In case of impossibility for her Husband to doe it

1. A generall consent.

a Prov. 31. 10, &c.

b Verse 11.

c Verse 23.

2. A particular consent.

d Gen. 16. 6.

e 1 Sam. 1. 23.

3. An expresse
d consent.

This particular consent may be *expressed* or *implied*. An expressed consent is when the Husband manifesteth his good liking by word, writing, message, or signe, and that whether his consent be asked (as was noted in the example of *Elkanah*) or freely offered.

4. An implicit
consent.

An implicit consent, when by any probable coniecture it may be gathered that the husbands will is not against such a thing, though hee haue not manifested his minde concerning that very particular. This implicit consent may be gathered either by his silence, when he is present to see a thing done, or otherwise hath knowledge thereof: or else when he is absent, by his former carriage or disposition in other like cases. The Scripture accounteth an Husbands silence, when hee knoweth a thing and may, but doth not forbid it, to be a consent: as in the case of a wifes vow. For any thing we read to the contrary & the Shunemite had no other consent to prepare a chamber for the Prophet, and to goe vnto him, then her husbands silence, and not forbidding it when he knew it.

(Num. 30. 8.

22 King. 4. 10,
23.

As for the other kind of implicit consent, it may be set forth in this following instance: suppose a good wife hath an husband whom she knoweth by his former carriage and disposition to be a pitiful and charitable man, taking all occasions to shew mercy, and in his absence there falleth out a fit and needfull occasion of shewing mercy; if shee take that occasion to shew mercy, shee hath an implicit consent, for shee may well thinke that if her husband knew it, he would approve what she doth. It is to be supposed that *Annah* vpon some such ground vowed her childe to God. For it is not likely that shee who would not tarry at home to weine her childe without her Husbands consent, would much lesse vow him to the Lord (which was a farre greater matter) without some perswasion of her husbands good liking thereof. Now that a wife may shew shee dealeth vprightly in this case, vpon a true perswasion of her heart concerning her husbands minde, shee ought (when conueniently shee can) to make knowne to her husband what shee hath done: as with-

1 Sam. 1. 11.

out all question *Annah* did; and so much may be gathered out of these words, which *Elkanah* vttered to *Annah*, *the Lord establish his word.*

1 Sam. 1. 23.

§. 20. *Of the things whereabout a Wife must haue her Husbands consent.*

The things whereabout an Husbands consent is to be expected, are such as he by vertue of his place and authority hath power to order: as for example, ordering and disposing the goods, cattell, seruants, and children of the family, entertaining strangers; yea, also ordering euen his wifes going abroad, and making of vows, with the like: now then distinctly to lay down a wifes duty in this first branch of obedience, it is this:

A wife must doe nothing which appertaineth to her husbands authority simply without, or directly against his consent. Doe not these words of that old law (*thy desire shall be to thy husband*) imply as much? I denie not but that there may be sundry things proper and peculiar to a wife, wherein I will not restraints her liberty: and therefore I vse this phrase (*which appertaineth to her husbands authority.*) And I grant the forenamed generall and implicit consent, to be a true consent, so as there needeth not an expresse particular consent for euery thing, and therefore I haue added these clauses (*simply without, or directly against consent.*)

Gen. 3. 16. 30

That is done *simply without consent*, which is done without all warrant from the husband, and that so couertly as shee is afraid it should come to his notice, imagining hee would by no meanes like it: As *Rahels* taking her fathers Idols without all consent of *Isaak*.

Gen. 31. 32.

That is done *directly against consent* which is expresse forbidden and disclaimed by the husband.

But to descend to the particulars before mentioned: First concerning the goods of the family: It is a question controuerted whether the wife haue power to dispose them without or against the husbands consent.

Before I determine the question, I thinke it needfull to declare, 1. What goods, 2. What occasion of giuing the question is about.

§. 21.

§. 21. *Of the things which a Wife may dispose without her Husbands consent.*

I. For the goods, some are proper and peculiar to the wife: others are common. Goods proper to the wife are such as before marriage shee her selfe, or her friends except from the husband to her sole and proper vse & disposing, whereunto he allowe: or such as after marriage he giueth vnto her to dispose as she please: suppose it be some rent, annuity, fees, vailes, or the like.

These kindes of goods are exempted out of the question in hand; the wife hath liberty to dispose them as shee please without any further consent then she had by vertue of her husbands former grant.

To these I may refer other goods, but of another nature, namely such as some friend of hers, suppose father, mother, brother, or any other, obseruing her husband to be a very hard man, not allowing sufficient for her selfe, much lesse to distribute on charitable vses, shall giue vnto her to dispose as she please, charging her not to let her husband know thereof. Now because it is in the power of a free doner to order his gift as he please, and because he so ordereth this gift as he will not haue her husband know of it, I doubt not but she may of her selfe according to the doners minde without her husbands consent, dispose such goods. She is herein but as a feoffee in trust.

Againe, of common goods some are set forth by the husband to be spent about the Family, other he referueth for a stocke, or to lay forth as he himselfe shall see occasion.

Concerning those which are set forth to be spent, I doubt not but the wife hath power to dispose them; neither is shee bound to aske any further consent of her husband. For it is the wifes place and duty to guide or *gouern the house*, by vertue whereof, providing sufficiently for the family, she may, as she seeth good occasion, of such goods as are set apart to be spent, distribute to poore, or otherwise.

This I haue noted for such tender consciences as thinke they cannot giue a bit of bread, or scrap of meat to a poore body, or make a mess of broth or caudle

for a sicke body, except they first aske their husbands consent.

Provided that if her husband expressly forbid this liberty, she take it not, except necessity require it.

But our question is concerning such goods as the husband hath not set apart, but referred to his owne disposing.

§. 22. *Of a wifes liberty in extraordinary matters.*

I I. For the occasion of disposing goods it may be ordinary or extraordinary. Extraordinary for the good of the Husband himselfe, and others in the family, or such as are out of the family. If there fall out any extraordinary occasion whereby the wife by disposing the goods without or against the consent of her husband, may bring a great good to the family, or preuent & keep a great mischief from it, she is not to stay for his consent; instance the example of *Abigail*. Thus a faithfull prouident wife obseruing her husband to be giuen vnto riot, and to spend all hee can get in carding, dicing, and drinking, may without his consent lay vp what goods shee can for her husbands, her owne, her childrens, & whole households good. This is no part of disobedience, but a point wherein shee may shew her selfe a great good helpe vnto her husband; ^b for which end a wife was first made.

Concerning such as are out of the family, if they be in great need, and require present reliefe, though the wife know her husband to be so hard-hearted, as he will not suffer her to relieue such an one, yet without his consent she may relieue him. The ground of this and other like cases, is that rule laid downe by the Prophets, and by Christ himselfe, viz. *I will haue mercy, and not sacrifice*. If God in case of mercy dispense with a duty due to himselfe, will he not much more dispense with a duty due to an Husband?

§. 23. *Of a Wifes^a restraint in disposing goods without consent of her Husband: and of the ground of that restraint.*

Out of all these things thus premised I gather the true state of the question in

Quadam bona sunt propria uxoris, ut sunt bona paraphernalia.

Coeg. Sayr. 1. 19. c. 16.

Quodam bona sunt propria uxoris, ut sunt bona paraphernalia.

(i.) que sponsa prater dotem a parentibus pacem (cum fertur vel ut sayr. loc. citat.) habet, atque ei, seu donata,

1 Tim. 5. 14. *si uxor tua*

a 1 Sam. 25. 18, &c.

b Gen. 18.

c Ose. 6. 6. Mat. 9. 13. & 12. 7.

* Treat. 4. § 54.

Non potest
uxor ex bonis
communibus
occulte accipere
ac donandum
vel ad erogan-
dum in alios
usus sine ex-
pressa, aut pra-
sumpta soltem
viri licentia.
Greg. Sayr. loc.
citat.

controuersie concerning the power of Wives in disposing the goods of the Family, to be this,

Whether a Wife may priuily and simply without, or openly and directly against her Husbands consent, distribute such common goods of the Family as her Husband reserveth to his owne disposing, there being no extraordinary necessity?

The most ancient & common answer vnto this question, hath beene negatiue, namely, that a wife hath not power so to doe: whereunto I for my part subscribe.

The ground of this answer is taken from that primary law of the wives subiection, *Thy desire shall be vnto thine husband.* How is her desire subiect to her husband, if in the case propounded shee stand not vpon his consent? It is further confirmed both by the forenamed, and also by all other proofes that might be produced out of the Scripture, concerning the subiection of wives vnto their husbands. If in ordering the goods of the family shee yeeld not subiection, wherein shall shee yeeld it?

Against this ground-work some object that the same law of subiection is imposed vpon a younger brother in the very same words, and yet a younger brother was not thereby bound to haue his elder brothers consent in disposing his goods.

Ans. The law of the regality (as I may so speake) and preheminy of the first borne, was vnder those words ordained: and therefore a younger brother was made a subiect to his elder, while he remained in the family, as a sonne to the father. The elder brother was as a Lord ouer his other brothers: whereupon when *Isaak* conferred the right of the first borne vpon *Iacob* (thinking he had been his eldest son *Esaue*) he vsed these words, *Be Lord ouer thy brethren, and let thy mothers sonnes bow downe to thee.* Which being so, questionlesse the younger brother might not simply without or directly against the elder brothers consent dispose the goods of the family: so as this objection more strongly establisheth the forenamed argument.

Again it is objected, that that old law is to be expounded of weighty matters.

Ans. The Apostle who was guided

by the spirit of the law-maker, extendeth that law to *every thing*. But is not this matter of disposing goods a weighty matter? The consequences which I shall by and by note to follow hereupon, will shew it to be a matter of moment.

§. 24. *Of the example of the Shunemite in asking her Husbands consent.*

As another reason may be alleaged the Shunemites pattern, who asked her husbands consent before shee prepared the things that were thought meet for the Prophets entertainment: and before she vsed the things which were meet for her iourney.

Object. It is indeed commendable for wives to seeke their husbands consent, as shee did, but where such consent cannot be had, it is not necessary.

Ans. This example being grounded vpon a law (as we shewed before) it doth not onely declare what may be done, but also what ought to be done. And if a wife be bound to haue her husbands consent for doing of a thing, by consequence it followeth that shee is bound from doing it, without her husbands consent.

2. *Ans.* They that except against this reason taken from example, vse themselves the like reason in other points, as the examples of *Abigail*, *Ioanna*, and *Susanna* for the contrary.

2. *Object.* In the Shunemites example there was more then a mercifull reliefe of the Prophet, namely, bringing him into the house to diet and to lodge, wherein the husband must haue a chiefe stroke.

Ans. The word of God maketh not that difference betwixt relieving and entertaining: it extendeth a wives subiection to *every thing*: wherefore the husband hath a chiefe stroke as well in the one, as in the other.

§. 25. *Of the law of a Wives vow.*

A third reason is taken from the law of a wives vow: whereby in generall is implied, that a wife might not make a vow without her husbands consent: whence it followeth as an argument taken from the greater to the lesse, that shee may not dispose the goods without his consent. Yea, the Law further ex-

pressly

a Gen. 3. 16.

b 5. 17.

c Gen. 4. 7.

How the law
of subiection
is applied to
younger bro-
thers.

Gen. 27. 29.

Eph. 5. 24.

2 Kings 4. 9. 23

5. 23

Num. 30. 7.
Or.

b Psal. 13.

pressly faith, that though she hath vowed, yet her husband hath power to disanull her vow. Note here, how the Lord will rather depart from his owne right (as I may so speake) then haue that order which hee hath appointed betwixt man and woman broken. The Lords right, was to haue what was vowed to him performed: the order which he appointed, was to haue the wife subiect to her husband: rather then the wife should doe that which the husband would not haue done, the Lord remitted a wiues vow, in case her husband would not consent to haue it performed. Now then I demand, is the disposing of goods a greater matter then the performing of a vow? or hath a wife in these dayes more liberty then in former? if she haue, by what law? was there euer vnder the Law a straiter charge laid vpon wiues then this, *Let wiues be subiect to their husbands in every thing.*

Obiect. That point of a womans subiection in performing her vow, is a particular ruled case: but not this of disposing goods.

Ans. The Scripture by particular Lawes and examples teacheth directions for other cases like to them: and arguments drawne by iust and necessary consequence, are counted as sound as expresse testimonies. Whereas it is said, that this particular in question is not expressly decided, I take the reason thereof to be this, that in former times they so well marked the extent of the generall law of a wiues subiection, as they made no question of doing this, or other like things without their husbands consent. Neither did good wiues take that liberty, neither had they any patrons of such liberty.

2. *Obiect.* The case of a wiues disposing goods, is vnlike to that of vowes, because vowes are voluntary, but disposing goods, as a worke of mercy, is necessary.

Ans. Though it were a voluntary thing to make, or not to make a vow: yet a vow being made, it was not in the power of the party that made it, not to performe it: it was a necessary duty to performe a vow, euen expressly comman-

ded. As for the pretended work of mercy, I will hereafter shew, that a wife is not necessarily tied thereunto,

§ 26. *Of humane lawes which restraine wiues from disposing goods, without or against their Husbands consent.*

A fourth is taken from the lawes of men, whereunto wee are subiect, and which we must obey euen for conscience sake, so farre as they thwart not Gods Law, which in this case they doe not, as the reasons before gathered out of Gods Word doe shew.

Now our Law saith, that every gift, grant, or disposition of goods, lands, or other thing whatsoever made by a woman couert, and all and every obligation and feoffment made by her, and recovery suffered, if they be done without her husbands consent, are void. Yea, if shee doe wrong to another, shee hath not any thing to make satisfaction during couerture: either her husband must doe it, or by imprisonment of her person must it be done. And though shee haue inheritance of her owne, yet can she not grant any annuity out of it during her couerture, without her husband: if any deed bee made to that purpose without his consent, or in her name alone, it is void in law. Yea, if there be debate between the husband and his wife, whereby certaine lands of the husbands be assigned to the wife with his consent, if out of such lands shee grant an annuity to a stranger, the grant is void. And if shee couenant to giue her yeerely such and such apparrell, shee cannot dispose it as shee list without his consent, but onely vse and weare it her selfe. Neither can shee lease her owne land for yeeres, for life, &c. if shee doe, it is void, and the Lessee entring by force thereof, is a Disseisor to the husband, and Trespassor. And if shee sell any thing, the sale is void, except shee be a Merchant, whereby the custome shee is enabled to merchandize. Finally, shee cannot make executors without the consent of her husband, nor a deuise, or will. If shee make a will, and thereby deuise her own inheritance, and her husband die, and shee after die without any new publica-

* 5 34.

245. E. 3. Fitz. Comen. 18.

1. H. 5. 12. b.

Perk. cap. de Grant.

Nat. breu. fol. 130. G.

b Nat. Breu. fol. 188. H.

c Perk. fol. 2. a.

d Perk. fol. 2. b.

e 17. H. 8. 27. p. 12.

f Perk. fol. 3. a.

g 21. E. 7. 15.

p. 29.

Nat. Breu. fol. 130. G.

h Ognels case, Coke Rep. 4.

3. E. 3. Deu. 12.

i Plowd. Com.

344. d.

bret and Rigdons case.

tion of it, it is of no force, because it was void at first. These and many other like cases which might be alleged evidently, shew that by law a wife hath not power of her selfe, without her husband, to dispose the common goods of the Family.

§. 27. *Of the inconueniences which may follow vpon a Wives disposing goods without or against her Husbands consent.*

1. A mans estate may be wasted before he can tell how to redresse it.

A fift reason may be taken from the mischiefes which would fall out if this liberty were giuen vnto women: which are these that follow:

1. The estate of the Family might be wasted before any redresse could bee thought of: for if the wife may dispose the goods without her husbands consent, it must also be granted without his knowledge: for it is to be supposed that if he knew of the disposing of that which he liketh not, he would hinder it: if without his knowledge, then may that which he thinketh to be remaining as a stocke for the Family, be laid out by the wife, and nothing left: whereas if he knew of the spending of that stocke, it might be he would be more thrifty and sparing in other expences.

Obiect. This liberty is not granted to wiues beyond their husbands ability.

Ans. Wiues cannot alwayes know their husbands ability: for their Husbands may be much indebted, and yet to maintaine his credit, whereby he hopeth to raise his estate, may allow liberrall maintenance for his house; if therevpon his wife shall gather that he is very rich, and accordingly be very bountifull in her gifts, shee may soone goe beyond his ability, and so increase his debt, as he shall neuer be able to recouer himselfe.

2. Professors of contrary religions may be sustained by the goods of the same Family.

2. Persons of contrary religions and dispositions being out of the Family, might be maintained by the goods of the same family: for if the husband were of one religion, and the wife of another, he witho^{ut} her knowledge might maintaine thos^e of his religion, and she without his knowledge might maintain them of her religion.

Obiect. This liberty of disposing goods giuen to the wife, is limited with-

in the bounds of the household of faith.

Ans. If Diuines grant them this liberty, they wil themselves iudge and determine who be of the household of faith: Popish wiues will say (say wee what we can to the contrary) that Iesuits, Priests, and Friars, are of the household of faith, principall members thereof.

3. Many iarres and contentions would thence arise betwixt husband and wife: for if a wife shall persist to doe that which her husband will not consent vnto, assuredly one of a thousand will not well brooke it, but will rather seeke all the wayes he can to crosse her, thinking himselfe despised, if she, whether he will or no, haue her minde.

Obiect. Wiues must vse this liberty with all due respect vnto their husbands authority.

Ans. If the husband peremptorily stand vpon his authority, and by all the faire meanes that can be vsed, will not yeeld this liberty, I know not what better respect shee can shew to this authority, then to forbear and abstaine from doing that which otherwise shee would most gladly doe. But if when it cometh to the vttermost point, and she shall say it is her right, and if she cannot haue his consent, she will doe it without his consent, she therein sheweth no great respect.

Many other inconueniences might be reckoned vp, but I will not longer insist on them, onely from these let it be well considered, whether it were not better for a Family, that the husband should be bard from disposing the goods without consent of his wife (so as there might be according to the prouerbe, but one hand in the purse) then both husband and wife to haue liberty to dispose them without each others consent.

§. 28. *Of property in goods, whether it giue liberty to dispose them as a wife will.*

To iustifie a wiues liberty in disposing the common goods of the family without her husbands consent, it is said, that shee hath a true right and property in those goods,

1. *Ans.* Though it were granted that

3. Iars would arise betwixt man and wife.

Though shee had a property, yet hath she not therevpon liberty to dispose the goods.
Licet vxor proprietatem habeat, administrationem tamen, & usum fructuū bonorum

*viuente marito
non habet.
Greg. Nayr.
claw. reg. lib. 9.
cap. 16.*

* See Doffr. &
stud. fol. 13.
b. Perk. plita.
560. 26. H. 8. 7
p. 1. Plowd. co-
ment. 418. b.

that a wife hath a true property in the goods; yet this conclusion would not follow thereupon, that shee hath power of her selfe to dispose the goods without her husbands consent: for the authority which God hath giuen an husband, and subiection which he hath laid on a wife, restraine her power and liberty in that which is her owne: as for example, suppose * that a woman at the time of her marriage haue a lease for yeeres, or the wardship of the body and lands of an Infant, or haue it by gift or purchase; after marriage, shee cannot giue it away whatsoever the extremity be: but her Husband may any time during couerture, dispose of it: and such his disposition shall cut off the wifes interest. Or suppose that the onely childe of her father be an inheretrix of land, and haue in her selfe (her father being dead) the full possession thereof: or that a widow haue the right vnto, and possession of her husbands estate, and thus possessed, be married to an husband, hath shee being a wife liberty to dispose that estate which she brought with her *without* or *against* her husbands consent? I thinke none will say it. Sure I am that what she giueth, lendeth, selleth, or otherwise disposeth without his consent, he if he will, may for his life time recouer againe: and yet no man will denie but that shee hath the truest interest and property in the fore-named lands and inheritance.

Obiect. May shee not as well dispose of her owne inheritance, as of those goods, or reuenues which her husband giueth her?

Ans. No, for the gift of the husband is a generall consent of his, for her to dispose that which is giuen her as she seeth meete.

§. 29. *Of the reasons against a Wives property in the common goods of the Family.*

2. *Ans.* It may safely be denied that a wife hath a property in the common goods of the family whereof shee is no heire. For property in goods is a ciuill matter, and to be limited according to the law of man vnder which we liue. Where the law, or custome of the place,

make all the children coheires, all haue an equall right to their seuerall parts: where the eldest onely is made heire, he hath a right to all: where the youngest onely is made heire, he hath a right to all: but neither the law of Nations, nor of the land where we liue, giue the wife a property. ^a By the common law marriage is a gift of all the goods and chattels personall of the wife to her husband, so that no kinde of property in the same remaineth in her. ^b And all personal goods and chattels during marriage giuen to the wife, are presently *ipso facto* transferred (as to the property of them) to the husband. So that by our law shee is to farre from gaining any property by her marriage in her husbands goods, as shee loseth all the property she formerly had in her owne goods. Yea, ^c her necessary apparel is not hers in property. While shee remaineth a wife, shee is (to vse the lawphrase) *vnder couert baron*. ^d Shee can neither let, sell, alien, giue, nor otherwise of right make any thing away, no, nor yet make a will so to dispose any goods while her husband liueth without his consent: which yet an husband may while his wife liueth, and that without or against her consent.

Obiect. The law states a wife in a great part of the husbands goods, prouiding for her iointer or thirds, which the husband cannot make a way without her consent.

Ans. This prouision is onely for the time of her widow-hood, in case she ouer-liue him: but for the time that shee remaineth his wife, hee may make away all, and shee can recouer none, till hee be dead.

Obiect. This restraint of wifes is onely in the Court of men.

Ans. Seeing it is not against the law of God, it must also hold good in the Court of Conscience. Nay, it is agreeable to the Law of God, and grounded thereupon.

For (to omit the proofes before alleaged) what might be the reason that the daughters of Zelophehad, who were heires to their Father, were forbidden to mary out of their Fathers Tribe, and that a law was made that no daughters that

a 12. H. 7. 32.
Coke rep. 5. fol.
36. 28. H. 8.
Dierf 6. plita. 5
Doffr. & stud.
fol. 13. Plowd.
Comments.
Bracton
Cale.
b 4. H. 6. 31.

^c 18. E. 4. 11.
p. 4.

^d See S. 26.

Si quis abduxerit uxorem cum bonis familie dicitur abducere uxorem cum bonis viri. Fitzherb. Nat. breuium fol. 89.

Vinum temperatum licet maiori ex parte aqua constet, vinum appellamus: sic census q. amicus plura contribuerit uxor, nuncupandus viri est. Plus, in prec. contrub.

that possessed any inheritance, should marry out of their Fathers Tribe, but because all that a woman had before marriage, passed vpon the husband, and became his by vertue of marriage. This also for that purpose is by some not vnfitly, nor without probability noted, that it is the common phraze of Scripture to terme Husbands (but not Wiues) *rich*, implying thereby, that riches by a property appertaine to husbands: yea, vsually in Scripture goods and lands are said to be the husbands.

Obiect. The wiues of *Isaak* doe terme the goods which their husbands had *theirs*, saying, *The riches which God hath taken from our Father, is Ours*, Gen. 31. 16.

Ans. They vse the word, *Ours*, in opposition to their fathers house, and in relation not to their persons, but to their husbands family, and therefore they adde *and our childrens*: So as by that phrase no greater right can be proued for Wiues, then for Children. When the holy Ghost speaketh of the same goods, hee saith not in relation to husband & wiues both, *their flockes, their substance*, but onely in relation to the Husband, *his flockes, his substance*: For as in mixture of wine and water, though the greater quantity be water, yet we call the whole *wine*: so in the common goods of the family, though the wife should bring the greater part, we call all, *the Husbands*.

§. 30. *Of answers to the reasons for a wifes property.*

To proue a Wiues property in the common goods of the Family, the reasons following are alleaged.

1. *Obiect.* Marriage giuing a wife right of her Husbands body, doth much more of his goods.

Ans. I denie the consequence. For the vse of the body is a proper act of the matrimoniall bond, wherein the difference betwixt superiority and subiection appeareth not: the wife hath as great a power ouer the husbands body, as the husband ouer the wifes: which is not so in the goods: no one thing can be named, wherein the power and authority

of the husband more consisteth, then in the goods.

2. *Obiect.* In the forme of marriage the man saith to his wife, *Wish all my worldly goods I thee endow.*

Ans. 1. Those words are to be taken of the vse of his goods, and not of a property in them.

2. If an husband shall intend a property by them, that property which shee hath thereby, shee hath not by vertue of the generall law of marriage, but of his particular free donation.

3. In all Countries those words are not vsed in the forme of marriage. If those words giue the wife her property, then such wiues as are married without those words vsed, haue no property: so as this cannot be a generall ground of liberty for all Wiues.

3. *Obiect.* A wife hath as good an estate in her Husbands goods, as the Church in Christs blood: but there the Church hath a property.

Ans. Neither of those points can be proued. But if a wiues right in her husbands goods bee as the Churches in Christs blood, what is gotten thereby? The Church hath not power without, or against Christs consent to dispose his blood. The Church of Rome is counted a proud vsurping strumpet, for taking vpon her so to doe.

§. 31. *Of the priuiledges of Wives aboue Children and seruants, in and about the goods of the Family.*

Quest. Where then is the preferment of the Wife aboue Seruants and Children, if shee haue not a property?

Ans. Much euery manner of way.

1. ^a There is due to her a more free and plentifull vse of all the goods, then vnto them.

2. By her place she hath the ordering and disposing of the goods allotted for the common vse of the Family: as was ^b before granted.

3. Her husband ought to giue her a portion to dispose as shee shall see good, ^c as we shall after shew, when we come to the husbands duties.

4. Shee is a ioint gouernour with her husband

1 Cor. 7. 4.

a Treat. 4. §. 52, 54.

b §. 21.

c Treat. 4. §. 54.

4 §. 4.

husband over the children and servants, as was shewed ^d before.

* §. 11.

Again I answer, that this argument might as well be alleaged against that feare, subiection, and obedience which the Scripture expressely requireth of wives, and it might be demanded, if wives must feare & obey their husbands and be subiect vnto them, where is their preferment above their children and servants. But ^e it hath beene shewed that though the same things for matter be required of wives, which are required of children and servants, yet there is a great difference in the manner of performing them.

§. 32. Of examples and other reasons alleaged for liberty of Wives to dispose goods.

2. Reason.
Examples.
1 Sam. 25. 18,
etc.
Pro. 31. 11, &c.

2. Abigails example is alleaged for a Wives liberty: and the example of the good house-wife described by Salomon.

Ans. 1. Abigails example was extraordinary; besides, who can tell whether the heart of her husband so trusted not in her, as he referred the whole government of the house to her, and so shee had a generall consent for what shee did.

2. It is cleere that the other good wife had her husbands consent for what shee did: for besides that it is said, *the heart of her husband trusted in her*, it is also said, *that he praised her*. Therefore he was neither ignorant of that which shee did, nor vnwilling shee should doe it: it was neither without nor against his consent.

3. Reason.
Wives haue a like care in getting goods

3. It is alleaged that Wives haue as great a care in getting goods, or in preserving them for the good of the Family: therefore it is iust and equall, that they should haue a like power in disposing them.

Ans. Though question may be made of the former part, at least for the greater sort and number of wives, yet for answer to this reason, I need not question it, for the consequence doth not follow, though that be granted. The right of disposing goods, doth not simply rise from the care and paines of getting and preserving them: but from that order that the Lord hath beene pleased to set downe. A wife and industrious childe may be a meanes to raise and increase his

fathers estate, when his father taketh little care and paines about it: yea, a faithfull and wise steward, or other servant, (as *Iacob & Ioseph* were) may doe much more by his paines and care in getting and preserving the goods of the Family; then his Master: yet will it not thereupon follow, that such a childe, or such a servant hath as great a right and power to dispose such goods as his Father or his Master.

4. The neere coniunction betwixt man and wife is alleaged: they are said to be yoake-fellowes, and thence is inferred that they haue a like power in disposing goods.

Ans. They are yoake-fellowes in mutuall familiarity, not in equall authority; and in relation to others, as children and servants, not in opposition each to other. In this respect shee is subiect, not equall. If therefore he will one thing, and shee another, she may not thinke to haue an equall right and power, she must giue place and yeeld.

§. 33. Of the ^e subiection of Wives in distributing goods to charitable vses.

Some that grant that a wife is so subiect to her husband in a ciuill manner, as shee may not dispose any part of his goods at her pleasure to any ciuill vse, denie this subiection to extend to giuing of almes, and such like charitable vses.

Before I come to determine this question, let it be remembred, that it was before granted, that ^a ordinary duty must giue place to extraordinary need, so that reliefe in present necessity is not controuerted. Let it be also remembred that ^b a wife may haue goods proper to her self, yea, ^c it shall be shewed that an husband ought according to his ability to commit something to her discretion and disposition: of these and such like goods shee is as much bound as her husband to expend something to charitable vses: and (as God offereth occasion) ^d to reach forth her hand to the poore and needy.

Yea, further let this be premised, that in case a wife be forbidden or restrained by her husband, shee ought to vse all the good meanes shee can by her selfe and her

4. Reason.
Wives are yoake-fellowes with their Husbands.

* Treat. 4.
§. 54.

a §. 23.

b §. 27.

c Treat. 4.
§. 54.

d Pro. 31. 20.

her friends to moue her Husband to grant her some liberty, that she may haue some triall of her mercifull and charitable disposition: if herein she cannot preuaile, then shee ought to make knowne vnto her Husband such persons cases as she thinks meet to be relieued, and vse all the motiues she can to perswade him to afford them some reliefe.

But put the case a wife, religious, mercifull wife, bee married to a couetous worldling, who though he haue wit, and vnderstanding enough to manage ciuill affaires, and to prouide for the outward temporall estate of the house, yet hath no heart to relieue the poore, and is not onely vnwilling himselfe to doe good in that kinde, but will not suffer his wife to doe it; whether may a wife priuily take of such goods as hee hath reserued to his owne disposing, and simply without any kinde of consent distribute them to charitable vses, or though he expressly forbid her, yet directly against his consent dispose them?

With reuerend respect to better iudgements, I thinke shee may not (except before excepted.) For it being before proued in generall, that shee had no such liberty in disposing goods, I cannot see how this particular end of giuing almes can dispence with her generall subiection in every thing, except there were some particular warrant for it in Gods Word.

§. 34. Of generall exhortations to workes of mercy. How farre they bind wives.

Obiect. The many generall exhortations vnto works of mercy, which without limitation to any particular persons, are indefinitely directed to all, doe giue sufficient warrant to wiues: such as these, ^a Give almes. ^b Let vs doe good. ^c To distribute forget not, &c.

Ans. All these are strong motiues to prouoke wiues to bee mercifull and charitable in such things as they may, by any meanes with their Husbands consent, or in such things as by their husbands are giuen to them. Yea, also they are strong motiues to prouoke husbands to allow them liberty to giue almes. But in the case propounded, they giue no li-

berty to wiues: for it is a ruled case laid downe by Christ himselfe, that workes of charity must be done, and almes must be giuen of such things ^d as we haue, or which are in our power to giue. Now if the husband wil not giue her that power, she hath not power to giue, and so is excused. In this case her true will, and her faithfull and earnest desire shall be accepted for the deed, according to that which the Apostle saith, *If there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.* Many cases may be giuen wherein inferiours are restrained from workes of mercy; as suppose a sonne or seruant be desirous to visit one sicke, or in prison, but his Parent or Master (though leaue be asked) will not suffer him, but charge him not to stirre out of doores, or to goe with him another way, shall this sonne or seruant notwithstanding that charge, doe that worke of mercy?

§. 35. Of obedience to an Husband in such things as he sinfully forbiddeth.

Obiect. 2. This restraint is not in the Lord, but rather against him and his Word, therefore a wife is not bound hereunto.

Ans. Though the husband sinne in restraining his wife, yet shee in that restraint may obey, and that in the Lord: because the Lord who hath commanded her to be subiect in every thing, hath no where warranted her not to be subiect in this particular. It is expressly said in the law concerning a wiues vowes, that *if her husband break them after he hath heard them, he shall beare her iniquity.* Did not he then sinne in restraining her, and was not shee guiltlesse, though she yeelded to his restraint? The condition betwixt husbands and wiues in this case, is not vnlike the case betwixt other superiours in authority, and their inferiours in subiection. But other inferiours may lawfully abstaine from such things as their gouernours doe sinfully charge them to abstaine from. For suppose a son growen to be a man, liue in his fathers house at his fathers finding, and haue no set portion of his owne, and his father will not giue him leaue to bestow any thing on charita-

State of question.

Non excusabit bona intentio uxoria, etiam si ea acciperet ad eleemosynam fac endā Greg. Sayr. clau. reg. lib. 9. cap. 16.

^a Luke 11. 41.
^b Gal. 6. 10.
^c Heb. 13. 16.

^d Luke 11. 41.
Td. i. v. 17.
Date que habetis eleemosynam Tertul. contr. Marcion. l. 4.
2 Cor. 8. 12.

Numb. 30. 16.

charitable uses, is he now bound to give almes? shall the curse be executed on him if hee give not? A crosse indeed I acknowledge it to be, both to such a son, and also to a wife to be so restrained: but not a curse or sinne; the sinne and curse lyeth on their head, who restraine them by vertue of their authority, wherein they abuse their authority: as other gouernours may doe, and oft doe, and yet neither liberty granted thereby to subjects, nor authority taken from gouernours. In this resemblance betwixt a sonne and a wife, I desire not to be mistaken; for I alleage it not to make the state of a wife and a sonne all one: but to shew that those generall precepts of giuing almes, may haue their exceptions, as they which in particular handle that point, giue other examples. There must therefore be a further ground then the generall commandement of almes-giuing, to proue the fore-named liberty of Wives.

§. 36. Of Zipporahs case in circumcising her sonne.

Obiect. 3. A wife was made to be an helpe to her Husand: in those things therefore wherein he faileth, shee must make supply, as Zipporah, who performed a duty which belonged to her husband, and not vnto her.

Answ. Shee may be an helpe in many other things, though this be out of her power: yea, and in this also by counsell, perswasion, and other like meanes, shee may be a great helpe. The case of Zipporah was extraordinary, and of an vrgent present necessity, euen to saue the life of her husband. Besides, Moses was of himselfe vnable to doe it, but willing that she should doe it. Now what is this to ordinary cases, and such cases as Husbands are able enough themselves to doe, but altogether vnwilling that it should be done by their wiues?

But what if Zipporahs example herein be not warrantable? for it doth not appeare that it was simply approued of God: God doth oft remoue temporary iudgements for the very workes sake that is done, though in the manner it be

sinfully done. Instance the repentance of Ahab, 1 Kings 21.29.

§. 37. Of the wife of Chuza case in ministering to Christ.

4. *Obiect.* Ioanna the wife of Chuza, Herods steward, ministered vnto Christ of her substance, without her Husbands consent.

Answ. If this could be proued, it were somewhat to the purpose, but this clause without her husbands consent (wherein the maine state of the question consisteth) is not in the Text, nor by any good probability can be gathered out of it. All the shew of probability that can be shewed for it is, that Ioanna is there said to be the wife of Chuza, Herods steward. But to shew that that is nothing, let it be noted,

1. That phrase doth not imply that Chuza was then living. It is said that David begat Salomon of the wife of Uriah, but Uriah was not then living: therefore the Translators for perspicuity sake doe insert their words (her that had bene) the wife of Uriah. So likewise Onan is commanded to goe in to his brothers wife, yet doth not this imply that his brother was then living.

Obiect. Why should mention be made of Chuza, Herods Steward, if he were not then living?

Answ. To shew that Ioanna was a woman of great place, whereby this fruit of her faith in following Christ was the more commended. Thus in another kinde Matthew is intitled the Publican, after hee had cleane relinquishd that office, the more to commend his faith.

I doe not here directly affirme that Chuza was then dead, but for ought that this phrase doth imply, hee might be dead.

2. Some gather that this steward was that Ruler whose sonne Christ healed, who thereupon beleueed with all his house. Which if hee were, then it cannot be doubted, but that his wife followed Christ with his good liking & consent.

3. Chuza being Herods Steward, and so a man of great place, and publike employment, might, if he were then living, depute the managing of all affaires at home

Luke 8.3.

Math. 1.6.

Gen. 38.8.

Math. 10.3.
6. 7. 8. 9.

Chemnit. harn
Euang. cap. 33.
Ioh. 4. 53.

Exod. 4. 25.

Fallum Zephorae singulare est, et extraordinarium, neq. constituitur simplici-
ter à Deo approbatur fuisse. Simile in Exod. 4.

Prov. 31. 11.

home to his wife, as the husband of the good wife commended by *Salomon*, and so shee might haue at least a generall consent.

I doe not certainly determine any of these expressly to be so; I doe but note them as probabilities, yet such as doe sufficiently ouerthrow the surmised liberty of a wife in giuing almes without any consent of her Husband: for this of all other probabilities seemeth to be most improbable. Into my heart it can neuer enter, to imagine that *Christ* would giue such an occasion of slander vnto his enemies, as to say he caried about with him other mens wiues, without or against the consent of their husbands, and suffered them to spend the goods of their Husbands vpon him. I had much rather thinke that either such women as followed him, had no husbands liuing, or they had, that they did that which they did with the consent of their Husbands.

* Treat. 4.
§. 18. 52.

§. 38. *Of the^r restraint of Wives about allowance for themselves or families, without their Husbands consent.*

That which hath hitherto beene deliuered concerning a wifes subiection in disposing goods, may also be applied to other things concerning her selfe, children, seruants, &c. whereof I will giue some examples.

A wife hath not power to appoint what she list her selfe, without or against her Husbands consent, either for her owne allowance, or for her Family; shee must rather rest satisfied with that which he appointeth: for hee being the head, must haue the ouer-ruling stroake therein. Besides he better knoweth what may be afforded.

Quest. What if an Husband make himselfe poorer then hee is: and the allowance which he appointeth be meaner then his meanes, and vnbecoming his place and state?

Ans. Shee ought, if possibly she can by her owne instant perswasion, or any other faire meanes, moue him to that which tendeth to his honour and reputation: but if shee can no way preuaile, her subiection requireth contentment and patience.

§. 39. *Of a Wives^r subiection to her Husband about Children.*

A wife may not simply without, or directly against her husbands consent, order and dispose of the children in giuing them names, apparelling their bodies, appointing their callings, places of bringing vp, mariages, or portions.

1. For giuing names to Children, besides that it is throughout the Scripture for the most part enioyned to the Husband, as to ^a *Abraham*, to ^b *Zacharias*, and to others, and that accordingly husbands haue ordinarily done, so as ^c *Adam*, ^d *Laamech*, ^e *Abraham*, and others. It is to be noted, that when there was a difference betwixt the man and his wife in giuing a childes name, he giuing one name, shee another, the name which he gaue, stood; though ^f *Rachel* named her youngest son *Benoni*, yet *Beniamin*, (which name *laakob* gaue) was the childes names. So also when ^g *Elizabeth* told her friends that her childes name must bee *Iohn*, they would not rest therei^h, till *Zacharias* had ratified that name. Yea, though *Ioseph* were but the supposed father of *Iesus*, yet because he was the husband of *Mary* the mother of *Iesus*, ^h he had this honour giuen him, to giue the name vnto her childe.

Whereas in Scripture it is sometimes said, that the mothers named their children, as ⁱ *Leah*, ^k *Rahel*, and others, it is vpon the forenamed ground to be supposed that they had their husbands consent.

2. For appointing place and mariage, it is noted that ^l *Rebekah* asked the consent of her husband. Though shee told her sonne *laakob* that hee should goe to *Haran* to his vncle *Laban*, to be there kept in safety from the fury of *Esau*, yet shee would not send him till ^m *Isaak* had giuen his consent for his abode there, and taking a wife from thence.

3. For deputing vnto a calling, it is noted of ⁿ *Annah*, that though before her childe was borne, shee had by solemne vow dedicated him to the Lord, yet when the childe was borne, ^o shee asked her husbands consent about it.

4. That which is noted of ^p *Annahs* carrying

* Treat. 4.
§. 18.

1. Names.

^a Gen. 17. 19.
^b Luke 1. 13.^c Gen. 5. 3.
^d 19.
^e & 21. 3.^f Gen. 35. 18.^g Luke 1. 62.^h Mat. 1. 21.ⁱ Gen. 29. 32.
^k & 30. 24.2. Place and mariage.
^l Gen. 27. 43.
&c.^m Gen. 28. 1. 2.3. Calling.
ⁿ 1 Sam. 1. 11.^o Verse 22.4. Apparell.
^p Sam. 2. 19.

carrying a little coat to her sonne yeere by yeere when shee went up with her Husband, sheweth that shee did it not without her husbands consent. Women are for the most part prone to pranke vp their children about their husbands place and calling; and therefore good reason that therein they should bee governed by their Husbands.

Obiect. What if Husbands be more forward to haue their children attired vainely and vnseemely, then wiues?

Ans. A wife must doe what she can to hinder it: if shee can no way preuaile with him, she by reason of her subiection is much more excused, then he could be, if hee would suffer his wife therein to haue her will.

5 The law that layeth the charge vpon husbands to giue such and such portions to his children, and the answerable practise of Husbands from time to time, shew that the wife of her selfe hath not power to order them.

§. 40. Of a Wives subiection to her Husband about ordering seruants and beasts.

If wiues must haue their husbands consent in ordering and disposing of their children which come out of her womb, much more of their seruants.

They may not take in, or thrust out seruants against their husbands minde. In this point, as in many other, *Sarah* manifested her wiue-like obedience; in that shee would not deale roughly with her maid, though she were prouoked: much lesse put her out of doores, till shee had made the matter known to her husband. Though shee failed in the manner, yet in the thing it selfe shee is a good example. It is further noted and approued in the *Shunemite*, that she asked her husbands consent about sending a seruant with her.

My meaning is not, that such wiues as haue seruants allowed them to attend vpon them, should aske their husbands consent whensoever they haue occasion to vse them; for their husbands by allowing them men for their attendance, manifest their will and consent that they may vse them as they see occasion: but

that they should not vse and imploy their seruants in such things as they know their Husbands would dislike, except they can gaine their Husbands consent.

Against those particulars of children and seruants, it may be objected, that wiues are parents of their children, as well as husbands, and mistresses of seruants as well as they masters; and therefore haue altogether as great power ouer them as their husbands.

Ans. Indeed if the authority of the husband come not betweene, that may bee granted in relation betwixt her and them: but her power being subordinate to her husbands in relation to him shee hath not so great a power: the power of a wife that now we speake of, is directly in relation to her Husband.

The like may bee said of their beasts and cartell, a particular point noted also in the example of the *Shunemite*, who hauing occasion to vse a beast, went to her husband, and said, *Send I pray thee with me one of the Asses.*

§. 41. Of a Wives subiection in entertaining strangers, journeying abroad, and making vovves.

If wiues may not at their pleasure vse the things appertaining to the house, much lesse may they bring strangers into the house, and entertaine them without or against their husbands consent. The good *Shunemite* so often named as a president for good wiues, first asked her husbands consent, before shee lodged a Prophet of the Lord.

The same patterne is also commended vnto wiues to moue them not to journey abroad without their husbands consent: For though that good wife had a very weighty and iust occasion to goe vnto the Prophet; yet shee would not before shee knew her husbands minde.

As for a wifes power to make vovves, in that the law giueth her husband power to disanull her vovve when hee knoweth it, it implyeth that shee ought to haue his consent in making it, if at least shee desire to haue it established, which shee ought to desire, for otherwise shee mocketh God.

I haue

5. Portions.
Deut. 21. 15,
16.

* Treat. 4.
§. 18.

a Gen. 16. 5.

b Gen. 21. 10.

c 2 King. 4. 13.

2 King. 4. 13.

* Treat. 4.
§. 18.

2 King. 4. 10.

2 King. 4. 13.

Num. 30. 9.

I haue thought good to mention these particular points for illustration of a wiues subiection, because they are all of them grounded on Gods word: many other might be added to them, but these are sufficient.

§. 41. *Of aberrations contrary to a wiues subiection in doing things without or against their husbands consent.*

Now consider we the vsuall vices and aberrations contrary to those duties: the generall summe of all is, for a wife to take on her to doe what she list, whether her husband will or no, either not willing that hee should know what shee doth, or not caring though it bee against his minde and will. Of this sort are,

1 Priuy purloining husbands goods.

1 Such as priuily take money out of their husbands closets, counters, or other like places where he laieth it, neuer telling him of it, nor willing that he should know it: likewise such as after the like manner, take ware out of the shop, come out of the garner, sheepe out of the flocke, or any other goods to sell and make money of or to giue away, or otherwise to vse so as their husbands shall neuer know, if they can hinder it. Such wiues herein sinne hainously, and that in many respects.

First they disobey the ordinance of God in a maine branch of their particular calling, which is *subiection*.

2 They ill repay the care and paines which their husbands take for their good: Many such wiues recompence euil for good, which is a diuelish quality.

3 They are oft a meane to impair and impouerish their husbands estate.

4 They shew themselves no better then pilfering theues thereby. All that can bee iustly and truly said for their right in the common goods, cannot defend them from the guilt of theft: they are the more dangerous by how much the more they are trusted, and lesse suspected: and their fact is so much the more hainous by how much the more deere their husbands ought to bee vnto them.

5 They are a very ill example to other inferiours in the house, for seldom hath a man a deceitfull wife, but some of the children or seruants, are

made accessary thereunto, being made her instruments to take the goods, and bestow them as shee ordereth, and so are made vnfaithfull.

6 They make themselves slaues to their owne children and seruants, whom they dare not displease, lest they should tell what was done.

7 They teach their children & seruants to be theues: for besides that such as are vsed by their Mistresses to purloine for them, are thereby made accessary to their sinne, they will also purloine for themselves, when their Mistresses shall not know. So as what with the wiues purloining one way, and the childrens or seruants another way, a mans estate may be wasted as dew before the Sunne, and he not know which way.

2 Such as will haue what allowance they think best for themselves & family, and scornfully say, *They wil not be at their husbands finaing: they know best what allowance is fittest for the family, and that it shal haue.* Many wil make their husbands care tingle againe, yea & make the whole house (if not the street also) ring of it, if they thinke their allowance bee not answerable to the vttermost extent of their husbands estate. This impatiency & insolency, as it crosseth Gods ordinance, so it maketh both their liues vncomfortable.

a. Taking what allowance they list.

3. Such as coker, attire, or any way bring vp their children otherwise then their husbands would, even to the griefe and dishonor of their husbands: keeping them at home, when their husband for their better education, would haue them abroad. As these sinne in hindering the good of their children, so also in not yeelding to their Husbands.

3. Ordering children against their husbands minde.

4 Such as wil haue their owne wil about seruants, taking in, and putting out whom they please, and whe they please: vsing some seruants whom they find for their turne, to the preiudice of their husbands: and carrying themselves so sharply and shrewishly to others that are for their husbands turne, as a good, trusty, faithfull seruant cannot long stay in the house.

4. Ordering seruants against their Husbands minde.

5 Such as secretly lend out their Husbands horses, or other like cattel, more respecting to pleasure a vain friend, then to please

5. Lending forth their husbands cattell.

a Si uxor ex bonis communibus sine viri licentia saltem presumpta accipiat, verè furtum committit. Greg. Sayr. clau. reg. l. 9. s. 6.

6 Feasting
when their
husbands shal
not know it.
*A consue marito
compositio
dum ne excita-
Greg. Naz. ad
Olymp.
a Prov. 7. 19.*

7 Gadding a-
broad at their
owne plea-
sure.
*Noli pedem
tuum lumina
crebro efferre.
Cic. Naz. loc.
ciat.
b 1 Tim. 5. 13.*

c Tit. 2. 5.

d Prov. 7. 11.

e Iudg. 19. 2.

8 Binding
themselves
without con-
sent of hus-
band.

f 1 Sam. 1. 11.

please a good husband. This fault is so much the greater, when it is done to the damage and prejudice of the husband.

6 Such as are then most frolike and idly, when their husbands are furthest off and cannot know it. *Salomon* sets it downe as a note of a strumper, then to tricke vp her house & to seeke for guests when her husband is gone a journey farre off. Then ought she to be most solitary, and by abstaining from merry meetings, to shew that there can bee no greater dampe to her mirth, then the absence of her husband.

7. Such as thinke their houses a prison vnto them, that cannot long tarry at home: they thinke they haue power to goe when and whither they will, and to tarry out as long as they list, thinke their husbands of it what they will. *The Apostle* layeth downe this as a marke of a wanton wife, and an idle house-wife, being idle (saith he) they goe about from house to house: therefore in another place he exhorteth them to be keepers at home. The Wife-man goeth further, and maketh this to bee another note of a strumper, that *her feet cannot abide in the house*: which we may see verified in *the Lewites adulterous wife*, whose fearefull end was a stamp of Gods iudgment on such loose lewdnesse.

8 Such as care not how or what they bind themselves vnto without their husbands consent, or knowledge: Here especially offend such as being seduced by Iesuities, Priests, or Friers, take the Sacrament, and thereupon by solemn vow and oath binde themselves neuer to read an English Bible, nor any Protestants bookes, no nor to goe to any of their Churches, or to heare any of their Sermons: and such most of all as enter into some Popish Nunnery, and vow neuer to returne to their husbands againe.

Obiect. *Annah* vowed her child to God without their husbands consent, why may not they much more vow themselves to God?

Ans. Assuredly she was perswaded that her husband would not be against it, and so had an implicit consent: which may well bee gathered, because afterwards she made it knowe to him, as

both the name giuen to the childe, and that speech of *Annah*, *I will bring him that he may appeare before the Lord, and there abide for euer*, and the answer of her husband, *The Lord establish his word*, and his going vp with her when hee was dedicated to the Lord, do all shew.

Thus farre of the first branch of a wifes submission in abstaining from doing things without her husbands consent. The second followeth, in doing the things which he requirerh.

§ 43. Of a wifes active Obedience.

It is a good prooffe and triall of a wifes obedience, to abstaine from doing such things as otherwise shee should doe, if her husbands contray will did not restrain her: but yet that is not sufficient, there must bee an active, as well as a passive obedience yeelded. That old Law before mentioned (*thy desire shall bee subject to thine husband, and hee shall rule over thee*) implieth so much also. If shee refuse to doe what he would haue her to doe, her desire is not subject to him, but to her selfe, neither doth he rule over her.

This active part of her obedience hath respect

1 To his commandments, readily to doe what he lawfully commands.

2 To his reproofes, carefully to redresse what he iustly blameth.

For the first, so farre ought a wife to bee from thinking scorne to bee commanded by her husband, that the very knowledge which by any meanes shee hath of her husbands minde and will, ought to haue the force of a straight commandement with her. This readiness to obey is commended in the wifes of *Isaak*, to whom when *Isaak* had declared what motives he had to depart from their fathers house, intimating thereby that hee meant to depart, and would haue them to goe with him, yet before he particularly expressed his will, they readily answered, *Whatsoeuer God hath said vnto thee, doe*: Whereby they gaue him to vnderstand, that they were ready to yeeld vnto whatsoeuer he would haue done.

* *שְׂמַחָהּ*
compositio
dum ne excita-
batur
Des. I haue
asked lum of
God.
g 1 Sam. 1. 22.
h Verse 23.
i 1 Sam. 2. 39.

* Treat. 4.

§ 18. 26.

A wife must
do the things
her husband
requirerh.
Gal. 3. 16.

A wifes active
obedience re-
specteth first
her husbands
commande-
ment.

Gen. 3. 16.

* Treat. 4.
§. 18.

§. 44. *Of a Wives willingnesse to dwell where her Husband will.*

To make this part of a wifes obediēce somewhat more cleere, I will exemplifie it by two or three particular instances, recorded and approved in Gods Word.

The first is, that a wife ought to be willing to dwell where her husband wil haue her dwell.

The wifes of Abraham, Isaak, and Iakob, herein manifested their wive-like obedience: though their husbands brought them from their owne Countrey, and from their fathers house, yet they refused not to goe with them, but dwelt in a strange Countrey, and that in Tents.

Gen. 31. 14.

Note in particular what Iakobs wifes say to their husband in this case, *Is there any portion or inheritance for us in our fathers house?* implying thereby, that seeing it was their husbands pleasure to be gone, they would not any longer tary in their fathers house, to look for any more portion or inheritance there.

1 Cor. 9. 5.

These examples doe further shew that if an husband haue iust occasion to remove from one Countrey to another, and in those Countries from place to place, his wife ought to yeeld to go with him, if he require it at her hands. Note what the Apostle saith, *Haue we not power to lead about a wife?* That interrogation implieth a strong asseueration. The husband then hauing power to lead about a wife from place to place, shee ought to submit her selfe to that power. This clause (*as well as other Apostles, and as the brethren of the Lord and Cephas*) sheweth, that this was not onely a power which might be vsed, but which was vsed by husbands, and yeelded vnto by wifes.

Obiect. The forenamed examples are extraordinary, and that vpon extraordinary occasions.

1 Jan. 5. 17.

Ans. Yet they may be patternes for ordinary occasions which are lawful and warrantable. Was it not an extraordinary fact of *Eliab* to pray first that there might be no raine, and then againe that there might be raine? yet is this propounded as a generall patterne to moue vs to pray for things lawfull.

Now in laying downe this duty, I added the clause and caueat of *iust occasion*,

to meet both with such as vpon discontent, or superstition, leaue the Land where the true Gospell is maintained, and preached, and go into idolatrous places: and also with such wading giddy heads as onely to satisfie their owne humour, and to see fashions, as we speake, can neuer rest in a place, but are continually removing from countrey to countrey, and from place to place. I thinke (to vse the words of the Apostle) *A wife is not vnder bondage in such cases.*

1 Cor. 7. 25.

But if a man be sent of an ambassage by his Prince, or Countrey: or if a Preacher or Professor be called into another Countrey, as *Bucer & Peter Martyr* were into England in *K. Edwards* daies (which to this day is vsuall in other countries) or if a man be adiudged vnto long imprisonment, and vpon these & other like occasions shal require his wife to be with him, she ought in duty to yeeld to his demaund.

Contrary is the minde and practise of many wifes, who being affected & addicted to one place more then another, as to the place where they were bred and brought vp, where their greatest, best, and most friends dwell, and where they haue good acquaintance, refuse to goe and dwell where their husbands calling lieth, though he require, and desire them neuer so much. Thus many husbands are forced to their great dammage for peace sake to yeeld vnto their wifes, and so either to relinquish their calling, or to haue two houses, whence it followeth, that sometimes they must neglect their seruants & calling, and sometimes be absent from their wifes, if not from their children also. Some wifes pretend that they cannot endure the smoke of the City, or that they cannot endure the aire of the countrey: whereas indeed their own humor & conceit stuffes them more then either City smoake, or Countrey aire. I cannot call such the *daughters of Sarah* herein: they are not like those forenamed *holy Women that trusted in God*, and were *subiect to their husbands*, but rather like to that light housewife of the Leuite, who would not dwell in her husbands house at *mount Ephraim*, but at her fathers house in *Beth-lehem Iudah*. Such wifes as I speake of, in matrimoniall chastity may

Contrary, when a wife makes her husband dwell where she wil

1 Pet. 3. 5, 6.

Indg. 19. 2.

may be more honest, but in wivellike subiection are little more dutifull. Let this be taken for a fault; and it will be the sooner amended.

* Treat. 4.
§. 29.

§. 45. *Of a Wives readinesse to come to her Husband when he requires it.*

Another particular instance of a wifes readinesse to yeeld vnto her Husbonds commandement, is, *to come to her Husband when her husband requireth it*, either by calling her, or sending for her. The forenamed^a wifes of *Iacob* being sent for to their Husband in the field where hee was, made no excuse, but came presently. So farre ought wifes herein to subiect their wils to their husbands, that though it may seeme to them some disparagement to come, yet if their Husbonds will haue it so, they must yeeld, otherwise they seeme euen to ^bdespise their Husbonds.

a Gen. 31: 4.

b Eph. 1. 17.

Contrary,
stoutnesse in
refusing to
come.

Ex. 1. 16. &c.

Hebraei docent
Vashtam na-
tam /uisse ex
Balbafare rege
Chaldeorum.
Fenard. in
Eph. 1.
Aly, ex Cyro.
Merl. in Eph.

Contrary is *Vashtie*-like stoutnesse, when wifes think and say, it is a seruants part to come when they are called, or sent for, and they will neuer yeeld to be their husbands seruants, to come at his command. By the same reason may all duties of subiection be reiected. But for this particular, let such stout Dames note the issue of *Vashties* stubbornnesse. As many excuses might be alleaged for her as I thinke for any: for first, she was royally descended, being the daughter of a King. Secondly, she was then among the honourable women of the Kingdome. Thirdly, the King was in drinke when he sent for her. Fourthly, he sent for her to shew her beauty before multitudes of men, which was not seemely. But all these were not sufficient to excuse her fault, and free her from blame. First, though she were of royall parentage, yet she was a wife, and her husband sent for her. Secondly, being among the noble women of the kingdome, she should the rather haue shewed her selfe a patterne of subiection in this kinde. Thirdly, though he were in drinke, yet remained he an husband: and the thing which hee commanded, was not such, but that shee might haue done it without sin. Fourthly, if she thought the thing vnseemely, shee should first haue vsed all the faire

means she could to haue been spared; but if by all shee could not haue preuailed, then (the thing being not simply vnlawfull, and a sin) she should haue yeelded.

Obiect. Her fault was not in that as a wife shee came not to her husband, but in that as a subiect shee came not to her *Soueraigne*.

Ans. Her fault was in both: and in the iudgement passed against her, that former was most vrged, namely, that by her example all women might learne to despise their Husbonds.

2. *Obiect.* Her fact is so censured but by heathen men, that had no vnderstanding of Gods word.

Ans. 1. The holy Scripture by the seuerall circumstances so distinctly noted, intimateth that her rebellious fact was a notorious faule: and accordingly both^a iudicious commenters, and also Preachers doe taxe her of sinfull disobedience to her husband.

2. Though they were Heathen, yet they shewed what subiection is required of wifes to their husbands by the very light of nature, whereby this sinne is aggravated.

3. *Abimelech* was but a heathen man, yet his sentence concerning a womans subiection in these words, *He is to thee a covering of the eyes*, is taken to be iudicious, and being approued by the holy Ghost, to be a good prooffe. As for that particular of *Vashtie*, why is it so largely recorded in the Scripture but for instruction, and admonition vnto wifes?

§. 46. *Of a Wifes readinesse to doe what her Husband requireth.*

A third particular instance of a wifes readinesse to yeeld vnto her Husbonds commandement, is, *to performe what business he requireth of her*: When of a sudden there came three men to *Abram*, and he was desirous to entertaine them, hee bid his wife *make ready quickly three measures of meale*, &c. and shee did it accordingly. *Ieroboam* hauing a weighty occasion to send to *Ahijah* the Prophet, thought it meet to send by his wife, shee accordingly (though a *Queene*) went: shee did as her Husband would haue her.

Contrary is the humor of many wifes,

Q 3

who

Eph. 1. 17.

* Pellican:
Lauater. Gualt.
Siri. el. Super.
Merlin. Fenar.
Bellator. Ru-
pert. Isidor.
Hisp. Rabah.
aly. Coment.
in Elib.

Gen. 16.

* Treat. 4.
§. 29.

Gen. 18. 6.

1 King. 14. 3.
&c.

Contrary,
stubbornnesse
in refusing to
doe a thing
vpon comānd.

who will not doe any thing vpon comānd. If such a wiues Husband being desirous to entertain a friend on the sudden, shall vse *Abrams* phraſe, *Make ready quickly*, &c. ſhee will ſay, let him come and doe it himſelfe, if hee will haue it ſo quickly done, I wil not be his drudge: or if, hauing a matter of moment and ſecrecy, he will hiſ wife her ſelfe to doe it, ſhee will reply, I am none of your ſeruant; cannot you put it to one of them, or doe it your ſelfe? Yet will ſuch wiues be ready to command their Huſbands to doe euery toy, and if hee doe it not, they can reply, is this ſuch a matter? and may not a wife ſpeake to her huſband? Were the point of obedience well learned, it would caſt ſuch wiues into another mould.

Theſe few particulars may ſerue for direction in many hundreds. I proceed to the other part of a wiues actiue obedience, which reſpecteth the reproofes of her Huſband.

*Treat. 4:
§ 34, 35.

§. 47. Of a Wives mecke taking a reproofe.

A wiues actiue
obedience to
her Huſbands
reproofe.
The beſt trial
of obedience.

The Huſband hauing authority ouer his wife, by vertue thereof he hath power, yea, it is his duty as there is needfull cauſe to rebuke her. By iuſt conſequence therefore it followeth, that it is her duty to yeeld obedience thereunto. Which ought the rather to be done, becauſe the chiefſt triall of ſound obedience lyeth herein. For nothing goeth ſo much againſt ones ſtomack as reproofe: ſhe that yeelds when ſhee is rebuked, will much more when ſhee is intreated. This point of obedience is manifested two wayes.

1. By meekneſſe in taking a reproofe.

2. By endeavour to redreſſe what is iuſtly reproved. The very point of obedience eſpecially conſiſteth in this latter: the former is as a good preparatiue thereunto, without which it will hardly be done, at leaſt not well done.

Meekneſſe in this caſe is one of the moſt principall fruits of that mecke and quiet ſpirit which *S. Peter* commendeth vnto wiues. Howſoeuer *Rachel* iuſtly deſerued blame for comming in a ſuming chafe, and with an imperious comānd to her huſband, yet in that ſhee

meekely tooke his ſharpe reproofe (for ſhe replied not againſt it, but meekely gaue a direction for the better accompliſhment of her deſire) her example is commendable: commendable I ſay, not in the matter of her direction, but in her patient bearing of reproofe.

Much wiſdome may be learned hereby: for when any meekely take a reproofe, thereby they ſuppreſſe their paſſion, and keepe it from riſing as a cloud before their vnderſtanding and darkning it, and ſo may they better iudge of the matter reproved whether it be iuſt or no: and whether it need redreſſe or no: whereof they who are impatient of reproofe, and fret and fume againſt it cannot ſo well iudge. The virgin *Mary* made good vſe of Chriſts reproouing her, and thereby learned and taught a good point of wiſdome, namely ſo to refer our affaires to Chriſt as we expect his pleaſure; and not preſcribe time, means, manner, or any other like circumſtances vnto him.

Queſt. What if the huſbands reproofe be bitter?

Anſw. Hee therein forgets his place, yet thereupon ſhee muſt not forget her duty. If *Iakobs* reproofe be well noted, we ſhall finde it very tart, for it is expreſſly ſaid, that *his anger was kindled againſt her*, (*Gen. 30. 2.*) ſo as he ſpake in anger: the manner and forme of his words being with an interrogation, and the matter alſo, *Am I in Gods ſtead*, &c. declare *tartneſſe*: yet (as was declared before) ſhee ſhewed *meekneſſe*.

2. *Queſt.* What if his reproofe be vniuſt?

Anſw. Yet may not *meekneſſe* be forgotten. In ſuch a caſe a wife may make a iuſt apology to cleare her owne innocency, and manifelt her huſbands error: but if he reſuſe to heare her, or will not beleue her, then (as *Saint Peter* ſpeaketh in another caſe) ſhe muſt endure griefe for conſcience toward God.

The two reaſons which there he redreth in that other caſe, may not vnfitly be applied to this.

1. In generall, this is *thanke-worthy*, it is a grace, a glory to her: a matter that deſerueth praiſe and commendation.

2. In

Wiſdome
learned.

Iob 3. 4, 5.

*Snadto muſte-
ribus vi uiros
etiam aſperiores
perſeram Chryſ.
hom. 26. in
1 Cor. 11.
Exandſcemi
marito cedo, &
molioratione
iura. Greg.
Nazad Olymp.*

1 Pet. 3. 19, 20.

xviii.

1. Shee muſt
meekely take
reproofe.
1 Pet. 3. 4.
Gen. 30. 1, 2, 3.

*χάρις μαγεί
σις.*

2. In particular it is *acceptable to God*: howsoever their Husbands may deale roughly and vntowardly with them, yet God will graciously respect them, if they shall patiently in obedience to his ordinance beare their Husbands vniust reproofes.

3. I may adde this reason also, that thus they shall shew themselves good Christians indeede, in that *they are not overcome of euill*.

Contrary is their minde who by no meanes will brooke a rebuke at their husbands hands: it skills not whether it be iust or vniust: if their husbands reprove them, they shall be sure to haue the reproofe rebounded backe againe vpon their faces, and that with greater violence then euer it came from them. There bee some that seeme to be very good wiues till they bee tried by the touchstone of reproofe: but then though the reproofe be for matter most iust, for manner most milde, and that in priuate betwixt their husbands and themselves, yet they grow so impatient, or rather mad, as they forbear not to giue their husbands the most scornefull speeches that they can inuent, vsing withall bitter imprecations and execrations, and threaten to drowne or hang themselves if they be crossed of their wils. Yea further, if wife husbands shal forbear them in their passion, and after it is allaied, tell them how vnbecoming their places they carried themselves, they will seeke to iustifie themselves, and lay all the blame on their Husbands for crossing them in their will: or if they cannot but see their fault, yet they will onely say, it is my infirmity: but yet euer continue in that infirmity: and though they make shew of fearing God, yet labour not to purge this corrupt humour out of their hearts. Hence is it for the most part that contentions arise betwixt man and wife. If wiues would learne in this point to be subiect, many iarres, which from time to time arise betwixt them, would be allaied, if not preuented. *Michal* the wife of *Dauid*, and *Iobs* wife (though they gaue iust occasion to be most sharply reprov'd, yet) shall rise vp in iudgement against these wiues, because they

were silent after they were reprov'd, and replied not. *Salomon* oft titles such as cannot beare rebuke, *scorners*: so as hereby wiues shew that they are very scornefull.

§. 48. *Of a Wives readinesse to redresse what her husband iustly reproveth in her.*

A further degree of obedience in bearing reproofe, is, that a wife readily redresse what is iustly reprov'd by her Husband. I say *iustly*, because where no fault is, there needs no amendment: patience may be needfull (as was before shewed) but no repentance of that which is not amisse. But where any thing is amisse, there must be a redresse. *Rachel* did amisse in^a bringing Idols into her Husbands house: her husband in^b bidding her among others to *put away their strange gods*, reprov'd them all. Wherevpon she with all the rest *gave to him all their strange gods*. This was a good redresse.

A reproofe may be iustly giuen either for a good duty omitted; or for an euill thing committed: & accordingly must the redresse or amendment be. A duty formerly omitted, must after the reproofe be more carefully obserued and performed, if it be a continuall duty, and may be againe performed: otherwise the redresse is a testification of true sorrow for that fault. When an euill is committed, if any meanes can bee vsed to make vp the hurt, and redresse the mischief that followed thereupon, it must be done: if not, sorrow as before, must be testified, and care taken that the same, or the like be not committed againe.

As a good conscience requireth as much of all Christians by whomsoever they be reprov'd, so the respect which a wife oweth to an husband, doth after an especiall manner require it. Otherwise her fault is doubled, 1. by continuance in her sinne; 2. by disobedience to her husband.

Contrary is their spirit, who for reproofe waxe the worse: being like those *scorners* (of whom *Salomon* speaketh) that *hate those that reprove them*. It is the speech of some wiues, that if their Huf-

bands

Prov. 9. 7, 8, 12

** Treat. 4.
§. 35.*

2. She must redresse what is iustly reproved.

1 Gen. 31. 19.

b & 35. 2, 4.

Rom. 12. 31.

*2 Sam. 6. 20,
6. 1.
Job 2. 10.*

*Contrary, to be worse for reproving.
Prov. 9. 8.*

Prov. 26. 12.

* Treat. 4.
§. 46, 49, 50.

21. 12. 13.

Job 2. 10.
expounded.

bands would let them alone, they would doe the better: but vpon rebuke they will neuer amend: the more their Husbands find fault, the more will they goe on, in doing what they doe. What other iudgement can be giuen of such, then that which the Wife man giueth, *There is more hope of a foole, then of them.*

§. 49. *Of a wifes contentment with her Husbands present estate.*

Of submission hitherto.

Contentment is also a part of *obedience*: it hath respect to a mans outward estate and abilitie, in and with which a wife must rest satisfied and contented, whether it be high or low, great or meane, wealthy or needy, aboue, equall, or vnder that estate wherein shee was before marriage: yea, though a man haue beene sometimes great in estate, yet, if hee decay therein, and be brought to a meane estate, shee ought to rest content. Thus much *Job* implieth in his reple to his wife, saying, *Shall we receiue good at the hand of God, and not receiue euill?* The euill hee speaketh of was the losse of his goods, seruants, and children, together with other miseries that Satan through Gods permission inflicted vpon him: the *receiuing of euill* which hee speaketh of, was a resting content with it, and a patient bearing of it. Euill may be laid on any, and so they forced to beare it: but they onely receiue it, who are content with it. Now in that he vseth the plurall number (*W e*) and speaking to his wife faith (*shall not we receiue euill*) he sheweth that his wife ought as well as he to haue rest contented in that poore and miserable estate: For,

1 Man and wife being *one flesh*, by vertue of their matrimoniall vnion, both his aduancement, and also his abasement is *hers*: as she liueth with him, so she falleth with him. Wherefore as she is willing to be aduanced with him, so shee must be content to be abased with him.

2 If at the time of marriage her Husband was of meaner estate then shee, shee voluntarily put per selfe into that meane estate: for a wife taketh her husband (as he her) *for better for worse, for richer for poorer.* And shall she not be con-

tent with her owne act? If after marriage his estate decay, and wax meaner then it was, she is to be perswaded that by God it was so ordered, and that God aimed at her humiliation as well as *his*: and thereupon she ought in her dutifull submission to Gods ouer-ruling prouidence to be patient and content: this *Job* implieth vnder this phrase, *Shall we not receiue euill at the hand of God?* and vnder this, *The Lord taketh away.*

3 A wifes contentment is a great ease to her husband lying vnder a crosse: and it maketh the burden seeme much lighter then otherwise it would, if at least he be a kinde husband, and affected with his wifes passion, as he ought to be. For a louing husband in euery distresse is more perplexed for his wife, then for himselfe.

§. 50. *Of wifes discontent at their Husbands estate.*

Contrary is the impatiency, and discontent of wifes at the meannesse, and (as they thinke) basenesse of their Husbands estate: which is many waies manifested.

1 Some when they are married, finding their Husbands estate weaker then they imagined, repent their marriage, and sticke not to tell their husbands, that if they had before knowne them to be no better men then they finde them to be, they should haue beene no husbands for them. Wherein first they bewray their foolish indiscretion by saying, when it is too late, *If I had thought this*; and withall they manifest their owne rashnesse and vnadvisednesse, in that they gaue their hands, and plighted their troth to those whom they knew not. If they say, they were deceived by their friends whom they put in trust: I answer, that marriage is too weighry a matter to be wholly referred ouer to the trust of friends: euery one that yeeldeth to be married, ought well to know the party vnto whom in this case they yeeld: and aboue all, they ought to seeke direction, helpe, and blessing from God. If notwithstanding all the meanes which possibly they could vse, they be deceived, they are to looke vnto God, and to behold his prouidence there-

Job 2. 10.
O 1. 21.Discontent
manifested.1. By repen-
ting their ma-
riage.Non est sapien-
tia dicere non
putaram, Cic.
Offic. lib. 1.

therein: and duly to weigh whether the Lord haue crossed their desire for their humiliation, or for trial of their patience, wisdom, and other like graces, or else to weine them from some vaine and worldly delights, whereunto they were too much addicted.

2. By impatient carriage.

2 Others obseruing their Husbands estate to be decayed and wasted, neuer search after the occasion, but lay all the blame vpon their husbands, and with their discontented lookes, passionate words, and impatient carriage, so vex their hearts, as they make the crosse much more heauy then otherwise it could be. Though the estate should be ouerthrowne by the vnchristineesse of an husband, yet ought a wife to looke vnto Gods prouidence therein, as was noted before.

3. By refusing to stoope.

3 Others scorning to stoope, and to come downe to their husbands present condition, through their pride and vainglory, are a great meanes to make his estate much the worse: for they, so long as by any meanes they can get it, will not abate any thing of their braue apparell, dainty cheere, rich furniture, and other like things, which are causes of great expence to their husbands: hereby also it cometh oft to passe that husbands are thought to bee wealthier then indeed they are, and so greater taxations and charges then they can beare are laid vpon them for King, Countrey, Church, Poore, and the like.

4. By refusing to helpe.

4 Others, through discontent lie long lazing in their beds, or idly sit still when they are vp, and will not take any whit the more paines to raise vp and increase their husbands estate: whereby God is prouoked more and more to weaken their estates, that so he may the more punish such pride and lazinesse in wiues.

* Treat. 4
§. 26.

§. 51. Of cases wherein a wife ought not to forbear what her Husband forbideth.

So much of the distinct branches of a Wives subiection. The limitation and manner of performing it, next followeth.

To know the limitation of a wifes obedience, and the manner how she ought

to yeeld subiection vnto her husband, two things must be considered:

- 1 The place of an Husband.
- 2 The place of a Wife.

The Husbands place is noted in this phrase, *as to the Lord* whereby is shewed that the husband euen by vertue of his place, is to his wife in Christs stead: which is further more plainly laid down in these words following, *The Husband is the head of the wife, as Christ is the head of the Church.*

The wifes place is intimated in these words, *as the Church is subiect vnto Christ, so let Wives be to their owne Husbands:* whereby it is cleere that the obedience which a wife performeth to her husband must be such an obedience as the Church performeth to Christ.

From the place of an Husband, I gather this generall ground concerning a wifes subiection, that

Subiection must be yeelded to the husband as to Christ, whence will follow two conclusions, one negative, which is this,

The wife must yeeld no other subiection to her husband then what may stand with her subiection to Christ.

The other affirmatiue, which is this,

The wife must subiect her selfe to her husband in that manner that shee would or should subiect her selfe to Christ.

The former is a necessary condition required of all inferiours in their subiection, and obedience (as I shewed before) much more in a wifes subiection to her husband, because there is of all vnequals the least disparity betwixt Husbands and wifes.

Hence for our present purpose, I gather two other more particular conclusions; The first whereof is this,

1 *If God expressly command the wife any duty, and her Husband will not by any meanes giue consent that she shall doe it, but forbid her she may and ought to doe it without, or against his consent.*

Two cautions are warily to be obserued about this conclusion:

1 That the wife be sure that God hath commanded her that which shee doth without or against her Husbands consent. If she doubt, then she must stay, and forbear till shee gaue his consent.

When

2 p. 5. 22.

Verse 33.

Verse 24.

* Treat. 1. §. 6.

* See §. 4. of this Treat.

2. Cautions for limiting a wifes persisting to doe that which her Husband forbids.

Gen. 3. 16.

When two opposite cases meet together, and the one bee doubtfull, the other plaine and expresse: the doubtfull case must giue place to the more euident. Now the law of subiection is indefinite, *thy desire shall be subiect to thine husband*; the extent of it is generall, *in every thing*; the only reservation and exception is *in the Lord*: wherefore if the wife be not sure that that which her husband forbiddeth her is *against the Lord*, shee must forbear to doe it.

The second caution is, that she vse all good meanes she can to gaine her husbands consent, before she doe, euen that which is commanded, against his consent. Thus shall she testifie her subiection both to God and her husband. To God, in that nothing can keepe her from doing his expresse commandement: she will rather offend her husband then God, when one of them must needs be offended. To her husband, in that shee putteth it to the vttermost push, and vseth all the meanes shee can to auoid his offence, in so much as he himselfe might see (if the god of this world blinded not his eies) that the offence is no way giuen on her part, but meere taken on his.

For prooue of this, it is without all contradiction true, that the wife is not bound to greater subiection vnto her husband then the subiect is vnto the magistrate: but a subiect ought not to forbear a bounden duty commanded of God, because his gouernor forbids him. Instance the example of *Daniel*, who daily made his prayers to God, though the King had made a solemne decree that *none should aske any petition of God or man within thirty daies but of the King*. Instance also the *Apostles*, who preached the Gospell, though they were expressly forbidden.

Though the Scripture be plentiful in affording examples of wifes subiection, yet it is very sparing in recording examples of those who, in such warrantable cases refused to be subiect, lest wifes from thence should take too great liberty.

Some are recorded, but such as are either extraordinary, or not euery way iustifiable. *Abigails* example was extraordinary, and therefore not imitable

but in such like extraordinarie cases.

The example of *Rebekah*, which may seeme somewhat more pertinent, is not euery way to be iustified. For though the thing which she intended were for the substance of it very good, and ought to haue bene done, namely *the blessing of Iaakob*, (for God foreshewed that the blessing appertained to *Iaakob*, in that he said, *The elder shall serue the younger*) yet because she put not her husband in minde of Gods word, nor laboured to perswade him to fulfill the same, but went about the matter deceitfully, shee cannot therein be iustified. But in the general this example sheweth, that Gods word must be yeilded vnto rather then an husbands will.

For better application of this point, I will lay down some particular instances agreeable to Gods word. Suppose a wife well instructed in the true religion be married to an idolatrous or profane husband, and he without any iust cause forbid her to goe to the Church, especially on the Lords daies, to pray in English, to read the word, to teach her children the Principles of religion, to restore that which she hath vniustly and fraudulently gotten, with the like, shee may, & must do them notwithstanding.

Obiect. Why may not giuing of almes be reckoned among these?

Ans. 1. Because the husband hath a greater power over the goods then over these things.

2. Because almes-giuing is not simply commanded to all, but to such as haue wherewithall to giue: but these things are simply commanded to all.

§. 52. Of cases wherein a Wife ought to forbear what her husband requireth.

The other particular conclusion is this, that

If an husband require his wife to doe that which God hath forbidden, shee ought not to doe it.

Two cautions like the former are likewise to be obserued about this point.

First, that she be sure (being truly informed by Gods word) that that which she refuseth to doe at her husbands command, is forbidden by God.

Secondly,

c Gen 27.6.

f Gen. 25.23.

Si malum est,
et contra Deum
sapit quod pra-
cipit praeses, re-
sponde ei illud
de actibus Apo-
stolorum, obedire
oportet Deo ma-
gis quam homi-
nibus. Hoc ip-
sum & de uxori-
bus intelligi-
mus apud viros
&c. Hier. in
Tit. cap. 3.
b Dan. 6. 7, &c.
c Act. 4. 18,
&c.

d 1 Sam. 5. 18

2 Cautions
for limiting a
wifes refusing
to doe that
which her
husband com-
mands.

Secondly, that the first labour with all meeknesse and by all good meanes that she can to dissuade her husband from vrging and pressing that vpon her, which with a good conscience shee cannot do.

A like prooffe may bee brought for this as was for the former: for wee know that a wife is not bound vnto greater subiection to her husband then a sonne is vnto a father; but a sonne may in the case propounded, forbear to doe that which his father requireth and commandeth him to doe: instance the approved example of *Jonathan*, who refused to bring *David* vnto *Saul* to be slain, though his father commanded him so to doe. I might also instance the same in *Sauls* subiects and seruants, who refused to slay the Priests of the Lord at his command. Though an husband bee not reckoned in particular among those to whom wee are forbidden to hearken if they intice vs to idolatry, yet by the rule of relation hee is implied, and by iust consequence gathered from this clause, *thy friend which is as thine owne soule*; for who so deare as an husband?

To exemplifie this in some particulars as I did the former, If an husband shall command his wife to goe to Masse, to a stage play, to play at dice, to prostitute her body to vncleannesse, to goe garishly and whorishly attired, to sell by scant weights, short measures, or the like, shee ought not to doe so.

§. 53. *Of wines faults in shewing more respect to their husbands then to God.*

Contrary to this limitation is on the one side a fawning flattering disposition of such wives as seeke to please their husbands, so as they care not to displease God, (*Iezabel* was such an one, to please her husband, most lewdly shee did practise *Naboths* death) and on the other side a fainting timorous heart which maketh them feare their husbands more then they feare God. Good *Sarah*, that worthy president of good wives in other things, somewhat failed herein. Did wives duly consider, and alwaies remember that they haue an husband (namely Christ) in heaven, as well as on earth, and that there is greater difference

betwixt *that* and *this* husband, then betwixt heauen and earth, and that both in giuing reward, and taking reuenge, there is no comparison betwixt them, their care of pleasing, or their feare of offending their husband in heauen would be much more then of pleasing, or offending their husband on earth: if any thing were commanded or forbidden them by their husbands on earth against Christ, they would say, *If I doe this, or forbear that, I should work falshood against mine owne soule; for nothing can be hid from mine husband in heauen*: yea I should herein obey Satan, rather then God.

§. 54. *Of the manner of a wines subiection to her husband.*

The second generall conclusion concerning the manner of a wines subiection, which was gathered from the place of an husband was this, that

The wife must subiect her selfe to her husband in that manner, that shee would or should subiect her selfe to Christ. The particle *As* in this clause (*as vnto the Lord*) importeth so much.

This very conclusion is also inferred out of the place of a wife: In the same place that the Church is to Christ, a wife is to an husband: therefore such subiection as the Church yeeldeth to Christ must a wife yeeld to her husband; which the very words of the Apostle doe expressly affirme. Now wee know that euery Christian wife in her particular ought to yeeld that obedience to Christ which the Church in generall doth: therefore also shee must yeeld such subiection to her husband as shee should to Christ.

Quest. * What if an husband bee an enemy of Christ? must such subiection be yeelded to an enemy of Christ as to Christ himselfe?

Answ. Yea: because in his office he is in Christs stead, though in his heart an enemy. In this case will the wisdom, patience, and obedience of a wife be best tried. It is noted of the Church, that shee is a Lilly among thornes. Shee remaineth Lilly-like, white, soft, pleasant, amiable, though shee be ioyned with thornes,

Tunc ausa es
viri imperium
præferre Christi
sed Hier ad
Lat.

1 Sa. 30. 31. 33

1 Sam. 22. 17.

Deut. 3. 6

4

Eph. 5. 24

1 Ki. 17. 24

Gen. 18. 13.
6.

* Sec §. 5. of
this Treatise.

Can. 2. 3.

thornes, which are scraggy, prickly, sharpe: so a wife must be milde, meeke, gentle, obedient, though shee bee matched with a crooked, peruerse, profane, wicked husband: thus shall her vertue and grace shine forth the more clearly, euen as the stars shine forth most brightly in the darkest night. Among wiues *Abigail* deserueth great praise, that forgot not her dutie, though she were married to a churlish, couetous, drunken for, a very *Nabal* in name and deed. As for those who take occasion from the wickednesse of their husbands to neglect their duty, they adde to their crosse a curse: for a crosse it is to haue a bad husband, but to be a bad wife is a sinne, which pulleth downe a curse. Let wiues therefore remoue their eyes from the disposition of their husbands person, to the condition of his place: and by vertue thereof, seeing he beareth Christs image, *be subiect to him as vnto Christ.*

This generall conclusion might bee applied to the *matter* of subiection as well as to the *manner*, for the Church acknowledgeth Christ her superiour, feareth him inwardly, reuerenceth him outwardly, obeyeth him also both by forbearing to doe what hee forbiddeth, and also by doing what hee commandeth, which points hauing beene before distinctly and largely handled and applied to wiues, I will not repeat them againe. Wherefore now to insist in the manner only, there are foure vertues which are especially needfull hereunto, whereby the Church seasoneth her subiection to Christ, and wiues also may and must season their subiection to their husbands.

These are the foure,

1 Humilitie, 2 Sincerity, 3 Cheerefulness, 4 Constancy.

§. 55. *Of wiues' humility in every duty.*

Humility is that grace that keepe one from thinking highly of himselfe, about that which is meet: and in regard of that meane conceit which hee hath of himselfe, maketh him thinke reuerently, and highly of others: so as if humility be placed in a wiues heart, it will make her thinke better of her husband then of

her selfe, and so make her the more willing to yeeld all subiection vnto him. The Apostle requireth it of all Christians as a general lawce to season all other duties: but after a peculiar manner is it needfull for inferiours: most of all for wiues, because there are many prerogatiues appertaining to their place, which may soone make them thinke they ought not to bee subiect, vnlesse they bee humbly minded. That the Church doth herewith season her subiection, is cleare by the booke of Canticles, where oft she acknowledgeth her owne meannesse, and the excellency of her spouse,

Therefore as the Church is humbly subiect to Christ, so let Wives be to their husbands.

§. 56. *Of Wives pride.*

Contrary is pride, which puffeth vp wiues, and maketh them thinke there is no reason they should be subiect to husbands, they can rule themselves well enough, yea and rule their husbands too, as well as their husbands rule them. No more pestilent vice for an inferiour, then this: it is the cause of all rebellion, disobedience, and disloyalty: *only by pride, commeth contention.*

§. 57. *Of wiues' sincerity in every duty.*

II. Sincerity is that grace that maketh one to bee *within* euen in *truth*, what *without* he appeareth to be in *shew*. This is that *Singleness of heart*, which is expressly required of seruants, and may be applied to wiues, for indeed it appertaineth to all sorts. Because it is only discerned by the Lord, who is the *searcher of all hearts*, it will moue a wife to haue an eye to him in all she doth, and to endeavour to approue her self to him about all: therefore vprightnesse and walking before God are oft ioyned together: he that is vpright will assuredly walke before God, that is, endeavour to approue himselfe to God, as *Noah* did, and as God commanded *Abraham* to doe.

Though there were no other moriue in the world to moue her to subiection, yet for conscience sake to Christ shee should yeeld it. *5. Peter* testifieth of

Phil. 3.
Ephes. 4. 21

* See before
§. 4.

Prov. 13. 10.

* Treat. 4.
§. 63.

a Ephes. 6. 4.

b Acts. 1. 24.

c Gen. 6. 9.
d & 17. 1.

e 1 Pet. 3. 4.

Foure graces
needfull to
season a wifes
subiection.

* Treat. 4.
§. 15.

Gen. 18. 12.

Reasons for
sincerity.1. Because
wives haue to
doe with
Christ.2. This ma-
keth a differ-
ence betwixt
holy women
and others.

1 Pet. 3. 5.

holy women, that they trusted in God, and were subiect to their husbands: implying thereby, that their conscience to God made them be subiect to their husbands. Was not *Sarabs* subiection seasoned with sincerity, when *within her selfe*, in her heart she called her husband *Lord*?

Great reason there is that wives should in sincerity subiect themselves: for,

1 In their subiection euen to their husbands they haue to doe with Christ, in whose roome their husbands stand: so as though their husbands who are but men, see onely the face and outward behaviour, yet Christ seeth their heart and inward disposition: though their husbands see onely the things which they doe before their faces, and can heare onely of such things as are done before others: yet Christ seeth and knoweth the things that are done in the most secret places that can bee, when no creature beside themselves is priuy thereunto. Now let it be granted that in their outward carriage they giue very good contentment vnto their husbands, and please them euery way, yet if sincerity haue been wanting, with what face can they appeare before Christ? he wil take another manner account of them: before Christ all their outward complement will stand them in no stead at all.

2 Herein lyeth a maine difference betwixt true, Christian, religious wives, and meere natural women: these may be subiect on by respects, as namely, that their husbands may the more loue them, or liue the more quietly & peaceably with them, or that they may the more readily obtaine what they desire at their Husbands hands, or for feare of their Husbands displeasure and wrath, knowing him to be an angry, furious man, so as otherwise it might be worse with them, they might want many needfull things, or carrie away many sore blowes, if they were not subiect. But the other haue respect to Christs ordinance, whereby their husbands are made their head, and to his word and will, whereby they are commanded subiection. Thus holy women subiected themselves; they cannot be holy that doe not thus subiect themselves: for this is a sweet perfume that

sendeth forth a good saour into Christs nostrils, and maketh the things wee doe pleasant and acceptable to him.

3 The benefit of this vertue being planted in a wifes heart, is a very great one; and that both to her husband and to her selfe.

To her husband, in that it will make her manifest her respect of him before others, behind his backe, as well as before himselfe in his presence: and also will make her faithfull to him, and carefull to doe his will wheresoeuer hee be, with her, or from her.

To her selfe, in that it will minister inward sweet comfort vnto her, though her husband should take no notice of her subiection, or mis-interpret it, or ill requite it: for shee might say as *Hekiah* did, *Remember o Lord how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight.*

That the Church doth season all her subiection with sincerity, is cleere, in that shee is said to be *all glorious within*: (there is no glory within, without sincerity) and in that she is oft said *to seek him whom her soule loued*; if her soule loued him, in sincerity of heart she was subiect to him; Therefore as the Church is sincerely subiect to Christ, so let wives be to their husbands.

§. 58. Of wifes complementall subiection.

Contrary to sincerity is dissimulation, and meere outward, complementall subiection: when a wife doth euen despise her husband in her heart, as *Michal* did *David*, and yet carrie a faire face before him, as that adulterous woman, who *carried and wiped her mouth, and saith I haue not committed iniquity.* *Solomon* maketh it a note of a lewd wife to *flatter with her words.* Though such a wife should performe all the duties named before, yet would those all be nothing to God: If they were done with a double heart, and not in singleness of heart. For as many outward imperfections are pardoned by God, where sincerity is, so no outward actions are accepted of him, though they seeme neuer so faire, where there is no sincerity.

3. Great is the
benefit hereof

1/4. 3. 3.

1 Pet. 3. 13.

1 Cor. 3. 1, 2.

1 Tim. 3. 16.

1 Sam. 6. 16.

Prov. 30. 20.

Prov. 3. 16.

* Treat. 4.
§. 65. 74.

§. 59. Of wives' cheerefulness in every duty.

III. Cheerefulness is more apparant then sincerity, and maketh subiection the more pleasing not only to God, but also to man, who by the effects thereof may easily discern it.

For God, as he doth himselfe all things willingly and cheerefully, so hee expecteth that his children should therein follow him, and thereby shew themselves his children. God loneth a cheerefull giuer, not only a cheerefull giuer of almes, but of all duty to God and man.

For man, it maketh them also much better accept any duty when they obserue it to be done cheerefully: this did euen rauish David with ioy, to see his people offer their gifts willingly vnto the Lord. When an husband leeth his wife willingly and cheerefully performe her dutie, it cannot but raise vp loue in him. This cheerefulness is manifested by a ready, quick, and speedy performance of her dutie. Sarah's readinesse to obey, sheweth that what she did, she did it willingly.

That thus the Church subiecteth herselfe to Christ, is euident by that which David saith, *They shall be willing in the day of thy power. Therefore as the Church is cheerefully subiect vnto Christ, so let wives be to their husbands.*

§. 60. Of wives sullen and forced obedience.

Contrary to this cheerefulness is the sullen disposition of some wives, who will indeed be subiect to their husbands, and obey, but with such a lowering and lowre countenance, with such powting and muttering, as they grieue their husbands more in the manner, then they can bee pleased with the thing it selfe that they doe: herein they shew themselves like to a curst ewe, which hauing giuen a faire soape of milke, casteth all downe with her heele, and so verifie the proverb, *As good neuer a whit, as neuer the better.* Such subiection is in truth no subiection, it can neither be acceptable to God, nor profitable to their husbands, nor comfortable to their owne soules.

§. 61. Of wives' constancy in doing their dutie.

III. Constancy is a vertue which maketh all the rest perfect, and setteth the crowne vpon them; without which they are all nothing. This is in those who after they haue begun well, continue to doe well vnto the end, and thereby reap the fruit of all. It hath respect both to continuance without intermission, and also to perserance without reuolting, and giuing cleane ouer. So as it is not enough to be subiect by starts and fits: one while yeelding all good obedience, another while stout and rebellious: neither is it sufficient in former times to haue beene a good wife, and after proue bad: but there must be daily proceeding and holding on from time to time, so long as husband and wife liue together. This grace was in her of whom it is said, *Shee will doe him good, and not euill all the daies of her life.* Such were all the holy wives commended in Scripture: among other particulars, mention is made of the wife of Phinehas, who on her death-bed shewed the reuerend good respect she bare to her husband, though hee were a wicked and lewd man. This grace doth the Church adde to all her other vertues, she in all parts of her subiection remaineth constant, and faithfull vnto the death, whereby it commeth to passe, that at length shee receiuerh the reward of her holy obedience, which is full and perfect communion and fellowship with her Spouse Christ Iesus in heaven. In regard of her vnmoueable constancy it is said, that *the gates of hell shall neuer preuaile against her. Therefore as the Church is constantly subiect vnto Christ, so let wives be to their husbands.*

§. 62. Of wives repenting their former goodnesse.

Contrary to this Constancy is first intermission of duty, a returning to it, and a leauing it off by turnes: like one that is sicke of an ague, sometimes well, sometimes ill, one while hot, another while cold. That *sometimes ceasing* taketh away all the vertue, grace and glory, from *sometimes doing.* Besides, it is twenty to one that through the corruption of nature, that

* Treat. 4.
§. 73.

Prov. 31. 13.

1 Sam. 4. 21.

Math. 16. 18.

Contrary,
1. Intermisso.

i Sam. 19. 11.
&c.

i Sam. 6. 16. 20

2. Apostatic.

Prov. 2. 17. 3

2 Chron. 24.

Exod. 18. 24.

* Treat. 4.
§ 36.Ep. 5. 21. & 22
Col. 3. 18.

2 Tim. 3. 29:

that diuersity and entercourse of fits at length will cease, and end in the worse. It is very likely that *Michal* was such an one: for one while she shewed her selfe so full of respect to *David*, as for his sake she incurred the King her fathers displeasure: another while in her heart she despised him, & with her tongue taunted him.

Contrary also to the forenamed Constancy, is *Apostasie*, that is, a cleane relinquishing of the former good course, as if a wife repented her of her former good beginning. Such an one is she that is said to *for sake the guide of her youth, and forget the covenant of her God*. For ought wee reade to the contrary, *Iobs* wife was such an one. And such are many who in their younger yeeres, while their religious parents liued (as *Ioash* while old good *Iehoiada* liued) haue behaved themselves very well like good durifull wiues, but being growne to elder yeeres, haue growne also so stout & rebellious, as if they cleane repented themselves of their former good beginning. This reuolt ariseth somtimes from the euill counsell of wicked Gossips, and sometimes from their owne proud humour. I may say of these wiues *subiection*, as the Prophet saith of the righteousnesse of reuolters, *their subiection shall not be remembered, but in their rebellion they shall die*. Therefore as the Church is subiect to Christ, let wiues be to their husbands.

§. 63. Of the extent of a wifes obedience.

The extent of a wifes subiection (which remaineth now to bee handled) is set downe vnder these generall termes (in euery thing) which are not so generally to be taken, as if they admitted no restraint or limitation, for then would they contradict such cautions as these, *in the feare of the Lord, as to the Lord, in the Lord*. For man is so corrupt by nature, & of so peruerse a disposition, that oft he willett and commandeth that which is contrary to Gods will and commandement: which when hee doth, that Christian principle laid down as a ruled case by the Apostle must take place, *we ought rather to obey God then men*.

Quest. Why then is this extent laid downe in such generall termes?

Ans. 1. To teach wiues that it is not sufficient for them to obey their husbands in some things, as they themselves thinke meet, but in all things whatsoever they be, wherein the husband by vertue of his superiority & authority hath power to command his wife. Thus this generall extent excludeth not Gods will, but the wiues will. Shee may doe nothing against Gods will, but many things must she doe against her owne will, if her husband require her.

2 To shew that the husbands authority and power is very large: it hath no restraint but Gods contrary command, whereof if a wife be not assured, she must yeeld to her husbands will.

§. 64. Of a wifes labouring to bring her iudgement to the bent of her husbands.

From that extent I gather these two conclusions:

1 *A wife must labour to bring her iudgement and will to her husbands.*

2 *Though in her iudgement shee cannot think that most meet which her husband requireth, yet shee must yeeld to it in practise.*

In the former of these, I say not simply that a wife is bound to bring her iudgement to the bent of her husbands, for he may be deceiued in his iudgement, and she may see his error, & then vnlesse her vnderstanding should bee blinded, shee cannot conceiue that to be true which he iudgeth so: but I speake of endeavour (when she hath not sure and vnderstandable grounds to the contrary) to suspect her iudgement when its contrary to her husbands, and to think she may be in an error and thereupon, not bee too peremptory and resolute in contradicting her husbands opinion. This submissio euen of her iudgement respecteth, not onely things necessary, for which her husband hath an expresse determinate warrant out of the Scripture, but also things doubtful and indifferent: for euen so farre doth this clause (*in euery thing*) extend: and the subiection of a wife, respecteth not her practise onely, but her iudgement and opinion also: which if shee can bring to the lawfulnessse and meetenesse of that which her husband requireth, shee will much more cheerefully performe it. To this purpose (as I take

* Treat. 4.
§. 38, 39.

1 Tim. 2. 11.

it) may bee applied that exhortation of the Apostle vnto women, that they *learn in silence with all subiection*: which though it bee principally meant of learning in the Church, yet it excludeth not her learning at home of her husband: for in the next words she addeth, *I suffer not a woman to usurpe authority over the man, but to be in silence.*

§. 65. *Of wives over-weening conceit of their owne wisdom.*

Contrary is the presumption of such wives as thinke themselves wiser then their husbands, and able better to iudge matters then they can. I deny not but that a wife may haue more vnderstanding then her husband: for some men are very ignorant and blockish; and on the other side, some women well instructed, who thereby haue attained to a great measure of knowledge, and discretion. But many though they haue husbands of sufficient and good vnderstanding, wise and discreet men, yet thinke that that which they haue once conceived to be a truth, must needs be so: and such is their peremptorinesse, that they will not be brought to think that they may erre: but say they will neuer bee brought to thinke otherwise then they doe, though all the husbands in the world should be of another opinion: not much vnlike to the Wisemans foole, *who thinketh himself wiser then seven men that can render a reason.*

Prov. 26. 16.

* Treat. 4.
§. 37.

§. 66. *Of a wives yeelding to her husband in such things as she thinketh not to be the meetest.*

The latter conclusion concerning a wives yeelding in practise to that which her husband requireth, though she cannot bring her iudgement to thinke as he doth about the meetnes of it, hath respect to indifferent things, namely, to such as are neither in their particulars commanded, nor forbidden by God: as the outward affaires of the house, ordering it, disposing goods, entertaining guests, &c.

Quest. May shee not reason with her husband about such matters as she thinketh vnmeet, and labor to perswade her husband not to persist in the pressing thereof, yea endeavour to bring her husband to see the vnmeetnesse (as shee

thinketh) of that which she seeth?

Ans. With modesty, humility, and reuerence, she may so doe: and he ought to harken vnto her, as the husband of the Shunamite did, 2 King. 4. 23, 24. but yet, if notwithstanding all that shee can say, he persist in his resolution, and will haue it done, she must yeeld.

First, her subiection is most manifested in such cases: herein she apparently sheweth, that what shee doth, shee doth in respect of her husbands place, and power; were it not for that, she would not do it. Other things are not so euident proofes of her subiection to her husband: for if he command her to do that which God hath expressly commanded, and so shee ought to doe it, whether her husband command it or no, it may be thought she doth it on Gods command, and not on her husbands. If her husband command her to do that which God hath expressly forbidden, then ought she by no means to yeeld vnto it; if shee doe, it may rather be termed a ioint conspiracy of husband and wife together against Gods will (as S. Peter said to Sapphira the wife of Ananias, *How is it that ye haue agreed together to tempt the spirit of the Lord?*) then subiection to the image of God in her husband.

Abis. 9.

Secondly, her yeelding in indifferent things tendeth much to the peace of the family, as subiects yeelding to their Magistrates in such cases maketh much to the peace of the Common wealth. For in differences and dissentions one side must yeeld, or else great mischief is like to follow: now of the two, who should yeeld but the inferiour?

§. 67. *Of wives making their own wil their law.*

Contrary is the custome of many wives, who neuer will do any more then they themselves thinke meet, though their husbands require it neuer so much: surely they come farre short of this Apostolicall extent (*in every thing*) though in their owne eies they may seeme to bee very much subiect. But when wives will no further be subiect, then their owne iudgements, wils and affections concur with their husbands, what can bee thought but that they are subiect

Sives aliqua occurrat, qua consilio opus habeat, quin ipsa quod, quid consensu dicat minime prohibet: sed viri tui sententiam vim maiorem semper obinere volo. Greg. Naz. ad Olymp.

subiect rather to their owne wils, then to the will of their husbands? Many such wives, from the least difference in judgement and opinion, euen in the smallest matters, take occasion to refuse subiection, and thinke they haue warrant enough so to doe: whence oftentimes there ariseth much contention, the fault whereof lieth especially on the wifes necke, though the occasion may arise from the husband: and I thinke that wifes themselves would so iudge of the like cases betwixt them & their children.

§. 68. *Of care in choosing such husbands as wives may without griefe be subiect vnto.*

Obiect. If the case bee such betwixt man and wife, it is not good to marry.

Answer. This is no good inference; for all the seeming hardnesse of a wifes case is in the lewdnesse of an husband, who abuseth his place and power: and not in that subiection which is required by God. For if an husband carry himselfe to his wife as God requireth, shee will finde her yoke to be easie, and her subiection a great benefit euen vnto her selfe. Wherefore I would exhort parties that are vnamied, whether maidens or widowes, to bee very carefull in their choise of husbands: and in their choise to respect aboue all, their good qualities and conditions, therein bearing the Image of Christ, as well as in their office and authority: so as their wifes may with ioy and comfort, not with griefe and anguish, be subiect vnto them; then will subiection proue a vexation, when the husband is an ignorant, profane, idolatrous, worldly, wicked man: wifes of such husbands are oft brought into many straits. Ye widowes & maidens who are free, be not too free and forward in giuing your consent to whom you know not: among other mooues, oft thinke of this point of subiection, to which all wifes are bound: this I say, both of the feuerall branches, and also of the extent thereof. After you are married, it is in vaine to thinke of freedome from subiection. By taking husbands, & giuing your selues to be wifes, you binde your selues to the law of the man, as long as hee liueth. Then as you desire to be accepted

of God, and to finde mercy and comfort from him, you must beare this yoke, how heauy & grievous soeuer it seeme to be.

§. 69. *Of the reasons to moue wifes to doe their duties.*

Hitherto of wifes duties: The reasons noted by the Apostle to enforce those duties now follow. They are laid downe in these words.

EPHES. 5. 22. — *As vnto the Lord.* Vers. 23. *For the husband is the head of the wife, euen as Christ is the head of the Church: and hee is the Saviour of the body.*

Vers. 24. *Wherefore as the Church is subiect, &c.*

THE maine ground of all the reasons which the Apostle here intimateth, is taken from the place wherein God hath set an husband; which is first by consequence implied in these words, *as to the Lord*; and then more plainly and directly expressed in these, *the husband is the head of the wife*. The particle prefixed before these words (*for*) being a causall connection, doth shew, that they are here set downe as a reason, which is first propounded vnder a metaphor (*head*) and then amplified by that resemblance which an husband hath therein vnto Christ (*euen as Christ, &c.*) which resemblance is further commended by the vertue and benefit that proceedeth from the headship of Christ properly, and of an husband also by consequence, in these words (*and is the Saviour of the body*). Vpon an husbands resemblance vnto Christ, hee intireth that a wife should haue a resemblance vnto the Church, and so conclude, *Wherefore as the Church is in subiection to Christ, so let wifes be to their husbands*.

Out of the forenamed ground of a wifes subiection, and the feuerall amplifications thereof, and the inference thereupon made, true federal and distinct reasons may be gathered to enforce a wifes subiection to her husband.

The first is taken from an Husbands Place: hee is the Lords head to his wife (*as to the Lord*.)

The second from his office: hee is an head to his wife.

The third from the *image* he beareth, or from the *resemblance* betwixt him and Christ (*even as Christ &c.*)

The fourth from the *benefit* that his wife receiveth from him (*hee is the Saviour &c.*)

The fifth from the *example* and pattern of the Church (*as the Church is in subjection, &c.*)

§. 70. Of an husbands place.

The place wherein God hath set an husband as it serveth to direct a wife in the manner of her subjection, whereof I have spoken before, so also it serveth to move a wife to yeeld such subjection as is required: which will evidently appear by these two conclusions following from thence.

1. A wife by subiecting her selfe to her husband, therein is subiect unto Christ.

2. A wife by refusing to bee subiect unto her husband, therein refuseth to be subiect unto Christ.

For these two conclusions are rightly and justly gathered from the forenamed ground, I proue by like conclusions which the holy Ghost inferreth upon the like ground. It is evident that Christ Iesus even incarnate and made flesh, was in the roome and stead of his father, whereupon Christ saide to Philip that desired to see the father, *hee that hath seene mee hath seene the father*: Now marke what Christ thence inferreth both on the one side (*hee that receiveth mee receiveth him that sent me*) and on the other (*he that honoureth not the sonne, honoureth not the father that sent him*). It is also evident that Ministers of the Gospell stand in the roome and stead of Christ; for thus saith the Apostle of himselfe and other Ministers, *we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, &c.* Now marke againe the conclusions inferred thereupon by Christ, on the one side, *he that heareth you heareth me*, and on the other, *hee that despiseth you despiseth me*. On this ground it was that God said to Samuell concerning the people that rejected his government, *they have not cast thee away, but they have cast me away*.

To apply this reason, I hope such wiues as liue vnder the Gospell haue so much religion and piety in them as to acknowledge, it becommeth them well to bee subiect vnto the Lord Christ Iesus: here then learne one especiall and principal part of subiection vnto Christ, which is to bee subiect vnto your husbands: thus shall you shew your selues to be the wiues of the Lord Christ, as the Apostle saith of obedient seruants, *they are the seruants of God*.

Againe, I hope none are so void of all religion and piety as to refuse to be subiect vnto Christ: here then take notice, that if wilfully yee refuse to be subiect to your husbands, yee wilfully refuse to bee subiect to Christ: firstly on this ground may I apply that to wiues, which the Apostle speaketh of subiects, *whoever resisteth the power and auctority of an husband, resisteth the ordinance of God: and they that resist shall receive to themselves judgement*.

A strong motiue is this first motiue. If it were duely considered of wiues, they would more readily, and cheerefully bee subiect, then many are; they would not so lightly thinke of their husbands place, nor so reproachfully speake against Gods Ministers who plainly declare their duty vnto them, as many do.

§. 71. Of an husbands office.

The second reason is like unto this taken from an husbands office, *hee is the wifes head*; which is also yrged to this very purpose in other places.

This metaphor sheweth that to his wife he is as the head of a naturall body, both more eminent in place, & also more excellent in dignity: by vertue of both which, he is a ruler and gouernour of his wife. Nature teacheth vs that this is true of the head of a naturall body: and the Apostle by intituling as husband, an head, teacheth vs that it is as true of an husband: whence it followeth, that it standeth with common equity, and with the light of nature, that the wife should be subiect to her husband. This argument doth the Apostle to plaine termes vige in another place, saying, *as the church is subject to Christ, as the church is subject to him, so the church is subject to him, as the church is subject to him, so the church is subject to him*.

1 Pet. 2.16.

Rom. 13.2.

2 Reason.
1 Cor. 11.3

1 Cor. 11.14

Goe

1 Reason.

* §. 51.

Job. 14. 9.

Mat. 10. 40.
Job. 5. 23.

2 Cor. 5. 20.

Luk. 10. 16.

1 Sam. 8. 7.

Goe therefore, o wiues, vnto the schoole of Nature, looke vpon the outward parts & members of your bodies. Doe they desire to bee aboute the head? are they loth to bee subiect vnto the head? Let your soule then learne of your body. Were it not monstrous for the side to be aduanced aboute the head? If the body should not be subiect to the head, would not destruction follow vpon head, body, and all the parts thereof? As monstrous, and much more monstrous is it for a wife to bee aboute her husband: and as great, yea and greater disturbance and ruine would fall on that family. The order which God hath set therein would bee cleane ouerthrowne thereby: and they that ouerthrow it would shew themselves oppugners of Gods wisdom in establishing order. This reason drawne from nature is of force to moue very Pagans, and Sauiages to yeeld subiection, how much more Christian wiues, it being also agreeable to Gods word, and ratified thereby?

§. 72. *Of the resemblance betwixt Christ and his husband.*

The third reason taken from an husbands *resemblance* vnto Christ herein, addeth an edge vnto that former reason: in being an head, hee is like Christ. So as there is a kinde of fellowship and co-partnership betwixt Christ and an husband: they are brethren in office, as two kings of seuerall places.

Obiect. There is no equality betwixt Christ the Lord from heauen, and an earthly husband: the disparity betwixt them is infinite.

Answer. Yet there may be similitude, resemblance, and fellowship; inequality is no hinderance to these. Two kings may be more different in estate then a subiect and a king; yet those two kings brethren and fellows in office. There may be a resemblance where there is no paritie, & a likenes where there is no equality. The glorious and bright Sunne in the firmament, and a dimme candle in an house, haue a kinde of fellowship, and the same office, which is to giue light; yet there is no equality betwixt them. So then an husband resemblerh not onely

the head of a naturall body, but also the glorious image of Christ, and is that to his wife which Christ is to his Church.

To apply this point, marke how from it two positions (worthy to bee noted) doe arise.

1 *Subiection is due to an husband as well as to Christ.*

I say not as great, because of the difference in glory; but as well, because of the likenesse in office. A constable (though a poore meane man) must be obeyed as well as an high sherife. A beggars child must obey his father, as well as a kings child. Such wiues therefore who are not subiect, wrong their husbands, as well as they wrong Christ who are not subiect to him.

2 *They who by their subiection maintaine the honour of their husbands place, maintaine thereby the honour of Christs place: and againe by the rule of contraries, They who by refusing to be subiect impeach the honour of their husbands place, impeach thereby the honour of Christs place.*

The obedience of a poore mans childe or seruant iustifieth that obedience which kings children and seruants owe their father and soueraigne: and so on the contrary, disobedience in meane ones, dishonoureth the place of great ones.

The argument of *Memoran* drawne from the greater to the lesse (in these words, *Asbury the Queene hath not done wrong to the King onely, but also to all the Princes, and all the people*) may bee applied from the lesse to the greater. Disobedient wiues doe wrong not onely to their owne particular husbands, but also to all heads, euen to Christ the head of the Church.

If a naturall body, and the Church were flexible, and could be seduced, & drawn to presume, and rebell against their heads, the ill example of wiues were enough to moue them therunto, for, as much as in them lieth, they by example seduce them.

From the last forenamed positions (viz. that the obedience of a good wife maintaineth the honour of Christs place, and on the contrary side, that the disobedience of an ill wife

Subiection due to an husband as well as to Christ.

ER. 1. 1. 2. 1.

wife

Christ will re-
ward the
good subie-
ction, and re-
uenge the
rebellion of
wives.
1 Sam. 2. 30.

wife impaireth the honour thereof) I may iustly inferre two other conclusions.

1 That *Christ will assuredly reward the good subiection of good wives*: for hee hath said (and what he hath said, he can and will performe) *them that honour me will I honour.*

2 That *he will sorely reuenge the rebellion of euill wives*: for againe hee hath said, *they that despise mee shall be despised.*

We know that fellowes in office are ready to stand for the credit of one anothers place, and to maintaine the honor thereof: and that not without good reason; for thereby they maintaine their owne honour and credit.

Wherefore as good wives may well expect a reward at Christs hands, howsoeuer their husbands respect their obedience, whether well or ill: (a great encouragement for wives to performe their duties, though their husbands bee neuer so ill) so euill wives haue iust cause to feare reuenge at Christs hand, howsoeuer their husbands beare with them.

They who duely weigh this reason taken from that resemblance which is betwixt Christ and the Church, cannot but hold it to bee a motiue of great moment.

§. 73. *Of the benefit which a wife hath by an husband.*

4. Reason.

The fourth reason taken from the benefit which a wife receiueh from her husband, doth yet further presse the point in hand. Though Christ be properly the *Saviour of the body*, yet euen herein an husband carieth a resemblance of Christ, and is after a manner a *Saviour*: for by vertue of his place and office he is on the one side her *protector*, to defend her from hurt, and preserue her from danger; and on the other side, a *provider* of all needfull and necessary things for her; in which respect she is taken from her parents and friends, and wholly committed to him; (as *Iaakobs* wives said, *Haue wee any more portion or inheritance in our fathers house?*) yea she her selfe, and all she hath is given to him; and he againe communiceth whatsoeuer hee hath to her good, and for her vse. *Dauid* compareth a wife to a *Vine*

Gen. 31. 14.

Psal. 128. 3.

in relation to her husband: intimating thereby, that by him she is raised to that height of honour she hath, as a vine by the tree, or frame neere vnto which it is planted. By his honour is she dignified, by his wealth is she enriched. He is vnder God, all in all to her; in the family he is a *King* to gouerne and aid her, a *Priest* to pray with her and for her, a *Prophet* to teach and instruct her. As the head is placed in the highest place ouer the body, and vnderstanding placed in it, to gouerne, direct, protect, and euery way seeke the good of the body, and as Christ is vnited to the Church as a spouse, & made her head, that she might be saued, maintained, and prouided for by him, so for this end was an husband placed in his place of superiority; and his authority was committed to him, to be a *Saviour* of his wife. Wherefore if none of the former motiues preuaile with wives, and moue them to bee subiect to their husbands, yet ought this.

For from this reason flow these two conclusions.

1. *The subiection required of a wife is for her owne good.*

2. *In refusing to obey, she sheweth her selfe both vngatefull to her husband, and also iniurious to her selfe.*

That her subiection is for her owne good, is euident by this end for which an husband is made an head, to be a *Saviour*: not to pusse him vp, or to make him insult and tyrannize ouer his wife. So as if she be subiect vnto him, she may reape much good from him. As the Church is wisely gouerned, and safely protected by subiecting her selfe to her head Christ Iesus; and as the body partaketh of much good, and is preserved from much euill by subiecting it selfe to the head, so if a wife bee subiect to her husband, shee will fare much the better thereby, all the ease, profit, and benefit thereof will be hers. If therefore shee tender her owne good, this is a way and meanes ordained of God for this end; let her herein seeke it.

If not withstanding this, shee refuse to be subiect vnto her husband, doth shee not (as we say) stand in her owne light? She being by her sex the weaker, and the more

A wives sub-
iection tend-
eth to her
owne good

Gratitude re-
quireth a wife
to be subiect.

Ingratum cum
dixeris omnia
dixeris.

more vnable to helpe her selfe, if shee shall reiect this good helpe which God hath prouided for her, is she not most in- iurious to her owne selfe? And con- sidering the care and paines her husband vndergoeth for her sake, is it not most vnnaturall and monstrous ingratitude, inwardly to despise, or outwardly to scorne such an head? No better testi- mony of a gratefull heart can be giuen by a wife to her husband, then cheerfull and ready subiection: and no greater in- gratitude can be shewed, then rebellion, and disdain. Now among vices, ingra- titude is one of the most odious to God and man: so as both to auoid the blacke spot of ingratitude, and to carry away the name of gratefulnesse, ought wiues to be subiect.

§. 74. *Of the example of the Church set be- fore wiues.*

3 Reason.

The last reason taken from the exam- ple of the Church is also of good force to perswade wiues vnto *subiection*. Exam- ple more preuailes with many then pre- cept. If any example may be of of force, then this most of all; for it is not the ex- ample of one only, but of many: not of many ignorant, and wicked persons, but of vnderstanding, wise, holy and righ- teous persons, euen all the Saints, that e- uer were, are, or shall be: for the Church compriseth all vnder it, euen that whole society of Saints, which are chosen of God in his eternall counsell, redeemed of Christ by his precious blood, and ef- fectually called by the Gospell of salua- tion, Gods spirit working inwardly and powerfully vpon them, those very souls of iust and perfect men now triumphing

in heauen, not excepted. Note how this Church is described in the 26, and 27. verses. Let this example therefore bee oft thought of, it will neuer repent any to follow it: for it treadeth the onely right path to eternall glory, whereunto they shall assuredly come that follow it.

But to shew the force of this reason a little more distinctly, note these two conclusions following from it.

1 *Wives are as much bound to bee sub- iect to their husbands, as the Church to Christ. Else why should this example be thus set before them, and pressed vpon them? why are husbands set in Christs stead, and sembled to him.*

2 *A wifes subiection to her husband, answerable to the Churches subiection vnto Christ, is an euidence that she is of the Church guided by the same Spirit that the Church is. For it cannot bee per- formed by the power of nature, it is a su- pernaturall worke, and so an euidence of the Spirit.*

Wherefore, O Christian wiues, as your husbands by their place resemble Christ, so doe you by your practise re- semble the Church. Of the two this is the more commendable: for that is a dignity, this a vertue. But true vertue is much more glorious then any dignity can be.

These reasons being well poised, and the force of them all ioyned together, they cannot but worke on the stoutest stomach that is. Wherefore if this point of subiection seeme to be too bitter a pil to bee well digested, let it be sweetned with the syrup of these reasons, and it will much better bee swallowed, and haue the more kindly worke.





THE FOURTH TREATISE.

Husbands Particular Duties.

§. 1. Of the generall Heads of this Treatise.

EPHES. 5. 25, &c. Husbands love your owne wives, even as Christ also loved the Church, &c.

Husbands
bound to du-
tie,

Propterea de-
bent mulieribus
suis ad virtutis
exemplum se
præbere, quia
viri sunt. Aug.
de adult. Con-
iug. l. 2. c. 8.
a 1 Cor. 11. 7.

Husband's
particular du-
ties.



As the wife is to know her duty, so the husband much more *his*, because he is to be a guide, and good example to his wife, hee is to dwell with her according to knowledge, (1 Pet. 3. 7.) The more eminent his place is, the more knowledge he ought to have how to walke worthy thereof. Neglect of duty in him is more dishonourable vnto God, because by vertue of his place he is *the Image and glory of God*, and more pernicious not to his wife only, but also to the whole family, because of that power and authority hee hath, which hee may abuse to the maintenance of his wickednes, hauing in the house no superiour power to restraints his fury: whereas the wife, though neuer so wicked, may by the power of her husband be kept vnder, and restrained from outrage.

Wherefore to goe on in order, in laying downe the husbands duties (as wee haue the wives) we are to consider.

1 The Duties themselves.

2 The reasons to inforce them.

In setting downe the duties we must note

1 The matter wherein they consist.

2 The manner how they are to be performed.

The Apostle compriseth the whole matter of them all vnder *Love*, which is the *summe* and *head* of all.

This we will first handle; and then proceed to other particulars.

§. 2. Of that *love* which husbands owe their wives.

This head of all the rest, *Love*, is expressly set downe, and alone mentioned in this, and in many other places of Scripture, whereby it is evident, that all other duties are comprised vnder it.

To omit other places, where this duty is vied, in ^b this place, *Love* is four times by name expressed, beside that it is intimated vnder many other termes and phrases.

Whosoever therefore taketh a wife, must, in this respect that shee is his wife, love her: as it is noted of *Isaak* (the best patterne of husbands noted in the Scripture) *he took Rebekah, she was his wife and he loved her.*

Many good reasons hereof may be rendred.

1 Because no duty on the husbands part can be rightly performed except it be seasoned with love. The Apostle exhorteth all Christians to *doe all their things in love*: much more ought husbands: though in place they be aboue their wives, yet love may not be forgotten.

2 Be.

* Treat. 3.
§. 2.

1 Husbands
must love
their wives.

^b Eph 5. 25, 28,
33.

c Gen. 24. 67.

No dutie well
performed
without love.

1 Cor. 16. 14.

1 A wife the
most proper
object of loue

Deut. 13. 6.

3 Loue keeps
a man from
abusing his
authority.

4 Loue ma-
keth him
beare with her
infirmities.

5 His loue
draweth loue
from her.

How loue is an
husbands par-
ticular duty.

1 Cor. 13. 5.

2. Because of all persons on earth a wife is the most proper object of loue: nor friend, nor child, nor parent ought so to be loued as a wife: she is termed, *the wife of his bosome*, to shew that she ought to be as his heart in his bosome.

3. Because his place of eminency, and power of authority may soone puffe him vp, and make him insult ouer his wife, and trample her vnder his feet, if an intire loue of her bee not planted in his heart. To keepe him from abusing his authority is loue so much pressed vpon him.

4. Because wiues through the weakness of their sex (for they are the weaker vessels) are much prone to prouoke their husbands. So as if there bee not loue predominant in the husband, there is like to be but little peace betwixt man and wife. *Loue couereth a multitude of imperfections.*

5. Because as Christ by his loue first manifested prouoketh the Church to loue him, so an husband by louing his wife should prouoke her to loue him againe: shewing himselfe like the Sunne which is the fountaine of light, and from which the Moone receiueh what light she hath: so he should be the fountaine of loue to his wife.

Obiect. Loue was before laid downe as a common duty appertaining both to man and wife: how is it then here required as a particular and peculiar duty of an husband?

Ans. In regard of the generall extent of loue, it is indeed a common duty belonging to the one as well as to the other, yea belonging to all Christians, to all men; for it is the very nature of loue, and an especiall property thereof, *to seeke not her owne things*, but the good of others; which all are bound to doe by vertue of the bond of nature; more then others, Christians by vertue of the bond of the spirit: among Christians, especially wiues and husbands by vertue of the matrimoniall bond: of married couples, most of all husbands by vertue of their place & charge. Their place is a place of *authority*, which without loue will soone turne into *tyranny*. Their charge is especially and aboue all, to seeke the good of their wiues: as wiues are the chiefest, and

greatest charge of husbands, so their chiefest and greatest care must bee for them: the parents and friends of wiues as they giue ouer all their authority to their husbands, so they cast all care vpon them: wherefore that husbands may take the more care of their wiues, and the better seeke their good, they ought after a peculiar manner to loue them. Husbands are most of all bound to loue, and bound to loue their wiues most of all.

Thus this affection of loue is a distinct duty in it selfe, peculiarly appertaining to an husband: and also a common condition which must be annexed to every other duty of an husband, to season and sweeten the same. His looke, his speech, his carriage, and all his actions, wherein he hath to do with his wife, must be seasoned with loue: loue must shew it selfe in his commandements, in his reproofs, in his instructions, in his admonitions, in his authority, in his familiarity, when they are alone together, when they are in company before others, in civil affaires, in religious matters, at all times, in all things: as salt must be first and last vpon the table, and eaten with every bit of meat, so must loue be first in an husbands heart, and last out of it, and mixed with every thing wherein he hath to do with his wife.

6. 3. *Of an husbands hatred and want of loue.*

Contrary hereunto is hatred of heart: which vice as it is very odious and detestable in it selfe, so much more when the wife is made the object thereof. As loue prouoketh an husband to doe his wife what good he can, so hatred, to doe her what mischief he can. *Moses* noteth a mans hatred of his wife to bee a cause of much mischief: for the nearer, and dearer any persons be, the more violent will that hatred bee which is fastened on them.

Hence was it that a diuorce was suffered to be made betwixt a man and his wife, in case hee hated her: which law question-lesse was made for reliefe of the wife, lest the hatred which her husband conceiued against her should work

Formal: 2
-201

Loue a com-
mon condi-
tion to be an-
nexed to eue-
ry duty.

or 201

2.2.1.1.1

Contrary: 6
1 Hatred

Deut. 21. 13,
6.

Deut. 24. 3

her

Mat. 19. 8.

her some mischief, if hee were forced to keepe her as his wife : which Christ seemeth to imply in these words, *Moses, because of the hardnesse of your hearts, suffered you to put away your wives.* This therefore being so pestilent a poison, let husbands take heed how they suffer it to soake into them.

Want of
loue.

Neither is it sufficient for an husband not to hate his wife, for euen the want of loue, though it be only a priuation, yet is it a great vice, and contrary also to the forenamed duty of loue. Where this want of loue is, there can be no duty well performed, euen as when the great wheele of a clocke, the first mouer of all the rest is out of frame, neuer a wheele can be in good order. They that thinke lightly hereof, plainly discover that there is little or no loue of God in them at all : for if the Apostles inference bee good, taken from a mans neighbour or brother whom he hath seen, it will much more, be good hauing relation to a wife: for *he can see who loveth not his wife,* (whom God hath giuen to him as a token of his fauour, and as an helpe meet for him, to be in his bosome, and euer in his sight, yea to be no more two, but one flesh) *loue God whom he hath not seen?* If any man saith, he loveth God, and hate his wife, he is a lier. Let husbands therefore by louing their wiues giue euidence that they loue God.

1 Iob. 4. 20.

Treat 3. §. 9.

Branches of
loue.

§. 4. Of an husbands wife maintaining his authority.

All the branches which grow out of this roote of loue, as they haue respect to husbands duties, may be drawne to two heads:

- 1 A wife maintaining of his authority.
- 2 A right managing of the same.

That these two are branches of an husbands loue, is euident by the place wherein God hath set him, which is a place of authority; for the best good that any can doe, and so the best fruits of loue which hee can shew forth to any are such as are done in his owne proper place; and by vertue thereof. If then an husband relinquish his authority, he disableth himselfe from doing that good, and shewing those fruits of

loue which otherwise he might. If hee abuse his authority, he turneth the edge and point of his sword amisse: in stead of holding it ouer his wife for her protection, hee turneth it into her bowels to her destruction, and so manifesteth thereby more hatred then loue.

Now then to handle these two severally, and distinctly:

I. That an husband ought wisely to maintaine his authority, is implied vnder this Apostolicall precept, *Husbands dwell with your wives according to knowledge,* that is, as such as are well able to maintaine the honour of that place wherein God hath set you: not as sots and fooles without vnderstanding. The same is also implied vnder the titles of prehemence which the Scripture attributeth to husbands, as *Lord, Master, head, guide, image and glory of God, &c.*

The honour and authority of God, and of his Sonne Christ Iesus, is maintained in and by the honour & authority of an husband, as the Kings authority is maintained by the authority of his Priuy Councill and other Magistrates vnder him; yea, as an husbands authority is in the family maintained by the authority of his wife: (for as *the man is the glory of God, so the woman is the glory of the man.*)

The good of the wife her selfe is thus also much promoted, euen as the good of the body is helped forward by the heads abiding in his place; should the head bee put vnder any of the parts of the body, the body and all the parts thereof could not but receiue much dammage thereby: euen so the wife and whole family would feeble the dammage of the husbands losse of his authority.

1 Quest. Is it in the power of the husband to maintaine his owne authority?

Answ. Yea, in his more then in any others; for note the counsell of the Apostle to Timothy, (though in another case, yet very pertinent to this purpose) *Let no man despise thy youth.* It was therefore in Timothies power to maintaine his honour, and not to suffer it to bee despised; and so is it in an husbands power.

2 Quest.

II Husbands
must main-
taine their au-
thority.

1 Pet. 3. 7.
1 Cor. 11. 7.

See Treat. 3.
§. 3.

Reasons.
1 Gods autho-
rity main-
tained by the
husbands.

1 Cor. 11. 7.

2 The wifes
good promo-
ted thereby.

It is in the
mans power
to maintaine
his authority.
1 Tim. 4. 12.

How a mans
authority may
be well main-
tained.

*Ad viros per-
tinet virtute
vincere, & ex-
emplo regere
feminam. Aug.
de Adult. con-
iug. lib. 2. cap. 8.*

2. *Quest.* How may an husband best maintaine his authority?

Ans. That direction which the Apostle giueth to *Timothy* to maintaine his authority, may fitly be applied for this purpose vnto an husband; *Be an ensample in conuersation, in loue, in spirit, in faith, and in purenesse*: As if he had said, If thou walke before them worthy of thy place and calling, and worthy of that honour and respect which is due thereunto, shewing forth the fruits of loue, faith, and other like graces, assuredly they will reuerence thy youth; but if otherwise thou carry thy selfe basely, and not befitting a Minister, thou giueth them iust occasion to despise thee. Euen thus may husbands best maintaine their authority, by being an ensample in loue, grauity, piety, honesty, &c. The fruits of these and other like graces shewed forth by Husbands before their wiues and Family, cannot but worke a reuerend and dutifull respect in their wiues and whole house towards them: for by this meanes they shall more cleerely discern the image of God shine forth in their faces.

Obiect. Very goodnesse and grace it selfe is hated of wicked and vngodly wiues: it was an act of piety that made *Michal* despise *Danid*.

Ans. 1. Grant it to be so; yet this may bee a good direction for such Husbands as haue not such wicked wiues.

2. This doth not alwayes so fall out, no, nor yet for the most part in those that are wicked; true vertue and integrity doth oft cause admiration in such as loue it not.

3. Though some be of so crooked and peruerse a disposition, as to take occasion of contempt, where none is giuen, yet shall that Husband iustifie himselfe before God and man, that carrieth himselfe worthy of his place.

§. 5. *Of Husbands losing their authoritie.*

Contrary is their practise, who by their prophanenesse, riotousnesse, drunkennesse, lewdnesse, lightnesse, vnthriftinesse, and other like base carriage, make

themselves contemptible, and so lose their authority. Though a wife ought not to take these occasions to despise her husband, yet is it a iust iudgement on him to be despised, seeing hee maketh himselfe contemptible.

Contrary also to the forenamed directions, is the sterne, rough, and cruel carriage of husbands, who by violence and tyranny goe about to maintaine their authority. Force may indeed cause feare, but a slauiish feare, such a feare as breedeth more hatred then loue, more inward contempt, then outward respect.

And contrary is their seruite disposition, who against their owne iudgement yeeld to the bent of their wiues minde in such things as are vnlawfull: they will lose their authority rather then giue discontent to their wiues, As *Adam*. O remember that a woman cast this possessor of Paradise out of his possession. To yeeld to a wife in euill, is a fault expressly forbidden by the Law: and yet a fault whereinto not onely wicked *Ahab*, but also wise *Salomon* fell; how heynous a fault, and how grievous a fall this was in *Salomon*, the fearefull issue thereof sheweth. Like to him not in wisdom, but in this point of egregious folly, are such as vpon their wiues instigation, suffer Priests and Iesuites, to lurke and celebrate Masses in their houses, and yeeld to be present thereat themselves. Like to *Ahab* are such Magistrates as suffer their wiues to ouerway them in course of Iustice. Hence it cometh to passe, that more petitions and suites are made to the wiues of Magistrates in the cases of Iustice, then to the Magistrates themselves: and the fauour of their wiues is more esteemed then their owne: so as the power of gouerning, and the maine stroke in determining matters, is from their wiues; they are but the mouthes and instrument of their Wiues, in so much as among the common people the title of their places and offices is giuen to their Wiues. Some Husbands suffer this by reason of their fearefull, and foolish disposition, wanting courage and wisdom to maintaine the honour of their places

2. Cruell dealing.

3. Yeelding in vnlawfull things.

Memento semper quod perdidisti coloniam de possessione sua mulieris videtur.
Hier. de vit. cler. ad Nepot.
Per Euan etiam Adam supplantatus est.
Ambr. 2. p. 1. l. 5. 33.
a Deut. 13. 6. 7.
b 1 King. 1. 11.
7. 9.
c 1 King. 1. 4.

Contrary,
1. Base carriage.

against the insolency of their wiues : others vpon a subtill, couctous, wicked minde, that by the meanes of their wiues there may be more freedome for receiuing bribes. Among these I may reckon those who against their owne minde, to satisfie their wiues minde, suffer both wiues and children to follow the fashion, to attire themselues vnbecoming their places, to frequent light company, with the like; and also those who vpon their wiues importunity are moued (as *Sampson* was) to reueale such secrets as are not meete to be knowne. Husbands may hearken to their wiues mouing good things, but they may not obey them in euill things; if they doe, their fault is double: 1. in doing euill; 2. in losing their authority:

Let Husbands therefore bee very watchfull against their wiues euill instigations. It was Satans last wyle to labour to supplant *Iob* by his wife; and by this doth hee subuert many in these dayes.

§. 6. Of Husbands * high account of wiues.

As authority must be well maintained, so must it be well managed: for which purpose two things are needfull.

1. That an Husband tenderly respect his wife.

2. That prouidently he care for her.

An husbands tender *Inward* respect of his wife, is *Outward*.

Inward in re-*Opinion* of her. *Outward* in re-*Affection* to her.

Opinion in regard of his carriage towards her.

For an Husbands *Opinion* of his wife, two things are to be weighed, *Her place*.

1. *Her place* is indeed a place of inferiority, and subiection, yet the neereft to equality that may be; a place of common equity in many respects; wherein man and wife are after a sort euen fellowes, and partners: Hence then it followeth, that

The Husband must account his wife a yoke-fellow, and companion.

This is one point of giuing honour to the wife; and it is implied vnder that

phrase, whereby the end of making a wife is noted; which in our English is translated, *meet for him*, word for word, as before him, that is, like himselfe, one in whom he might see himselfe, or euen (to vse our Apostles word) himselfe. These phrases imply a kinde of fellowship; as also the many prerogatiues that are common to both, which haue beene noted * before.

As a wiues acknowledgement of her Husbands superiority, is the groundworke of all her duties, so an husbands acknowledgement of that fellowship which is betwixt him and his wife, will make him carry himselfe much more amiably, familiarly, louingly, and euery way as becometh a good husband towards her.

§. 7. Of that fellowship which is betwixt man and wife, notwithstanding a wiues inferiority.

Obiect. Fellowship betwixt man and wife, cannot stand with a Wiues inferiority and subiection.

Answ. They are of very meane capacity, that cannot see how these may stand together. Is there not a fellowship betwixt superiour & inferiour Magistrates in relation to their subiects? yea, the Scripture mentioneth a fellowship betwixt Christ the head and other Saints, in relation to the glory whereof all are made partakers; (for it termeth vs *joynt heires with Christ*;) and in relation to Gods people, a fellowship betwixt God and his Ministers; (for it termeth them *labourers together with God*) yet none can denie the Saints, and Ministers to be inferiour and in subiection to Christ, and God. But distinctly to answer the objection.

1. There may not onely be a fellowship, but also an equality in some things betwixt those that in other things are one of them inferiour and subiect, as betwixt man and wife in the power of one anothers bodies: for the wife (as well as the Husband) is therein both a seruant, and a mistresse; a seruant to yeeld her body, & mistresse to haue the power of his.

2. There

Maxime obseruate vos atq; attendite animabus vestris & viri ab uxoris concitationibus atque malis instigationibus, per hanc enim in ultimo supplantare Iob visus est diabolus, &c. per istam etiam maxime plurimos subuertit. Orig. in Iob lib. 2.

* Treat. 3. §. 3.

How a mans authority may be well managed.

Husbands must account their wiues yokefellowes.

1 Pet. 3. 7.

Gen. 2. 18.

אָפּגאָנג

Eph. 5. 28.

אֵלֶיךָ,

* Treat. 3. §. 4.

Rom. 8. 17. *coheredes cum Christo* Yes.

1 Cor. 3. 9. *cooperarii cum Deo*

¶ x or & serua & domina est viri, Chrysost. in 1 Cor. 7. dom. 19.

2. There may be *fellowship* in the very same things wherein is *inferiority*: for *fellowship* hath respect to the thing it selfe, *inferiority* to the measure, and manner: as in *giuing light* the Sunne and Moone haue a fellowship, but in the measure and manner the Moone is inferiour: the Moone hath not so much light as the Sun, and that which it hath it hath from the Sunne. And as in *gouerning*, the King and other Magistrates haue a fellowship, but in the measure, and manner of gouernment they are inferiour to him: Euen so is it betwixt man and wife, in many things wherein there is a fellowship, the wife is notwithstanding inferiour: so as inferiority may stand with fellowship.

3. There are no vnequals betwixt which there is so neere a parity as betwixt man and wife: if therefore there may bee a fellowship betwixt any that are superiour, and inferiour one to another, then much more betwixt man and wife.

As the soule therefore ruleth ouer
the body, by a mutuall and louing con-
sent and agreement, so must a man ouer
his wife.

§. 8. Of Husbands too meane account of Wines.

Contrary is the conceit of many, who thinke there is no difference betwixt a wife and seruant but in familiarity: and that wiues were made to bee seruants to their husbands, because subiection, feare and obedience are required of them: whence it commeth to passe, that wiues are oft vied little better then seruants. A conceit and practise fauouring too much of heathenish, and sortish arrogancy. Did God at first take the wife out of mans side, that man should tread her vnder his feete: or rather that he should set her at his side next to him aboue all children, seruants, or any other in the family, how neere, or deare vnto him soeuer: for none can be neerer then a wife, and none ought to be dearer.

§. 9. Of Husbands good esteeme of their
owne wives,

212 For the person of a wife, *Amhus-*

band ought to esteeme that particular person to whom by Gods providence he is ioynd in marriage, to be the fittest, and best for him. This is implied vnder that particule of restraint (Q W N E) noted by the Apostle where he saith, *Husbands loue your owne wives*, and againe presseth it vnder a comparison of the body (*as your O W N E bodies*). Every one thinketh his owne body best and fittest for him. A man might happily wish some defects or enormities in his owne body to be amended, and desire that his were like an others, more strait, strong, and comely then his owne, yet would hee not haue his head to be vpon that other mans body: the same opinion ought a man (that would loue his wife) to haue of her.

Good reason there is for him so to doe; for true is the prouetbe, if it be rightly taken, *Marriages are first made in Heauen*, that is, God hath an over-ruling hand in ordering them: which *Salamon* implyeth by that opposition which hee maketh betwixt wealth and a wife; *that is from our Fathers, this from the Lord*; in which respect he saith; *He which findeth a wife, receiueth favour of the Lord*. If therefore thou art loued of God; and louest him, he will make thy wife proue a good thing to thee.

Obiect. A wife may bee a very lewd and wicked woman; how then can shee be accounted the best wife?
Answer. It may be shee was good enough when first shee was brought to thee, but thou by thine evil example, or negligent government, or hard usage, hast made her so bad as shee is. Which if it be so, then is shee to be considered not as thou hast marr'd her, but as thou diddest marry her.

Ans. Though she be not in relation to other wives the best in condition, yet in relation to thee shee may be the best in euenty, if not for thine ease and quiet, yet for triall of thy wisdom and patience: and so as a schoole of vertue shee may be unto thee. As a skilfull pilots sufficiency is tried & knowne by tempestuous seas, so a mans wisdom by a troublesome wife. Yea, shee may be giuen thee as a punishment of some former sinnes, as seeking after a beautifull, honourable,

must account
their own
wives best for
them.

2 Ephes. 5. 25.

b U.S.F. 5.28.

Reason.
Every ones
wife is prou-
ded by God.

C PRO.19.14.

4 18.12.

• Socrates in-
 terrogatum qua-
 ritas a uxore
 mores toleraret,
 respondit, ut
 gymnasiū et
 palastrā pū-
 lae philosophi-
 baberem. Crys-
 tom. 1. 2. 1.
 1 Cor. 14. 4.
 Ars tua Tiby-
 iacet si non sit
 in aqua flu-
 etio Onid de
 Tiby 1. 4.
 eleg. 2.

* Debet in uxorem vir dominari, ut animum in corpus, cōsentiens ei, & conspirans benevolentia. Plut. præc. connub.

Non es domi-
nus sed mari-
tus: non aucil-
larius situs es,
sed uxorem: gu-
bernasque te.
Dignus voluit
esse sexus infe-
rioris, non pro-
potentem.

Ambr. Hexam.
lib. 5. cap. 7.

* Treat. 3.
§. 4.

rich, proper wife, rather then a religious and honest one : or seeking her without any direction or helpe first sought of God, or otherwise then thou hast warrant from God, as by stealth, and without parents consent; or some other sins in another kinde, to bring thee to repentance : or as a meanes to restraine and weane thee from some future sinnes whereunto thou art subiect, and so proue a blessed crosse to keepe thee from a fearefull curse.

§. 10. *Of husbands preposterous opinion of their owne wiues.*

Contrary is a corrupt & peruerse opinion which many haue of their *own* wiues thinking them of all other the worst and vnfittest; yea though they be such as euery way both in gifts and qualities of minde, and also in grace and comelines of body deserue all good respect and esteeme. Whereas *others* (which looke with a single eye) commend their good parts, *they* misinterpret and mis-iudge all: if their wiues be religious, they thinke them *hypocrites*: if graue, sober and modest, *melancholik*, if cheerefull, *wanson*; if they keepe at home, *idle drones*: if they take occasion (though neuer so iust) of going abroad, *gadders*, and *light footed*. This bad opinion of their wiues is a cause that their hearts are cleane remoued from their own, & set vpon strange flesh: whereby the deuill gaineth what hee desireth, that is, to put asunder such as God hath ioyned together, and to ioyne those whom God hath put a sunder.

§. 11. *Of husbands *intire affection to their wiues.*

An husbands affection to his wife must be answerable to his *opinion* of her: hee ought therefore to *delight in his wife intirely*, that is, so to *delight in her, as wholly and only delighting in her*: In this respect the Prophets wife is called the **desire*, or *delight*, or *pleasure of his eyes* that wherein hee most of all delighted, and therefore by a property so called.

Such delight did *Isaak* take in his wife as it droue out a contrary strong passion, namely the griefe which hee tooke for

the departare of his mother: for it is noted that *he* ^bloured her, and was comforted after his mothers death.

This kinde of affection the *wife-man* doth elegantly set forth in these words, *Reioyce with the wife of thy youth: Let her bee as the louing Hinde, and pleasant Roe, and be thou ranisht alwaies with her loue.* Here note both the metaphors, and also the hyperbole which are vsed to set forth an husbands *delights* in his wife. In the metaphors againe, note both the creatures whereunto a wife is resembled, and also the attributes giuen to them. The creatures are two, an *Hind* and a *Roe*, which are the females of an *Hart* and a *Roe-Bucke*. Now it is noted of the *Hart* and *Roe-Bucke*, that of all other beasts they are most inamored (as I may so speake) with their mates, and euen mad againe in their heat and desire after them.

These metaphors hath *Salomon* vsed to set forth that vnfaigned and earnest, intire and ardent affection which an husband ought to beare vnto his wife: which being taken in a good sense, and rightly applied, so as they exceed not the bonds of christian modesty and decency, are very fit, and pertinent to the purpose: if wee stretch them beyond modesty, wee wrong the pen-man of them, or rather the Holy Ghost that directed him, and propound a pernicious patterne vnto husbands.

The attributes giuen to the forenamed creatures much amplifie the point: the former is termed a *louing Hind*, the latter a *pleasant Roe*, word for word an *Hind of Lones*, a *Roe of fauour*, that is, exceedingly loued and fauoured: (for to set forth the extent of Gods loue vnto his Sonne, Christ is called *the sonne of his loue*.)

These comparisons applied to a wife, doe liuely set forth that delight which an husband ought to take in her; and yet it is much further amplified by the hyperbole vsed in this phrase, *bee thou ranisht with her loue*, word for word, *erre thou in her loue*, by which no sinfull error, or dotage is meant, but a lawfull earnest affection: implying two things especially. First so far to exceed, as to make a man ouersee some such blemishes in his wife,

b Gen. 34. 67.

Pro. 5. 18, 19. expounded.

*Treat. 3.
§. 7.

V. Husbands must intirely delight in their wiues.

2 Reg. 22. 16.
מחמך
עין

אילת
אורי
עלית
Col. 1. 3.
nos tuis dylam
auit.

מחמך

wife, as others would soone espie and mislike: or else to count them no blemishes, delighting in her neuer a whit the lesse for them. For example, if a man haue a wife, not very beautifull, or proper, but hauing some deformity in her body, some imperfection in her speeth, sight, gesture, or any part of her body, yet so to affect her, and to delight in her, as if she were the fairest, and euery way most compleat woman in the world. Secondly, so highly to esteeme, so ardently to affect, so tenderly to respect her, as others may thinke him euen to deat on her. An husbands affection to his wife cannot be too great, if it be kept within the bonds of honesty, sobriety & comelineffe. The wifes affection ought to be as great to her husband; yet because of the husbands place of authority, he must especially take all occasions to manifest this his inward affection. Read the Song of Songs, and in it you shall obserue such affection manifested by Christ to his Spouse, as would make one thinke hee did (with reuerence in an holy manner to vse the phraze) euen erre in his loue, and doat on her. A good parterne and president for Husbands: For nothing is more louely then a good wife.

§. 12. Of the Stoicall disposition of Husbands to their wifes.

Contrary is the disposition of such husbands as haue no heat, or heart of affection in them: but Stoick-like delight no more in their owne wifes then in any other women, nor account them any dearer then others. A disposition no way warranted by the word. The faithfull Saints of God before mentioned, as also many other like to them, were no Stoicks, without all affection: nor did they thinke it a matter vnbecoming them, after a peculiar manner to delight in their wifes (witness *Isaacks sporting with his wife*:) for this is a priuiledge which appertaineth to the estate of marriage. But that I be not mistaken herein, let it be noted that the affection whereof I speake, is not a carnall, sensuall, beastly affection, but such an one as may stand with Christian grauity and sobriety:

hauing relation to the soule of a mans wife, as well as to her body, grounded both on the neere continuation of marriage, and also on the inward qualities of his wife.

Thus farre of an Husbands inward respect of his wife. It followeth to speake of his outward cariage towards her.

§. 13. Of an Husbands kinde acceptance of such things as his wife doth.

Saint Peter giueth a generall rule for an husbands outward cariage to his wife, which is, that hee dwell with her according to knowledge, that is, as a man able to order his cariage wisely to his owne honour and his wifes good, that so shee may haue iust cause to blesse God, that euer she was ioyned to such an husband.

Out of this generall these two branches sprout forth.

1. That an Husband giue no iust offence to his wife.

2. That wisely hee order that offence which is giuen by her.

To auoid giuing of offence hee must haue respect,

1. To that which she doth as duty to him.

2. To that which hee doth as duty to her.

In regard of the former two things are requisite:

1. That hee kindly accept what she is willing and able to doe.

2. That hee wisely commend and reward what she doth well.

Thus hauing for orders sake laid down these heads, I will distinctly handle the seuerall points.

The first particular wherein an Husband sheweth himselfe to bee a man of knowledge in walking before his wife, is by a kinde and respectiue acceptance of euery good duty which his wife performeth. *Abraham* in testimony of his good acceptance of *Sarabs* paines in nursing her childe, made a great feast when the child was weyned: and *Elkanah* on a like respect gaue liberty to his wife to doe what seemed her best.

A great encouragement must this needs bee vnto wifes to bee subiect vnto their

Nihil viro uxore bona amabilius. Hier. in Ezech. 24.

Gen. 26. 8.

* Treat. 3.

Gen. 26. 8.

Gen. 26. 8.

VI. Husbands must kindly accept euery good duty of his wife.

Gen. 31. 8.

1 Sam. 23.

Husbands in all things, when they observe no part of their subiection to be carefully neglected, but rather graciously accepted: it quickens the spirit of a wife to thinke that her care and paines in pleasing her husband, shall not bee in vain.

§: 14. Of Husbands sleighting and reiecting their wifes goodnesse.

Contrary is their practise who thinking all which a wife doth, to be but her duty, take little or no notice thereof; or if they cannot but take notice of it, yet lightly regard it, and sleightly passe it over. This oftentimes maketh a wife even repect the good shee hath done, as *David* repented the service which hee had done for *Nabal*. The truth is that wifes ought rather to looke vnto God for his acceptance, then vnto their husbands: and though their husbands will take no notice, or not regard what good thing they doe, yet for conscience sake, and for the Lords sake to doe their duty. But yet notwithstanding, considering our weaknesse and backwardnesse vnto every duty, we cannot be denied, but that in husbands sleight regarding of his wifes goodnesse, is an occasion to make her weary thereof; and that he doth as much as sinne him selfe, to make her repent thereof.

21 But what may we say of such as scornfully reiect their wifes duty, yea, like *the* *wise* for making conscience thereof, and so (cleane contrary to the rule of christianity) overcome goodnesse with ill? Surely they shew a very diabolical spirit to be in them, and cannot but minister much griefe, and offence to their wifes; and make that which they doe to be very irksome and tedious. Fathers ought not to prouoke their children, much lesse husbands their wifes.

§: 15. Of Husbands courteous accepting of their wifes reuerend carriage.

For the better conceiuing of this so needfull a point, I will somewhat more particularly & distinctly apply the same to the severall duties of a wife: which

were drawne to *Reuerence*, *two heads*, *and* *Obedience*.

For the first, if a wife manifest her dutiful respect of her husband by any reuerend behaviour, gesture, or speech, hee ought to meet her (as we say) in the midst of the way, and manifest his gracious acceptance thereof, by some like courteous behaviour, gesture, and speech, being seemly, not foolish.

Obiect. Thus shall an Husband abase himselfe, and disgrace his place.

Answer. The courtesie which I speake of, as it cometh from a superiour, being a more voluntary matter, and a token of kindnesse and fauour, is no abasement of himselfe, but an advancement of his inferiour: a great grace to her, no disgrace to him. *Abram* was counted of the *Hittites* a Prince of God, yet in communing with them he bowed vnto them. It is noted as a commendable thing in *Esaie*, that though at that time hee was his brothers superiour (at least he took himselfe so to be) yet observing how *Isaiah* reuerenced him, bowing seuen times to the ground, because hee met him, and embraced him, and fell in his necks. Most pertinent to the point is the example of King *Ahasuerus*, who beholding *Esters* reuerend standing before him, held out his Scepter vnto her, which in a King is great courtesie.

But to put the matter out of all question, let the example of Christ noted in *Salamons song* be obserued, and we shall finde his courtesie every way answering the reuerence of his Spouse.

Contrary is a lofty carriage of Husbands to their wifes, who ouerlook all reuerence shewed by wifes, no more respecting their wifes in this case, then children or seruants: or then Kings doe respect the reuerence of their subiects.

Oft haue I noted that there is a great difference betwixt a wife and all other inferiours, in which respect all euidences of reuerence should much better be respected; yet wee know that Kings and Queenes will put out their hands to be kissed by their subiects when they kneele before them, which is a token of courtesie: how much more ought husbands to shew

Contrary, 1. To take no notice of their wifes goodnesse.

2. Sleightly to passe it over.

1 Sam. 25, 27.

3. Scornfully to reiect it.

Rom. 13, 21.

Abasement, 1. Vnto the Lord
2. Vnto the Church
3. Vnto the King
Ephes. 6, 4.

* Treat. 3. §. 11, 55.

How much good acceptance of his wifes duty, is manifested.

1. By answering reuerence with courtesie. *Depona asperitatem morum cum tibi sedula uxor occurrat, &c. Ambr. Hexam. lib. 5. cap. 7.*

Courtesie may stand with superiority.

Gen. 23, 6, 7.

Gen. 33, 3, 4.

Est. 5, 2.

Husbands too great loftines.

shew courtesie. Yn wot they are to be reuerenced of their wiues, who to Lord-like overlooke them.

¶ 16. Of husbands ready yeelding to their wiues humble request.

Againe, it being a token of reuerence in a wife humbly to make knowne her desire to her husband, hee ought to shew so much courtesie as readily to grant her desire: this courtesie the forenamed *Ashuaheross* afforded to *Esther*: *David* to *Bathsheba*: *Isaak* to *Rebekah*: *Abraham* to *Sarah*, and many other husbands to their wiues: *Abraham* shewed herein such respect to his wife, that though the thing which she desired were grievous to him, yet hee yeelded to his wife.

Obiect. God first commanded him so to doe.

Ans. This addeth the more force vnto the argument, shewing that it is Gods expresse will, that an husband, should shew this kinde of courtesie to his wife. Much more ought a man to do at his wiues request then at any others, whether friend, child, or parent: yea much more free, forward and cheerefull ought he to shew himselfe in granting his wiues request then any others: provided notwithstanding that her desire be of that which may lawfully be granted: to yeeld in things vnlawfull is to lose his authority, as was shewed before.

¶ 17. Of husbands harshnesse to their wiues.

Contrary is the harshnesse of their disposition who yeeld to their wiues request as an hard-milke-cow letteth down her milke, not without much adoe: whereby the grace of all their yeelding is taken away. There can be no courtesie in yeelding, when it is against their minde & will forced from them. Their wiues must aske, and intreat againe and againe, yea be forced to vse the meditation of others to perswade their husbands to yeeld to their request before they will yeeld, if at all they yeeld. What is this but to proclaime to all the world that there is no affection in the to

their wiues. If a wifes breath be strange to her husband, assuredly his heart is first strange to her, which is the ready way to make him set his hart on strange women.

¶ 18. Of husbands forbearing to exact all that they may.

As a wifes reuerence to her husband must be answered with her husbands courtesie. In matrimony whereof, an husband must be ready to accept what wherein his wife sheweth her selfe willing to obey him. He ought to be sparing in exacting too much of her: in this case hee ought so to frame his earings towards her, as that obedience which shee performeth, may rather come from her owne voluntary disposition, from a free conscience to God-wards, even because God hath placed her in a place of subiection, and from a like love, then from any exaction on her husbands part, and as it were by force.

Husbands ought not to exact of their wiues, what soeuer wiues ought to yeeld vnto if it be exacted. They must obserue what is lawfull, needfull, convenient, expedient, fit for their wiues to do, yea and what they are most willing to doe before they be too peremptory in exacting it. For example.

1. Though the wife ought to goe with her husband and dwell where hee thinkes meet, yet ought not hee to vlesse by vertue of some vrgent calling hee be forced thereto, remove her from place to place, and carry her from that place where she is well settled without her good liking. *Isaak* consulted with his wiues, and made tryall of their willingness, before hee carried them from their fathers house.

2. Though she ought cheerefully to entertaine what guests hee bringeth into the house, yet ought not hee to be grievous & burdenson therein vnto her, the greatest care and paines for entertaining guests lyeth on the wife, shee ought therefore to be tender therein.

If hee obserue her consernable and wife, well able to mannage and order matters about house, yet loth to do any thing without his consent, hee ought to be

¶ 1. mar 1d

* Treat. 3.
§. 3. 39, &c.
3 By accepting what she is willing to doe.

¶ 2. By forbearing to exact all that they may.

¶ 3. By suffering her to dwell where it is meetest for her.

¶ 4. By suffering her to man-
nage the af-
faires of the
house.

6 By forbearing to tire her with guests.

7 By suffering her to man-
nage the af-
faires of the
house.

* Treat. 3.
§. 15.

2 By granting her humble request.

a. 2. 5. 3.
b. King. 1. 28.
c. Gen. 18. 1.
d. 16. 6.
e. 21. 10. 11
14.

* 5. 5.

b1 Sam. 1. 23.

c Pro. 31. 11.

d 1 Tim. 5. 14.
c 1 Cor. 14. 34.* Materfami-
lias.What things
are to be put
to the wifes
disposing.
c Pr. 31. 23.

f Verse 19.

g Gen. 16. 6.

h 1 Tim. 5. 10.
Tit. 2. 4.
2 Kin. 4. 19.Cautions a-
bout refer-
ring matters
of the wifes
ordering.

be ready and free in yeelding his consent, & satisfying her desire, as *Elkanah* and *shee* bee bashfull and backward in asking consent, he ought voluntarily of himselfe to offer it: yea and to giue her a generall consent to order & dispose matters as in her wisdom she seeth meet, as the said *Elkanah* did: (*Doe* (saith hee to his wife) *what seemeth thee good*;) and the husband of that good house-wife which *Salomon* describeth.

A generall consent is especially requisite for ordering of household affaires; for it is a charge laid vpon wifes to *guide the house*: whereby it appeareth that the busineses of the house appertaine, and are most proper to the wife, in which respect she is called the ** house-wife*; so as therein husbands ought to refer matters to their ordering, and not re-
strain them in euery particular matter from doing any thing without a speciall licence and direction. To exemplifie this in some particulars, it appertaineth in peticular to a wife,

1 To order the decking and trimming of the house.

2 To dispose the ordinary provision for the family.

3 To rule and gouerne maid seruants.

4 To bring vp children while they are young, with the like. These therefore ought he with a generall consent to referre to her discretion; with limitation only of these two cautions.

1 That she haue in some measure sufficient discretion, wit, and wisdom, and bee not too ignorant, foolish, simple, lauish, &c.

2 That he haue a generall oversight in all, and so interpose his authority as he suffer nothing that is vnlawfull or vnseemely to bee done by his wife about house, children, seruants, or other things: for

1 The generall charge of all lieth principally vpon him.

2 He shal giue an account vnto God for all things that are amisse in his house.

3 The blame of all will also before men lie vpon him.

But those two cautions provided, hee ought together with his generall con-

sent to put trust in his wife (as *Patiphar* did in *Ioseph*) making herein a difference betwixt a wife, and all others whether children of yeeres, friends or seruants who he employeth in his affaires. Them in euery particular hee may direct for matter and manner, and take a strait account of them for expences laid out, or other things done: because what they doe is wholly and only for another. To his wife (who is a ioynt parent of his children, and gouernour of his house, to whose good the husbands wealth redoundeth, and in that respect doth for her selfe that which she doth for her husband) greater liberty, and licence must be giuen.

§. 19. Of husbands too much strictnesse towards their wifes.

Contrary is the rigour and austerity of many husbands, who stand vpon the vttermost step of their authority, and yeeld no more to a wife then to any other inferiour. Such are they

1 Who are neuer contented or satisfied with any duty the wife performeth, but euer are exacting more and more.

2 Who care not how *griuous* and *burdensome* they are to their wifes: *griuous* by bringing such guests into the house as they know cannot be welcome to their wifes: *burdensome* by too frequent, & vnseasonable inuiting of guests, or imposing other like extraordinary busineses, ouer and aboue the ordinary affaires of the house. Too frequent imposing of such things, cannot but breed much wearisomnesse. *Vnseasonable* (as when the wife is weake by sicknesse, childe-bearing, giuing such or other like meanes, and so not able to giue that contentment which otherwife shee would) cannot but much disquiet her, and giue her great offence.

3 Who hold their wifes vnder as if they were children or seruants, restraining them from doing any thing without their knowledge and particular expresse consent.

4 Who are ouer busie in prying into euery businesse of the house, and will haue their hand in all. Besides that such husbands afford no opportunity to their wifes

i Pro. 31. 11.
k Gen. 39. 6.
Difference betwixt the trust put in a wife, and in others.

In what things an husband manifesteth too much strictnesse.

wiues of giuing prooffe of that vnderstanding, wit, wisdom, care, and other gifts which God hath endowed them withall, they take away that maine end for which a wife was giuen a man, namely, *to be an helpe*. Such husbands cannot but neglect other more weighty matters, which more properly belong vnto them. For obserue it and you shall finde, that such husbands as are most busie about the priuate affaires of the house appertaining to their wiues, are most negligent of such affaires as appertaine vnto themselues: they thinke they *walke in integrity*, but yet are they not *iust* nor *wisetherein*: for *the iust man walketh in HIS integrity*, and *the wisdom of the prudent is to vnderstand HIS way*: (that is) that integrity which appertaineth to his owne peculiar place, and his owne way: but *euery foole will be meddling*, namely, with things not belonging to his place.

5 Who are ouer-suspicious of their wiues, and thereupon ouer-strickt in taking account of them. *S. Paul* calleth surmising *euill*, and that not without iust cause: for euill they are in their *nature*, and euill in their *effects*, being occasions of many mischiefs; but in none so euill as in husbands ouer their wiues. If a wiues fidelity (to whose good the welfare of the family, and increase of the stocke redoundeth as well as to the husbands) bee without iust cause suspected, who shall be trusted? It is the overthrow of many families, that seruants are trusted, and not wiues.

Thus farre of an husbands kinde acceptance of that which his wife is willing and able to doe.

§. 20. *Of Husbands encouraging their wiues in good things.*

The *loue* which an husband oweth to his wife, further requireth that he wisely *commend* and *reward* what she hath *well done*. That which the Apostle saith of the Magistrates authority, may fitly bee applied to an husbands in relation to his wife, *"Doe that which is good, and thou shalt haue praise of the same."* It is expressly noted in the description of a good husband, that he *praiseth his wife*: and in

that he saith, *"Giue her of the fruit of her hands"*, it is implied also that hee rewardeth her.

This is an vndoubted euidence of his good acceptance of her duty, and a further encouragement to stir her vp to go on & continue in well doing. Yea this is also an euidence of his ioy and delight both in her person, and also in her well-doing. If there bee no delight in ones person, well doing will rather stir vp enuy then ioy: and they that enuy a mans well doing, will neuer commend or reward him for it.

In an husbands commending of his wife, this caveat must be put: that hee so order his commendation as it fauour not of flattery, or dotage: nor yet stir vp lust or enuy in others.

§. 21. *Of husbands vngratefull discouraging their wiues.*

Contrary is an vngratefull, if not enuious disposition of such husbands, as passing by many good things ordinarily and vsually euery day done by their wiues without any approbation, commendation or remuneration, are ready to dispraise the least slip, or neglect in them; and that in such generall termes as if they neuer did any thing well, so as their wiues may well complaine and say as it is in the prouerbe,

Oft did I well, and that heare I neuer:

Once did I ill, and that heare I euer.

Yet such will be ready to praise other mens wiues, and vpbraide their owne wiues with the examples of those other, when their owne doe farre excell them in all kinde of goodnesse. What doth this shew but that eyther they take no notice of their owne giues goodnesse, or else by reason of the commonnesse thereof, little regard it? If their wiues haue not the more grace in them, this disposition is enough not onely to discourage them from doing any good duty, but also to breed ieaousie in them, and to alienate their hearts from them.

§. 22. *Of an husbands mildnesse.*

Hitherto of that respect which an husband is to haue of that duty which his

c Verse 31.

* *Legge apud T. l. i. v. Dec. 1. l. i. quidinde evenit, quod regis inuenerit suam quing. uxorem miru modis laudare. Quisque suam laudat, sed dy's certamina crescent. Ouid. Fast. lib. 2.*

* Treat. 31 §. 10.

Gen. 2. 18.

Pro. 20. 7. § 14. 3.

§ 10. 3.

1 Tim. 6. 4.

Husbands must commend and reward good things in their wiues.

a Rom. 13. 3.

b Pro. 31. 28, 29.

Oportet virum
præesse vxo, i
oblectando, &
indulgento.
Plut. præ, Con-
nub.

his wife performeth to him.
For auoiding iust offence, an husband
must further haue *good respect to that*
which as duty he doth to his wife. As kindly
hee must accept duty at his wifes
hands, so mildly hee must performe that
duty which he oweth to her.

This mildnesse is an especiall fruit and
evidence of loue, and a notable meanes
to take away all offence that otherwise
might bee taken from many things
which he doth. Sugar and Hony are not
more pleasant to the tongue, then mild-
nesse to the heart; it causeth such things
as otherwise are irksome and grieuous to
the soule, to be well taken and applied,
euen as bitter pills dipt in sweet tyrop,
or rolled vp in the soft pap of an apple,
are soone swallowed downe and well
digested. If an husband desire to be ac-
counted a seruant of the Lord, hee must
learne his lesson. For *the seruant of the*
Lord must bee gentle to all men. If any o-
ther seruant of the Lord, much more
husbands: if to *all men*, most of all to
their wifes: and that in many respects.

1 Because of the neere vnion betwixt
man and wife.

2 Because of the ioynt authority shee
hath with him ouer others: that herein
hee may bee a president and example
to her.

3 Because of her weaknesse: glasses
are tenderly handled: a small knocke
soone breakes them.

§. 23. Of husbands bitternesse.

Contrary is *bitternesse*, a vice expressly
forbidden, and that in particular to hus-
bands. A vice that cannot stand with an
husband-like loue: whereupon the A-
postle comanding the one forbiddeth
the other, *Loue (saith he) and be not bitter.*
Nothing more turneth the edge of his
authority, pernerteth the vse of his go-
uernment, prouoketh the stomack of his
wife, maketh his words and deeds lesse
regarded then *bitternesse*. It is as gall and
wormwood mixed with sweet and
wholesome meats, which causeth that
they cannot be well digested, but with
violence are spit out againe so soone as
euer they be tasted. Men in authority
are much prone hereunto, and therefore

O husbands bee to much the more
watchfull against it, *loue your wifes, and*
be not bitter vnto them.

§. 24. Of the * Titles which an husband gi- ueth to his wife.

The forenamed mildnesse of an husband must
bee manifested in his *Speech*:
Cariage.

For so far as *reuerence* extends it selfe
in the duties of wifes, must *mildnesse* bee
extended in the duties of husbands.

Whether an husbands speech be to his
wife before her face, or of her * behinde
her backe, it must bee sweetned with
mildnesse.

1 For his speech to her, 1 The titles
wherewith he calleth her. 2 The *instru-*
ctions which he giueth her. 3. The *com-*
mandements which hee layeth vpon her.
4. The *reproofes* wherewith he checketh
her, must all be mixed with *mildnesse*.

Among other titles, the most ordina-
ry and vsuall title (*wife*) is a milde and
kinde title, and least offensiue of al other:
if an husband giue any other title to his
wife, it must bee such an one as manife-
steth kindnesse, familiarity, loue, and de-
light. Such are all the titles which Christ
giueth to the Church; as *Spouse, Loue,*
Doue, with the like. I doe not deny but
that in the Song of *Salomon*, and in other
places of Scripture many titles are giuen
& speeches vsed by Christ to the Church
which are not meet to be vsed by hus-
bands to their wifes, because they are
metaphoricall, & hyperbolicall: but yet
in them all wee may obserue tokens of
amiablenesse, kindnesse, and mildnesse,
which is the end for which I haue al-
ledged his example.

But contrary are such titles as on the
one side set the wife in too high a place
ouer her husband, as *Lady, Mistresse,*
Dame, Mother, &c. And on the other side
set her in too meane a ranke, as *wo-*
man, wench, &c. And their Christian
names contradicted, as *Sal, Mal, Bessie,*
Nan, &c. and names of kindred, a *Sister,*
and *Cosen*: and opprobrious names, as
slut, drab, queane, and names more befit-
ting beasts then wifes, as *Cole, Browne,*
Muggle, &c.

Obiect. These are titles of mildnesse,
kindnesse, and much familiarity: for
hus-

* Treat. 3.
§. 13. 14.

Wherein a
husbands
mildnesse is
manifested

* Of his
speech about
her, behinde
her backe. See
Treat. 2.
Part. 2 §. 36.
The speech
of husbands
to their wifes
sweetned with
mildnesse.

1 Mild and
kinde titles.

Contrary, vn-
seemly titles.

1 Tim. 3. 24.

Col. 3. 19.

husbands call their wives by these names, not when they are angry with them and displeased, but ordinarily, and usually, even when they are best pleased.

Ans. The mildness and familiarity which is required of an husband must be such as may stand with his authority and place of eminency (as some of those names do not,) and with that neere coniunction which is betwixt man and wife about all others (as other do not,) and with Christian gravity and discretion (as other do not) Christians therefore must take heed that by their practise they iustifie not corrupt customes.

§. 25. Of an husbands manner of instructing his wife.

3 To instruction the Apostle expressly annexeth meekness. *Instruct* (saith hee) *with meekness, those that oppose themselves.* If ministers must use meekness when they instruct their people, much more husbands when they instruct their wives: if in case of opposition meekness must not be laid aside, then in no case, at no time.

In this case to manifest meekness, let these rules be observed.

1 Note the understanding and capacity of thy wife, & accordingly fit thine instructions: if she be of meane capacity, give precepts upon precepts, line upon line, here a little and there a little. A little at once oft given (namely every day some thing) will arise in time to a great measure, and so arise, as, together with knowledge of the thing taught, some of the person that teacheth will increase.

2 Instruct her in private betwixt thy selfe and her, that so her ignorance may not be blazed forth. Private actions passing betwixt man and wife are tokens of much kindness and familiarity.

3 In the family so instruct children and servants when shee is present, as shee may learne knowledge thereby. There can be no more meeke and gentle manner of instructing, then by one to instruct another.

4 Together with thy precepts mixe sweet and pithy perswasions, which are testimonies of great love.

Contrary is an harsh and rough man-

ner of instructing, when husbands goe about to thrust into their wives heads, as it were by violence, deepe mysteries, which they are not able to conceive, and yet if they conceive not, they will be angry with them, and in anger give them euill language, and proclaime their ignorance before children, servants, & strangers. This harshness is ordinarily so fruitlesse, and withall so exasperateth a womans spirit, as I thinke he were better cleane omit the duty then doe it after such a manner.

§. 26. Of an husbands manner of commanding his wife any thing.

3 The commandments which an husband giueth to his wife, whether they be affirmative (bidding her to do something) or negative (forbidding her to do this or that) must all be seasoned with mildnes. For which end respect must be had to the matter and manner of his commandments.

In regard of the matter the things which he commandeth his wife to doe, must be

1 Such as are indeed lawfull & honest.

2 Such as she is perswaded to be for

3 Such as becom her place.

4 Such as are of weight & moment.

And on the contrary, the things which he forbiddeth must be

1 Such as are indeed vnlawfull to be done.

2 Such as he can evidently proue vn-to her to be vnlawfull.

3 Such as are vnbecoming her place.

4 Such as will haue some euill and mischievous effect if they be done.

1 To command a thing vnlawfull, or forbid a thing which ought to be done, is to bring his owne authority into opposition with Gods: in which case hee bringeth his wife into this strait either to reiect Gods commandment or his. How then can she thinke that her husband loueth her, when he bringeth her into such snares and straits, that she must needs fall into the gulf of Gods displeasure, or knocke against the rocke of her husbands offence? Mildness is farre from such commandments.

2 The like may be said of such things as to a wifes conscience seeme to be sinnefull

* Treat. 3.
S. 41. 51. 52.
61. 62. 63.
Commandments to be ordered with mildness.

What things he may command his wife.

What things hee may forbid his wife.

Such things as a wife maketh doubt of not to be pressed upon her.

Instruction to be giuen with meekness.
1 Tim 2. 15.
vix. dñi dñi
vix. dñi dñi

Directions to instruct with meekness.

Contrary harshness.

Rom. 14. 23.

Of what
doubtfull
things the
commanding
power of a
gouernour
may be a
warrant.

sinnefull, if they be enioyned to her; or her bounden duty, if they be forbidden: especially if she haue any ground for her conscience out of Gods word. The conscience is subiect to God alone: if it be forced it will be a fearefull horror and a very hell in that party whose conscience is forced: *She that doubteth is condemned* if she doe that whereof shee maketh doubt.

1 *Obiect.* In doubtfull matters the commanding power of a gouernour is sufficient warrant and ground to resolute the conscience of them that are vnder authority.

Ans. 1 In things meerely doubtfull concerning which the party in subiection hath not warrant out of Gods word one way or other, it may bee so. But when the conscience doth not doubt and hang in suspence, but is out of some ground taken from Gods word perswaded that that which is commanded is vnlawfull, or that which is forbidden is a bounden duty, then to doe this, or to leaue that vndone, is to the party so perswaded a sinne: and this is the *doubting* (whereof the Apostle speaketh) that condemneth a man. In this case to vrge a wife to doe this, or not to doe that, is to vrge her to sinne: which a milde spirit and louing heart will not doe.

2 Though the husbands command be sufficient warrant to the wife, and if hee peremptorily presse her to this or that, she ought to yeeld, yet the loue & mildnesse required of an husband should make him so to tender her as to remit something of his power, and when hee seeth her conscience troubled about his command, to relieue her conscience by forbearing to presse that which seemeth so burthensome to her. A husband may sinne in pressing that too much vpon his wife, which shee vpon his pressing may without sin yeeld vnto.

*Treat. 4.
§. 66.

§. 27. *Of an husbands wife carriage when his wife is erroneously scrupulous.*

2 *Obiect.* What if an husband vpon his knowledge obserue his wife to bee erroneously scrupulous, and to misinterpret and misapply the word of God which shee maketh the ground of her

Ans. He must first labour to resolute her conscience by a plaine discouery of her error; which is a true and a great token of loue: if notwithstanding all that he can doe in that kinde she cannot bee brought to yeeld to that which he wold haue, then hee must carefully obserue these two things.

1 Whether her refusing to yeeld, bee an obstinacy, or weaknesse.

2 Whether it bee about a sleight or weighty matter.

By the reasons which she rendreth, and her manner of pressing them, hee may discerne whether weaknesse or obstinacy make her stand out against him. If the reason which she resteth on taken from Gods word be doubtfull, and to one that hath not a good sound iudgement, and a sharpe discerning wit, it may appeare to make something for her, it is to bee presupposed that there is more weaknesse then stoutnesse in her. But if she can render no good reason, but only take every shew that any way seemeth to incline to her-wards, and peremptorily holdeth the conclusion, and stiffly standeth on her own resolution, though the vanity of her pretences be euidently discovered to her, so as she hath not any thing further to obiect, or if shee render no reason at all but her owne thought, conceit and will, and yet refuseth to yeeld, surely obstinacy possesseth her heart. In case of obstinacy it is very expedient that an husband stand vpon his power to maintaine his authority, and by the best wisdom he can (vsing only such meanes as are lawfull) bring her to yeeld from her stoutnesse to that which he requireth: especially if the matter be weighty: as in case a religious man haue been married to a Popish wife, and shee by no reason will be moued to forbear going to Masse, or yeeld to goe to the preaching of the Gospel. But if through weaknesse shee cannot bee perswaded of the lawfulness of that her husband requireth, and the matter required bee of no great consequence, nor the weaknesse of her conscience cause any great error, an husband ought so farre to manifest his mildnesse as to forbear to presse her conscience.

How a wifes
refusing to
yeeld may bee
discerned to
be on obsti-
nacy or
weaknesse.

§. 28.

* Treat 3.
S. 43, 44, &c.

§. 28. Of an husbands' forbearing to presse things unbecoming a wifes place.

3 Things unbecoming the place of a wife are dishonourable vnto her of an husband to vrge his wife by strict charge to do them, implieth more righteousnes then mildnes. Had the spirit of that stout Monarch *Ahasuerus* been more milde towards his wife, he would not haue so far pressed his wife vnto so vnseemly a thing as he did, namely, to come before all his Princes and people to make shew of her beauty. It is true indeed (as wee shewed before) that she offended in refusing to yeeld thereunto, he peremptorily requiring it, but that offence on her part doth not iustifie his fact, and free him from all blame: it is noted, that *hee was merry with wine*, when he gaue that commandement, whereby is intimated, that his practise was more becoming a drunken, then a sober man: such is their practise who exact of their wifes to doe such busines as becom maid seruants rather then wifes, or strumpets rather then honest women; as to go to taverns, ale-houses, play-houses, and such places where light companions be.

§. 29. Of an husbands pressing his authority in weighty matters.

4 To vse a mans authority about weighty matters, matters of moment, maketh it to haue such weight in it, as it will much better bee regarded. For thus a wife will either be brought to yeeld vnto that which is commanded, or to condemn her self for not yeelding: yea thus a wife may see, that it is not his owne will so much which maketh him to vse his authority in commanding, as the necessity of the thing it self, which redoundeth especially to her good that doth it: for the performance of a duty is for the most part most aduantageable to the party that performeth it, so as hereby an husband sheweth loue to his wife in pressing that which he presseth.

This token of loue that it may the better appeare, it is behouefull that an husband adde to his commandement iust and weighty reasons, that thereby his wife may the better discern the meetnes, lawfulness, expediency, and necessity of the things commanded. Wee know that all

the things which God commandeth are weighty and necessary, yea his will being the very rule, & ground of all goodness, maketh things absolutely necessary, yet vnto his commandments he is to adde weighty reasons, shewing on the one side the benefit and blessednesse that will come by such as obey his commandments, & on the other side, the mischief and misery that will fall on their parts who refuse to obey, whereby he sheweth the great good respect which he beareth to vs, and the earnest desire he hath of our good. Thus may an husband euen in his commandements shew much loue and kindnesse.

§. 30. Of husbands too great pride in commanding.

Contrary is the peremptory pride of husbands, whe they will haue their own will done: it booteth not whether the thing commanded be lawful, or vnlawful, whether their wifes consciences can yeeld vnto it or no, whether it fit and with the honor of their places, or no, and whether it be weighty or light: their will it is it should be done, and done it shal be, there is all the reason they will giue. Some thinke it a glory to command what they list, and thinke that there is no prooffe of their authority, and of their wifes subiection, but in such things as vpon their own wil, without any further ground or reason, they command. If such husbands meet with confronts, if though they command much, they finde not answerable performance, they may thanke themselves, who run the ready course to haue their authority contemned and euen troden vnder foot.

§. 31. Of husbands rare and milde vsing their commanding power.

Respect must be had by husbands to the manner of vsing their authority in commanding as well as the matter.

In regard of the manner his commandments must be

1. Rare, not too frequent.
 2. By way of intreating, not too peremptory.
- Authority is like a sword, which with ouer much vsing will be blunted, & so faile to doe that seruice which otherwise it might when there is most need. A wife, grave, peaceable man, may alwaies haue

T his

Reasons of pressing a commandement to be rendered

1. Commanding must be rare.

his sword in readines, and that also very bright, keene and sharpe: but he will not be very ready to pluck it out of his scabbard; hee rather keepeth it for a time of need; when it should stand him in most need. Such husbands therefore as are too frequent in their commands, shew themselves not grave, nor wise, nor louers of peace.

As the vse of an husbands authority in commanding must be rare, so whe there is occasion to vse it, it must be with such mildnes & moderation tempered, as (according to Saint Pauls example) though he haue power to command that which is conuenient, yet for loues sake he rather intreats it. Note how mildly *Abraham* frameth his speech to his wife, *Say I pray thee, thou art my sister*. Though the thing he requireth fauoured of too much weaknes, yet his manner of requiring it was well befeeming a kinde husband.

§. 32. Of husbands insolvency and peremptoriness.

Contrary is the insolvency of many who cannot speake to their wiues, but in commanding-wise. Their authority is like a swaggerers sword, which cannot long rest in the sheath, but vpon euery small occasion is drawne forth. This frequent vse of commanding, maketh their commandments nought regarded. The like may bee said of them who are too peremptory in commanding: there must be no saying of nay, to that which they say vpon command they will haue their minde done, and no other way: no perswasion, no intreaty shall be vsed: they will rather not at all haue their will done, then not vpon absolute command; nay they will not suffer others, in case of any refusall, to intreat, or perswade, but will try what absolutely they can doe by authority. Thus as by trying to bend Steele how farr it will goe, it oft breaketh; so by putting their authority to the vttermost triall, they oft lose all their authority; in which case the mende (as wee speake) is in their owne hands.

§. 33. Of an husbands reproving his wife.

The authority and charge which God hath given to an husband ouer his wife, do require that as good and iust occasion is offered, he should reprove her;

for this is an especiall meanes to draw her from those sins, wherein otherwise she might liue and die; yea and die also; and so liue, shee shall die vnder Gods wrath, out of which misery and wretchednes to free a wife, is as great a toke of love, as to pul her out of the water when she is in danger of drowning, or out of the fire when she is in danger of burning.

Salomon thus stileth reproofes, *reproofes of life*, and expressly noteth *reproofes* to be *the way of life*, a meanes to lift and preserve spirittuall life, and to bring one vnto eternall life, and so to escape death and damnation. In these respects rebukes are called a *precious balme*, or *excellent oyle*, which may heale a wound, but make none; it *breaketh not the head*, as the Psalmist speaketh. Vpon this ground, no doubt, it is noted of many good husbands, who were without all question, louing, kinde, meeke, & milde husbands, that they reproofed their wiues; as *Laanob*, *Isa*, *David*, and others.

§. 34. Of neglecting reproofe.

Contrary is a ferule and timorous minde of many husbands, who are loth to offend, and (as they think) to prouoke their wiues, and thereupon chuse rather to let them continue in sin, then to let them off it. Wherein they both dishonour their place and the image of God, which by vertue of their place they carry, and also in effect and in truth haze their wiues; which the Law implieth, where it saith, *Thou shalt not hate thy brother in thine heart, but shalt plainly rebuke thy neighbour, and not suffer sinne vpon him*.

§. 35. Of well ordering reproofe in the matter thereof.

That an husband may euidently demonstrate that his reproving of his wife is indeed a fruit of his love, he must haue an especiall care to sweeten it, especially with mildnes; for it is the bitterest pill that by an husband can be giue to a wife. It is a verball correction, and in that respect a middle means (as I may so speake) betwixt adimonition and correction; partaking somewhat of both; it goeth no further then words, and so is an adimonition: the words of a reproof are sharp, and

2 Commanding must be by way of intreating. *Philim. 9.*

Gen. 12. 13.

a *Pro. 15. 31.*

b *6. 23.*

c *Psalm. 141. 5.*
See the fruits of reproofe. *Treat. 3. §. 47.*

d *Gen. 30. 21.*
e *Iob. 2. 10.*
f a *Sam. 6. 21.*
22.

Leuit. 19. 17.

* *Treat. 3. §. 47.*

An husbands reproof must be sweetened with mildnes.

§. 47. Husbands ought to reprove.

and so it is a correction: though it bee but a milde correction, yet it is a sharpe admonition; & all the correction which by himselfe an husband can giue his wife: for wee shall after shew that hee may not proceed to blowes, and strokes.

To sweeten reproofe with mildnesse, respect must be had (as before was noted of commanding) both to the matter, and al-

The manner thereof.

reproofe must be *1. Iust.*

Iustice requireth *Weighty.*

a *knowne truth*, even a *thine a truth*, and is assured, for which hee reprehendeth his wife. Christ in giuing direction to his prouing aright, layeth downe this as a ground, *If thy brother shall trespass, &c.* a trespass therefore must goe before reproofe: where no trespass is, there reproofe is vniust.

Againe, the Apostle aduiseeth that an accusation should not bee receiued *but under two, or three witnesses*; whereby he implieth that a light report must not bee receiued, but where blame is laid, there must be two or three witnesses to confirm it, so as he that censureth may haue good and sure ground for that which he doth: indeed that aduise was in particular giuen about an elder, but from the lesse to the greater it will follow to be a good aduise concerning wiues: for no kinde of person must bee more wary in laying blame vpon another and reproouing for the same, then an husband on his wife.

Equity further requireth that the *matter* for which an husband reproveth his wife be *weighty*; namely for some fault that is dangerous to her soule, hurtfull to their estate, contagious by reason of ill example to children, and others in the family, but most of al for sin against God which prouoketh his wrath, and pulleth downe his heavy curse vpon him, her, and the whole family.

When that for which a wife is reproued is a truth, a known truth, & a weighty truth, the husband in performing this duty iustifieth his deed, sheweth that there was need thereof, & so giueth euidence of his loue, maketh his reproof to pierce the more deeply, & so maketh

her the more ashamed of her fault, whence it will follow, that either she will amend her fault, or at least will haue her mouth stopped, so as shee shall haue nothing to except against it. The reproofe of the three Saints before mentioned, *in Iacob, in Iob, and in David*, were answerable to these points of Iustice and wisdom: and the effects thereof answerable to those which wee haue noted in this reason, as the silence of the three wiues implieth: for none of them replied againe.

§. 36. Of vndue reproofe.

Contrary to the forenamed Iustice and equity are ouer-light credulity and vndue giuision. *Credulity* is when credence is on blame by light report, and thereupon iust proofe before any the wife before any she is blamed: whereof that for which to passe, that she is wronge of cometh ly blamed: which if she bee, & vniustly can proceed from such reproofe good yea what euill fruits are not like to proceed from thence, as secret discontent (if not malice and hatred) and open contentions and brawlings.

The like may be said of light and causeles *suspicion*, which is the mother of iea- lousie, & the very bane of mariage, from whence the deuill taketh great aduantage against them both, seeking thereby to vnloose that knot which God hath so firmly knit betwixt them. *Suspicion* to the minde is as a coloured glasse to the eie, which representeth things to the sight not as indeed they are in their own true colour, but as the colour of the glasse is. *Suspicion* will make a man per- uert euery thing that his wife doth, and blame her many times for such things as are praise-worthy: in which case what can be thought, but that an husband seeketh aduantage against his wife, rather then any good vnto her.

If to those two forenamed vices (*credulity & suspicion*) he ad *rashnes* & hastines in reproving, & make euery smal & light matter which any way he disliketh matter of reproofe, doth he not proclaim to al that shal know it, that he loues chiding more then he loues his wife? Yea is not this the ready way to make al his reproof

T 2

(if not

* 5. 44.

Matter of
repro offe.
1 Iust.

Matth. 18. 15.

1 Tim. 5. 19.

1 Weighty.

m Gen. 30. 2.
n Job. 2. 10.
o 2 Sam. 6. 21.
22.

Contrary,
1 Credulity.

2 Suspicion.

3 Rashnesse.

not scorned) lightly regarded? What then will be the profit of them?

§. 37. *Whether an husband may reprove his wife for such things as he is guilty of.*

To the matter of reproofe some adde, that an husband ought not to reprove his wife for that fault whereof hee himselfe is guilty: but I make doubt of this direction. I deny not but that hee ought to haue an especiall care that he bee not guilty of that crime for which he blameth his wife; otherwise, 1. he blunteth the edge of his reproofe, so as readily it cannot pierce into her heart. 2. He causeth irto rebound back again vpon himselfe with these reproches. *Plaine beame out thy selfe. Hypocrite first teachest another of thine owne eye. Thou teachest thou not thy selfe?* 3. Hee is an example against himselfe; for in he any way teacheth another bee condemneth that selfe. But thereupon to infer, that because he is guilty of such vices as are in his wife, hee ought not to reprove her though she be worthy to be reprov'd, is scarce sound and good diuinity: for thus he maketh himselfe guilty of a double fault, one of committing the sin himselfe, the other of suffering his wife to lie therein: whereas if he reprov'd his wife, hee might thereby reclaime both her and himselfe: for I doubt not but his reproving of his wife would strike deeper into his owne conscience then if a third should reprove them both. How were *Judah and David* stricken to the heart after they had giuen sentence against such crimes as they themselues were guilty of? It is a good aduice that no man bee guilty of that which hee reproveth in his wife, but it is no good rule to say, no man ought to reprove his wife of that whereof he is guilty.

§. 38. *Of well ordering reproofe in the manner thereof.*

Like directions to those which were giuen for the manner of commanding must be obserued in the manner of reproving.

Reproofes therefore must be *Rare.*
Mecke.

When reproofes are *seldome* vsed, not

but vpon vrgent and necessary occasion, 1. It sheweth that an husband taketh no delight in rebuking his wife, but is euen forced therto. 2. It maketh his wife much more regard it. 3. It is like to worke a more perfect cure, for seldome and rare reproofes doe commonly pierce most deeply.

Contrary is continuall chiding, finding fault with a wife for her selfe, but amisse: if not only the wife shal be blamed a childe, or seruante, the wife shal be blamed house do amiss too common a fault in husband for it. Whereby they much prouoke their wiues; yea and many times make them no more regard a reproofe then any other word. For as birds which alwaies abide in Belfries where much ringing is, are not a whit affrighted with their lowd sound; so wiues who haue their eares from time to time filled with their husbands rebuke, by vse are brought nothing at all to be moued therewith.

2 That a reproofe must bee giuen in meeknesse is cleere by the Apostles generall precept of restoring one in the spirit of meeknesse: for a right manner of reproving is therby particularly intended. Now of all with whom we haue to do, no fitter obiect for meeknes then a wife, who in a more peculiar manner then any other is *thine owne flesh*.

Meeknesse hath respect both to secrecy of place, and to softnesse of words.

When an husband is alone with his wife, then is the fittest season for reproof: thus will reproofe bee answerable to Christs direction: *tell him his fault between thee & him alone* (saith Christ of a brother:) but no brother must be tendred more then a wife. Thus will it also soake better into her soule, when no conceit of dishonour and discredit shall arise vp to hinder the worke of it: which conceits will be ready to arise when a reproofe is giuen in publike before others. Thus likewise will occasion bee taken away from children and seruants of despising her: which otherwise they would quickly take, if before the she should be rebuked; gathering from thence, that she is kept vnder as much as they: now because she is with him a ioynt-gouernour of them, hee

Contrary,
continuall
chiding.

2 Reproue
mildly.
Gal. 6. 1.

3 Reproue in
secret.

Mat. 18. 15.

1. Cor. 4. 23.
Eph. 7. 5.
Rom. 2. 21

Rom. 2. 1.

Gen. 38. 26.
2 Sam. 12. 13.

Manner of
reproving.

1. Seldome.

Direction for
reproving
such a wife as
regardeth not
a secret re-
proofe.

Mat. 18. 15.

Direction for
reproving a
wife whose
offence is
publike.

4 Reproove
gently.
Pro. 25. 15.

A reproofe
may be sharp
not bitter.
Gen. 30. 2.
Iob. 2. 10.
2 Sam. 6. 21, 22
Rebuke neuer
to be giue by
a man in
passion.

hee ought by all meanes to maintaine her reputation before them.

1 *Quest.* What if shee regard not a rebuke in secret?

Ans. Hee may follow Christs direction, *Take one or two more*, namely wife, graue, faithfull friends, if it may be, of her kindred, as her parents (if shee haue any liuing) or such as are in course of nature next to parents (if they be not partiall on her side) and before them rebuke her: but by no meanes before any of the house vnder her gouernment.

2 *Quest.* What if her fault bee publike, such an one as may be an ill example to them of the house, it being committed in their sight, or brought some other way to their knowledge?

Ans. Wisely he must so manifest his dislike of her fault, as he no way impair her honour: he may therefore declare that such a thing was not wel don, and fore-warn his household of committing the like; yea roundly threaten them, that if any of them doe the like, they shall dearly repent it; and if such as are vnder correction offend therein, the more surely and severely correct them, euen because they haue taken example. Thus shal he testifie a great good respect of his wife, and also a thorough dislike and hatred of her sinne.

2 *A soft tongue* (as Salomon noteth) *breaketh the bones*, that is, softneth an hard heart, and beateth down a stout stomach. How wil it the work vpo a soft heart, & gentle disposition? If therefore an husband looke to do good by reproving his wife, his reproof must be so ordered, as it may seem to be rather a gentle admonition, then a sharp rebuke. He may & ought plainly to declare her fault vnto her, but in milde & meeke tearmes, without reuiling, opprobrious & ignominious words.

Quest. What if her fault be an heinous notorious sinne?

Ans. In an extraordinary case some sharpnesse may be vsed: as the reproofes of *Isaak*, *Iob*, and *Dauid* doe shew, for they were euery one of them sharpe: but yet this sharpnesse must not be made bitter by any euill language. A womans wickednesse may not moue an husband to bee froward, and outrag-

ious; but rather to bee the more watchfull ouer himselfe; that hee containe himselfe within the bounds of discretion and moderation. For which end it is meete that husbands lay it downe for a rule, neuer to rebuke their wives when they are in passion. Passion raiseth a darke myst before the eyes of reason; which, while it remaineth, keepeth reason from giuing any good direction. Yea passion is as a fire, and it so incenseth a man, and distempereth him, that in his disorder hee can keepe no meane or measure. Howsoeuer a man bee not able to rule himselfe when passion is stirred vp, yet, if before hand while *his eye is single*, and *his whole body light*, while he is *in tune* (as wee speake) and well tempered, hee resolutely determine with himselfe not to doe such or such a thing in his passion, that foregoing resolution will bee an especiall meanes to make him forbear doing that in passion which if he should do, he could not in passion well order and moderate. For if once he begin to do a thing in passion, the least prouocation that can be, will bee as bellows to blow vp that fire into a flame.

In regard of the violence of passion (wherein women by reason of the weaknesse of their iudgement are for the most part most violent) it is also the part of a wise man to forbear this duty of reproouing his wife euen when shee is in passion. For as it is needfull that hee should be in case wel to giue a reproofe, so as needfull it is that she should bee in case well to take a rebuke. Passion both filleth & festereth ones heart. The heart then being full of passion, what roome is left for good aduice? will a man powre wine into a vessell full of water, or stay, til all the water be drained out?

The heart also being so festered as it saoureth of nothing but passion, what good can then good aduice doe?

It is therefore an especiall point of wisdom, and sheweth a good respect that a man beareth to his wife, yea, it saoureth of much meeknesse and moderation for an husband well to weigh both his owne and his wifes temper when hee reprooueth her, and to forbear doing it

T 2

while

Rebuke to be
put off while
a wife is in
passion.

while either hee or shee bee in passion.

§.39. Of undiscrēt reproofing a wife.

Contrary is the indiscretion of husbands who regard nor place, nor persons, nor time, nor temper of themselves or their wiues, nor any other circumstance in reproofing; but like *Saul* (who at a table where a great feast was, in presence of his Nobles and Captaines, when he was enraged with anger, with most virulent and bitter speeches not rebuked onely but reproached also his son, & that with such words as hee spared not his owne wife; for in his passion he called his son, *sonne of the peruerse rebellious woman* :) like this foolish and furious *Saul*, I say, they take the most open place of the family before children, seruants, & whole house, to reprove their wiues; and that with such bitter and disgracefull termes, as either they prouoke their wiues to answer againe for maintaining (as they thinke) their own credit and reputation, (thus *Jonathan* was prouoked to answer his father againe :) or else giue them of the house that behold her thus trampled vnder foot, occasion to set their feet also vpon her.

Most husbands are forward enough to reprove, but few doe it in meekenes and moderation. They cannot do it but in company, nor without bitter words. Many in rebuking their wiues, sticke not to vse all the euill termes that they can thinke of, euen such as tend not onely to their wiues dishonour, but also to their owne and their childrens infamy. The reason whereof is, because they neuer rebuke, but when they are in passion, and so scarce know what they doe: whereby also they stirre vp passion in their wiues, and yet for all that refraine not any whil the more, but rather grow more violent: as when the heat of two fires meet together, the flame must needs be the greater. This being the preposterous practise of many husbands, is it any maruell that ordinarily so little good, and so much hurt is done by reproofing? Nay, would it not bee a wonder, if any good, and no hurt should bee done thereby? This therefore though it be a duty, yet a duty rarely and with

great moderation to be vsed.

Thus farre of an husbands mildnesse in his speeches to his wife.

§.40. Of an husbands' amiable countenance towards his wife.

An husbands cariage towards his wife must be answerable to his speech, or else all the mildnesse thereof will seeme but complementall.

A mans cariage compriseth vnder it, his Countenance, Gesture, Actions: in all which must mildnesse be seated.

I His countenance in his wiues presence, and towards his wife, must bee composed to an amiable pleasantnesse. His authority ouer her, and eminency about her, may not make him forget the neere coniunction and vnion betwixt them.

Vnder the face and countenance I comprise head, brow, eies, lips and such other parts which are according as they are framed, signes of amiableness, or discontentednesse. Now among, and aboue other parts of the body, the outward composition of the countenance doth soonest and best declare the inward disposition of the heart. By *Esaus* pleasant countenance *Iacob* perceived that he was pacified in his hart towards him, and thereupon said, *I haue seene thy face as though I had seene the face of God*, that is, an amiable, gracious countenance. On this ground *David* desired God, to lift up the light of his countenance vpon him, that thereby hee might know the fauour and loue of God towards him. On the other side, by a frowning, and lowring face, by hanging downe the head, putting out the lips, with the like, anger, malice, griefe, with other like affections of heart, are manifested: by *Caines* casting downe of his countenance God discerned anger and enuy to be in his heart: by *Labans* countenance *Iacob* obserued that his affection was turned from him. A wife then beholding mildnesse and amiableness in her husbands face, beholds it as the face of God, and therein as in a looking glasse beholds the kindness and loue of his heart, and so hath her heart thereby the more firmly knit

vnto

* Treat. 3.
§.10.

An husbands
cariage must
be milde.

I A milde
countenance.

Gen. 33. 20.

Psal. 4. 6.

Gen. 4. 6.

Gen. 31. 3.

1 Sam. 26. 30.

1 Sam. 26. 32.

Contrary.
1. A lofty
brow.

2. A grim
look.

3. A frowning
forehead.

4. A fiery eye.

5. Milde
gaze.

Obiect.
Gen. 24. 2.

Answer.

vnto him, and is moued the more to respect him.

§. 41. Of Husbands too great austerity.

Contrary is 1. A lofty proud countenance, as of an imperious Lord ouer his vassals.

2. A grim sterne countenance, as of a Iudge ouer poore prisoners.

3. A lowering frowning countenance, as of a discontented creditor ouer a desperate debtor.

4. A fierce fiery countenance, as of an angry King ouer a subiect that hath displeased him.

These and such like countenances, as they manifest a proud, stout, furious discontented disposition of heart, so they cannot but giue great discontent to a wife, yea, and much affright her, being but a weake vessel, and alienate her heart and affection from him.

§. 42. Of an Husbands familiar gesture with his wife.

II. An husbands gesture ought to be so familiar, and amiable towards his wife, as others may discern him to bee her Husband, and his wife may be prouoked to bee familiar with him. They which this way are ready to shew themselves kinde and milde husbands, are prone to exceed, and so to fall into an extreame on the right hand: for some are neuer well but when they haue their wiues in their laps, euer colling, kissing, and dallying with them, they care not in what company; thus they shew more lightnesse, fondnesse, and dotage, then true kindnesse and loue, which forgetteth not an husband-like grauity, sobriety, modesty, and decency.

Some sticke not to alledge *Isaaks sporting with Rebeckah*, to countenance their lasciuiousnesse.

But they forget that what *Isaak* did, was when hee and his wife were alone: he was seene through a window. Much greater liberty is granted to man and wife when they are alone, then in company: Besides, there are many other waies to shew kindnesse and familiarity, then by lightnesse and wantonnesse.

Contrary to the familiarity I speake

of, is (as we speake) *strangenesse*, when an husband so carrieth himselfe towards his wife, as if shee were a stranger to him: if hee come in company where his wife is, of all other women hee will not turne to her, nor take notice of her. This fault is so much the greater, if such a man be of a free pleasant carriage, and vs to be merry and familiar with other women. Though his mirth and familiarity be such as is not vnbecoming a Christian, yet his carriage being of another temper towards his wife, it may bee a meanes to breed ieaousie in her. Many thinke outward kinde gesture towards a wife to be fondnesse; but if they knew what a meanes it is to stirre vp, increase, and preserve loue in a wiues heart to her husband, they would be otherwise minded.

§. 43. Of an Husbands giuing fauours to his wife.

III. Actions are of all other the most reall demonstrations of true kindnesse, wherein an husband must not faile, as he would haue his kinde speech, countenance, and gesture, to be taken in the better part. Kindnesse and mildnesse in action consisteth in giuing fauours (as we speake) vnto his wife. This is expressly noted in *Elkanah*, who euery yeere gaue fauours to his wiues: Thus an husband as he testifieth his loue to his wife, so he will much prouoke her to doe all duty to him. A small gift, as an action of kindnesse freely giuen, not vpon any debt, but in testimony of loue, doth more worke on the heart of her to whom it is giuen, then much more giuen vpon contract, or for a worke done, whereby it may seeme to be deserued.

In giuing fauours to a wife, an husband ought to be more bountifull and liberall, then to others, that so shee may see thereby hee loues her aboue all; as it is noted that *Elkanah* gaue *Annah* a worthy portion, because hee loued her. And in giuing fauours, it is best to bestow them with his owne hands, vnlesse hee be absent from her.

§. 44. Of Husbands beating their wiues.

Contrary are the furious, and spightfull actions of many vnkinde husbands

(heads

Husbands
strangenesse.

1 Sam. 4. 1.

1 Sam. 3. 2.

*Viperam viride ob
seruationem
nuptiarum enu-
mit. Et tu du-
ritiem animi,
tu feritatem,
tu crudelitatem
ob unionis re-
uerentiam non
deponis? Basil.
Hexam. Hom.
Ambr. Hexam.
l. 5. c. 7. Præter
hanc ipsam si-
militudinem.*

(heads too heads) whose favours are buf-
fers, blowes, strokes, and stripes: where-
in they are worse then the venomous vi-
per. For the viper for his mates sake ca-
steth out his poison: and wilt not thou o
husband, in respect of that neere union
which is betwixt thee and thy wife, lay
aside thy fiercenesse and cruelty? Many
wives by reason of their husbands fury,
are in worse case then servants: for

1. Such as will not give a blow to a
servant, care not what load they lay vp-
on their wives.

2. Where servants haue but a time
and terme to bee vnder the tyranny of
such furious men, poore wives are tied
to them all their life long.

3. Wives cannot haue so good re-
medy by the helpe of law against cruell
husbands, as servants may haue against
cruell masters.

4. Masters haue not such opportunity
to exercise their cruelty ouer servants as
husbands ouer wives, who are to bee
continually at boord and bed with their
husbands.

5. The neerer wives are, and the dea-
rer they ought to bee to their husbands,
the more grievous must strokes needs
be when they are giuen by an husbands
hand, then by a masters.

6. The lesse power and authority that
an husband hath to strike his wife, then
a master to strike a servant, the more
heavy doe his strokes seeme to be, and
the worse doth the case of a wife seeme
to be in that respect, then of a servant.
Not vnfitly therefore is such a man (if
he may be thought a man rather then a
beast) said to be like a father-queller and
mother-queller.

Quest. May not then an husband beat
his wife?

Ans. With submission to better
iudgements, I thinke he may not: my
reasons are these.

1. There is no warrant thorowout
the whole Scripture by precept, or ex-
ample for it: which argument though
it be negatiue, yet for the point in hand
it is a forceable argumēt in two respects.

1. Because the Scripture hath so plenti-
fully and particularly declared the feue-
rall duties of husbands and wives: and

yes, hath declared nothing concerning
an husbands striking & beating his wife.

2. Because it hath also plentifully and
particularly spoken of all such as are to
correct, and of their manner of correct-
ing, and of their bearing correction who
are to be corrected, and of the vse they
are to make thereof; and yet not any
thing at all concerning an husbands pu-
nishing, or a wives bearing in this kinde.
The Scripture being so silent in this
point, wee may well inferre that God
hath not ranked wives among those in
the family who are to be corrected.

2. That small disparity which (as I
haue before shewed) is betwixt man
and wife, permitteth not so high a power
in an husband; and so low a seruitude in
a wife, as for him to beate her. Can it be
thought reasonable that shee who is the
mans perpetuall bed-fellow, who hath
power ouer his body, who is a ioynt pa-
rent of the children, a ioynt gouernour
of the family, should be beaten by his
hands? What if children or servants
should know of it? (as they must needs:
for how can such a thing be done in the
house, and they of the house know it
not?) can they respect her as a mother,
or a mistresse who is vnder correction as
well as they?

3. The neere coniunction, and very
union that is betwixt man and wife
suffereth not such dealing to passe be-
twixt them: The wife is as a mans selfe,
They two are one flesh. No man but a
frantike, furious, desperate wretch will
beat himselfe. Two sorts of men are in
Scripture noted to cut and lanch their
owne flesh, *idolaters*, as the *Baalites*, and
Demoniacs; as hee that was possessed
with a legion of deuils. Such are they
who beat their wives, either blinded
in their vnderstanding, or possessed with
a deuill.

Obiect. He that is best in his wits will
suffer his body to be pinched, pricked,
lanced, and otherwise pained if it bee
needfull and behoofull.

Ans. 1. A mans heart will not
suffer him to doe any of these himselfe:
there are Chirurgions whose office it is
to doe such things: if the Chirurgion
himselfe haue need of any such remedy
for

*Huiusmodi vi-
rum siquidem
vir appellandus
est potius quam
fere) & patri-
cida, & matri-
cida similem
dixeris. Chrys-
som. 26.
1 Cor. 11.*

An husband
may not beate
his wife.

Reasons.

1. No warrant
in the word.

2 Small dispa-
rity.
* Treat. 3.
§. 4.

*Summa iniuria
est vite sociam,
& in rebus ne-
cessarijs tibi
coniunctam,
itaquam manci-
pium ignomi-
nie afficere.*
Chrys. ibid.

3 Neere con-
iunction.

2 Eph. 5. 31.

b 1 King 18.
28.
c Mar. 5. 5.

for his own body, he will use the help of another Chirurgion. If the case so stand as a wife must needs be beaten, it is fitter for an husband to refer the matter to a publike Magistrate (who is as an approued and licensed Chirurgion) and not to doe it with his owne hands.

3 Though some parts of the body may be so dealt withall, yet euery part may not, as the heart, which the wife is to the man,

3 The comparison holdeth not. For the fore-named pinching, lanching, &c. is no punishment for any fault, as the beating of a wife in question is. There is no question but a man that hath skill may if need bee open a veine, lanch a boile, splinter a broken bone, or disioynted ioynt in his wiues body, which may bee more painefull then correction: and herein the comparison holdeth, but not in the other.

2 *Obiect.* There is as neere a coniunction betwixt Christ and his Church, as betwixt man and wife: yet Christ forbeareth not to correct and punish his Church.

Ans. There is a double relation betwixt Christ and the Church: he is an husband vnto it, hauing made it of his flesh, and of his bones: and a supreme Lord ouer it, hauing all power in heauen and earth committed vnto him. In this latter respect he punisheth, not in the former. An husband is not such a supreme Lord ouer his wife: therefore Christs example, is no warrant to him.

4 There is no hope of any good to proceed from an husbands beating of his wife: for where the party corrected is perswaded that the party which correcteth hath no authority or right so to doe, it will not be brought patiently to take it: but will resist, and strue if it bee possible to get the mastery. Let a stranger strike such a childe of yeeres or a seruant as wil patiently beare many strokes at a parents or masters hand, they will turne againe at that stranger, and indeauour to giue him as good as hee brings: now a wife hauing no ground to be perswaded that her husband hath authority to beat her, what hope is there that shee will patiently beare it, and bee

bettered by it. Or rather is it not likely that she wil if she can, rise against him, ouer-master him (as many do) and neuer doe any duty aright? A fault in a wife is not taken away but increased by blowes.

Obiect. Smart and paine may make her dread her husband, stand in awe of him, and doe her duty the better.

Ans. Such dread and awe becometh rather the place of an husband to exact it, or the place of a wife to yeeld it. Though perforce she may be brought to yeeld for outward subiection, yet inward hatred of her husbands person may bee ioynt therewith, which is as bad, if not worse then outward disobedience.

Obiect. She may be of so outrageous a disposition, as, but by force, she will not be kept in any compisse.

1 *Ans.* It hath beene of old time answered, that no fault should be so great as to compell an husband to beat his wife.

2 *Ans.* Other forceable meanes may be used besides beating by her husbands hands: she may bee restrained of liberty, denied such things as she most affecteth, be kept vp, as it were, in hold; and, if no other meanes will serue the turne, bee put ouer to the Magistrates hands, that if she be of so seruile a disposition, as by no other meanes she will be kept vnder then by feare and force, by smart and paine, shee may feare the Magistrate, and feeble his hand, rather then her husbands.

Obiect. If a wife waxe so mannish, or rather mad, as to offer to strike and beat her husband, may hee not in that case beat her to make her cease her outrage?

Ans. I doubt not but that that good prouision which is made in law to pre-serue a mans life, may be applied to this purpose. The law simply condemnes all murther, yet if a man be so assaulted, as there is no way to pre-serue his owne life, but by taking away his life that assaults him, it condemneth not him as a murtherer, because he did it in defence of himselfe. So if an husband bee set vpon by his wife, it is lawfull and expedient that he defend himselfe, and if he can do it no other wayes but by striking her, that

Nullum sit
tam magnum
peccatum, quod
ad ueritatem
dam uxorem
compellit.
Chrysostomus. 26
in 1 Cor. 11.

Eph 5.30.
Mat. 28.18.

4 No profit:
much mil-
chiefe.

Adhibitis ver-
beribus: mo-
bus non tollitur sed
augetur. &
exasperatur.
Micheilus.
quaest. Pol. 1.

par 2

Se defendende.

that is not to be reckoned an vnlawfull beating her.

§. 45. Of an Husbands bearing with his wifes infirmities.

Hitherto of the Husbands auoiding of offence, a word concerning his bearing with offence.

A generall duty it is, common to all of all sorts, to beare one anothers burden: in which extent euen a wife is to beare her husbands burden, because he is euerie one else, is subiect to slip and fall, and so hath need to be supported. Yet after a more special and peculiar manner doth this duty belong to an husband, and that in two respects.

1. Of the two, he is more bound then his wife, because in relation to his wife he is the stronger: for shee is the weaker vessell, 1 Pet. 3. 7. But the strong are most bound to beare with the infirmities of the weak. Rom. 15. 1.

2. He is bound to beare with his wife more then with any other, because of that neere coniunction which is betwixt them: hee that cannot beare with his wife, his flesh, can beare with no body. The reason alleaged by the Apostle to moue a man to dwell with his wife according to knowledge, and to giue honour to her, intimated in this phrase, *as to the weaker vessell*, sheweth that this is a peculiar duty belonging to an husband, wherein, and whereby he may both manifest his knowledge and wisdom, and also doe honour to his wife. For why is he put in minde of her weaknesse, but to shew he should beare with her?

As that phrase intimateth the duty, so also it intimateth a good reason to enforce it. For precious things, whereof we make high account, the weaker they be, the more tenderly, and charily are they handled, as Cheney dishes, and christall glasses: and of all parts of the body, the eye is most tenderly handled. Now what things, what persons are more deare and pretious then a wife: yet withall shee is a weak vessell: therefore shee is much to be borne withall.

For an husbands better direction herein, difference must be made betwixt infirmities: for some are naturall imperfec-

tions, other are actual transgressions.

Naturall imperfections are inward, (as slownesse in conceiue, dulnesse in apprehension, shortnesse of memory, hastinesse in passion, &c.) or outward, (as lame-nesse, blindness, deafenesse, or any other defect, and deformity of body.) These infirmities should breed pity, compassion, commiseration, yea, and greater tendernes and respect, but no offence. Note *Abrahams* example in this case: his wife was barren, yet he despised her not for it, nor vpbraided her with any such thing.

Actual transgressions are breaches of Gods Law: whereof such are here ment, as are most directly tending to his owne disquiet, and disadvantage, as shrewishnesse, backwardnesse, nicenesse, stubbornnesse, &c. In the bearing of these must an husband especially shew his wisdom, and that sundry wayes.

1. By vsing the best & mildest meanes he can to redresse them, as meeke admonition, seasonable aduice, gentle intreaty, and compassionate affection. *Elkanah* supposing that his wife offended in her passion, thus dealt with her, and supported her.

2. By remouing the stone whereat she stumblith, by taking away the occasion, (so farre as conueniently hee can) which maketh her offend. Thus *Abraham* and that by Gods aduice, put *Hagar* and her sonne out of the house, because they were an offence to *Sarah*.

3. By turning his eyes away (if the matter be not great, but such as may be tolerated) and taking no notice of the offence, but rather passing by it, as if hee perceiued it not. *Salomon* saith, that *it is a mans glory to passe over a transgression*: and hee exhorteth a man *not to giue his heart to all the words that men speake*.

4. By forgiuing and forgetting it (if notice be taken thereof.) *Isaack* tooke notice of *Rachels* rash and froward demand, for hee rebuked her for it: yet in that he readily yeelded to that which afterwards shee moued him vnto, it appeareth that hee forgau the offence, if not forgot it.

The best triall of a mans affection to his wife, and of his wisdom in ordering the

Neque Sarai tanquam sterilem contempsit Abraham: neque quicquam tale exprobrauit. Si uxor pauper sit, nolite exprobrare, & si stulta, nolite insultare. Ibid. Vxor uacuanda &c. adiuuanda &c. confilio, & omni bonam amissionem, ut illi liberetur affectibus. Ibid.

1 Sam. 1. 8.

d Gen. 21. 14.

e Prov. 19. 11.

f Eccl. 7. 23.

g Gen. 30. 1, 2, &c.

Reason.
Best tryall of
a mans wisdom
& love.

Gal. 6. 2.

Considera mulierem debilem esse: tu autem uir propere princeps factus es, ut subdita seruis imbecillitatem. (byf. b. m. 26. in 1 Cor. 11. 1 Pet. 3. 7.)

Directions to husbands for bearing with their wifes infirmities.

Matth. 5. 46.

Luc. 6. 32, 33.

Husbands te-
finelle.

the same is in this point of bearing with offences. Not to be offended with a wife that giue no offence, is not praiseworthy; heathen men may goe so far. But what Christ saith of this case, *If you see them which love you, and doe good to you, that doe good to you, what thanks and reward haue you for publicans, and sinners doe the same; but gently, to forbear, and wisely to passe over offences when they are giuen, not to be prouoked when there is cause of prouocation ministered, is a true Christian vertue, a vertue becoming Husbands better then any other kinde of men.*

Contrary is testinelle, and peccunelle, when husbands are moued with the least prouocation, like tinder catching fire at the least sparke that falleth upon it; yea, many are like gunpowder, which not onely taketh fire, but also breaketh out into a violent flame; ypon the least touch of fire: as gunpowder is dangerous to be kept in an house, so such Husbands to be ioynd so neerely to wives as marriage ioyne them. If it be said, that as gunpowder doth no hurt, if fire come not at it, so they are good and kinde, if they be not prouoked and displeased. I answer, that we haue a proverb that saith, *The diuell is good while he is pleased, yet in is not safe to haue the diuell to be neere.* It is as impossible (considering mans weaknesse) that hee should liue and conuersell with any, and not giue offence, as for flint stones long to beate and dash against one another, and no sparke of fire to come from them. How then may it be thought possible for a wife, who is so continually conuersant with her Husband, and the weaker vessel, to liue without giuing him offence? It is no very kinde speech, which husbands vse, especially if they be told of their unkindnes, *Let my wife deserue scowles, and shee shall haue it.* How little fauour would such husbands haue of Christ, their husband, if he should be of that minde towards them?

Thus farre hath beene handled the first part of an Husbands well managing his authority, by a tender respect of his wife. The second is a prouident care for her.

And to think upon her, and to delight in her, as an Husband should doe, is the first of his duties. A man may take his wife, and yet not properly respect her, his wife, but prouidently careth not for her; shee hath more affection then desire, more cheere than a husband heart, but hee diuerts a wife head. How then can he be a good head vnto his wife? Some present contentment he may haue by him, but small profit and benefit can he reape from him. Those duties therefore which haue beene declared to be to be done, but these that follow must by no means be left vndone.

An husbands prouident care is noted in the office of Christ; where in husband resembleth him, namely, to be a *Saviour of the body* as hath beene before declared. It consisteth

in the providing things needfull for his wife.

In providing things needfull for his wife.

As a careful providing of things needfull for a priue pall, for a chamberlaine, which husbands are to giue vnto their wives. For therein the Apostle saith, that *Heads of households as Christ the church, himselfe*

The Apostle counteth him perfect who is faithful, that provide for his owne, and specially for those of his owne house. Who are of an husbands house, first his wife, in his house, whom hee properly loveth, then his wife. If then an husband provide not for his wife, what is he to be accounted?

Great reason hee should provide for her, because hee hath taken her from her parents and friends, and hath received that portion which they allotted her, and hath authority committed vnto him ouer her, and shee is put in subjection vnder him: her friends hauing giuen away her portion, and their power ouer her, and committed all to him, will take no further care for her, shoo being in subjection vnder him, cannot without him provide for her selfe. Who then shall provide for her if hee doe not, and shee wholly and onely there is?

Contrary is their minde, who take a wife onely for their owne contentment, and delight,

* Treat. 3.
5. 49.Eph. 5. 23.
* Treat. 1. 5. 15
& Treat. 3. 5.
73.1. Providing
things need-
full.

1 Pet. 3. 7.

1 Tim. 5. 17.

1 Tim. 5. 8.

Recordare quod
pater uxoris tuae
quam deposuisti
quodque tibi tradi-
dit, et omnia reli-
qua, matre, do-
mo, & ciuitate,
omnem eius cu-
ram tua dextera
commisit. Cor. 11.Contrary, to
take a wife
onely for
himselfe.

delight, or gaine, and neuer thinke of that charge which together with a wife they take vpon them. According to their minde is their practise: for when they haue a wife, they neglect her in every thing, but what may stand with their owne ends. Much haue they to answer for: and so much the more, because a wife is an especiall pledge of Gods fauour.

Prou. 18. 22.

§. 47. Of an Husbands providing meanes of spirituall edification for his wife.

In this provided care which an husband ought to haue of his wife, we will consider the Extent thereof.

It ought to extend both to her selfe, and to others.

In regard of her selfe, to her Soule.

For her soule, meanes of spirituall edification must bee provided, and those both priuate and publike. Priuate meanes are holy and religious exercises in the house, as reading the Word, Prayer, Catechising, and such like, which being the spirituall food of the soule, are to be euery day, as our bodily food, provided and vsed. An husband as a Master of a family must provide these for the good of his whole house, but as an husband, in speciall for the good of his wife: for to his wife, as well as to the whole house he is a King, a Priest, and a Prophet.

By himselfe therefore, for his wifes good, ought he to performe these things, or to provide that they may be done by some other. Cornelius himselfe performed those exercises. Micah hired a Levite (though his Idolatry were cuill, yet his care to haue a Levite in his house was commendable). The Shunemites husband provided a chamber for the Prophet, and that especially for his wifes sake, for it was at her request.

Publike meanes are the holy ordinances of God, publicly performed by Gods Minister. The care of an husband for his wife in this respect is, so to order his habitation, and provide other needfull things, as his wife may be made partaker thereof. It is expressly noted of Elkanah that he so provided for his wifes, that they went with him euery yeere to

the house of God: the like is intimated of Joseph the husband of the Virgin Mary. In those dayes there was a publike place & house of God, whither all Gods people (how far soeuer they dwelt from it) were to resort euery yeere: the places where Elkanah and Joseph dwelt, were farre remote from the house of God; yet they so provided, as not onely themselves, but their wifes also went to the publike worship of God. Now there are many houses of God, places for the publike worship of God, but yet through the corruption of our times, the ministry of the Word, (the most principall meanes of spirituall edification) is not euery where to bee enjoyed: therefore such ought an husbands care for his wife in this respect to be, as to dwell where there may haue the benefit of preaching the Word, or else so to provide for her, as shee may weekly goe where it may be had.

If men of wisdom and ability make a purchase, or build an house for their habitation, they will be sure it shall bee where sweet founts and waters are, and good pasture ground, and where all needfull provision may be had. Gods Word preached is a spring of water of life, the place where it is preached a pleasant, profitable pasture, all needfull provision for the soule may there bee had. Let this therefore be most of all inquired after: and no habitation settled but where this may be had.

§. 48. Of neglecting their wifes edification.

Contrary is their practise, who having their calling in places where the Word is plentiful, yet vpon outward respects of pleasure, delight, ease, and profit, remove their families into remote places where preaching is scarce, if at all; and there leave their wifes to gouerne the family, not regarding their want of the Word, for as much as they themselves oft comming to London, or other like places, by reason of their calling, enjoy the Word themselves. Many Citizens, Lawyers, and others, are guilty of great neglect of their wifes in this respect.

So also are they, who abandon all religious

Luke 2. 41.

2. 42.

2. 43.

Priuate means of edification.

AE 10. 3. 30.

Judg 17. 10.

1 Sam. 1. 7.

Publick means of edification.

1 Sam. 1. 7.

2. 19.

ligious exercises out of their houses, making their houses rather stews of the de- uill, then Churches of God. If for want of means, either publik or private, a wife liue and die in ignorance, profanenesse, infidelity, and impendence, which cause eternall damnation, assuredly her bloud shall be required at his hands: for an husband is Gods watchman to his wife.

§. 49. Of an husbands providing things needfull for his wifes body.

To the body also must an husbands pro- uident care of his wife extend: and that both in health and sicknesse. In health, by providing such things as are needfull to preserve health, as competent food, raiment, and the like necessities. Where the Prophet to aggravate the misery of the people saith, *Seven women shall take hold of one man, saying, Wee will eat our owne bread, and weare our owne apparrell, only let vs be called by thy name, he intima- tet, that it was an husbands duty to pro- vide bread and apparrell: that is, all ne- cessaries for his wife. Which the law also implieth, where it inioyneth him that taketh one wife vpon another, not to diminish the food and raiment of the former. In sicknesse such things are to be provided as are needfull either to reco- uer her health, or to comfort, cherish and refresh her in her sicknesse.*

This was before noted among com- mon mutuall duties, for by vertue of the matrimoniall bond it belongeth both to man and wife: but to the man it apper- taineth by vertue of that power and charge which he hath over his wife, and therefore it was needfull here to be tou- ched.

§. 50. Of an husbands prouident care for his wife about her child-bearing.

Most proper to this place is that pro- uident care which husbands ought to haue of their wifes both before and in the time of their trauell and child-bed: and that in two things especially.

1 In procuring for their wifes to the vttermost of their power and ability, such things as may saue their longing, in case they doe long (as in all ages women in the time of breeding & bearing child, haue been subiect therunto.) For it is

well knowne, that it is very dangerous both for mother and child to want her longing: the death sometimes of the one, sometimes of the other, sometimes of both hath followed thereupon.

2 In providing such things as are need- full for their trauell and lying in child- bed. This time is especially to be pro- uided for, in many respects.

1 Because it is a time of weaknes, when in the woman cannot well provide for her selfe.

2 Because her weaknes is ioyned with much paine: the paine of a woman in trauell is the greatest paine that ordina- rily is endured by any for the time: none know it so well as they that feele it, and many husbands because they are not subiect thereto, thinke but lightly of it: but if wee duly weigh that the holy Ghost when he would set forth the ex- tremity of any paines and pangs, refer- bleth them to the paines of a woman in trauell, wee may well gather, that of all they are the greatest, which is further manifested by the shrieks and out-cries which not only weak, and faint heart- ed women, but in the time of their tra- uell, but also are forced, from the stron- gest, and stoutest women that be, & that though before hand they resolve to the contrary. Neither may wee wonder thereat, for their body is as if were set on a racke (if at least the trauell be sharp) and all their paines so stretched as a wonder it is they should ever recover their health and strength again: or that they should hold out the brunt, and not die with their trauell. As Rachel and the wife of Zimham, & many villages have done. Surely among ordinary deliuerances I know none so neere a miracle, none wherein the Almighty doth so euiden- tly manifest his great power and good providence, as in the safe deliuey of wo- men. Besides the great pang of trauell, women are also after their deliuey sub- iect to many other things which are very painfull. From all these paines and great weaknes, which befall women in child-bed, especially if they nurse their children, men by reason of their sex are freed. Now then to apply this point, seeing women are brought to such

The paines of womens tra- uell.

7 al. 48. 6. 1 sa. 13. 8. & 21.

1st. 4. 31. & 30. 6. Mic. 4. 9.

Gr. 25. 16. & 15 am. 4. 19. 20.

such paines and weaknesse in bringing forth those children which are the mans as well as hers, and be freed from all; is it not very iust and meet that he should provide all things needfull for her welfare, ease and recovery of strength?

3 Because the want of things needfull is at that time very dangerous: dangerous to the health and life of the woman and childe also.

§. 51. *Of neglecting wifes in their weaknesse.*

Contrary to an husbands provident care in generall are those vices which were taxed in the treatise of common duties, as *grudging at the charges bestowed on a wife: Consonnesse, Prodigality, and Idlenesse.*

But contrary in particular to an husbands care for his wife in childbed, is the inhumane and more then barbarous vnkindnesse of many husbands; who no whit consider the weaknes of their wifes in this case; to helpe, ease, and comfort them, but rather make their burden much more heavy. For,

1 Some through covetousnesse refuse before hand to afford meanes to their wife to provide such things as are needfull for her selfe and child: and when the time cometh, if their wife be desirous of a Midwife that requirerh somewhat more charges then she that is next, she shall have none if shee will not have the next. And as for a nurse to tend her, they thinke their Maid will serue the turne well enough: they need not be at the charges to bring a Nurse into the house. In regard of convenient lodging some will not sticke to say, *Can not my wife be brought to bed in a roome without a chimney as well as the Virgin Mary?* Why should my wife need more things then she did? Yea further there be many that when the time that their wife should bee delivered approacheth neere, carry her from all her friends into a place where she is not known, lest her friends should by importunity draw him to expend and lay out more vpon his wife then he is willing. In the time while their wife is weake in childbed, many are loth to allow them any other diet

then is for themselves and children provided in the house, not considering that her stomach cannot be like theirs.

Many other such bitter fruits of vnkinde husbands arising from covetousnesse might bee reckoned vp, whereby husbands plainly shew that they loue their wealth better then their wifes: they had rather lose *them*, then part with *that*.

2 Others through iealous suspicion forbear not euen in the time of their wifes paine and weaknesse, to vpbraide them with lightnesse, and so say that the childe is none of theirs. To lay this to a wifes charge, vniustly, is at any time a most shamefull and odious reproach: but in the time of childbirth whether iust or vniust, a thing too too spightfull and reuengefull. Some wifes are so far ouercome therby (especially in the time of their weaknesse) as they are not able to beare it, but euen faint and die vnder the reproach: others more stout vow neuer to know their husbands again. Many like mischiefes follow on such vnkindnesse.

§. 52. *Of an husbands providing for his wife according to his estate & ability.*

In an husbands providing for the body of his wife respect must be had to the measure, and to the manner.

The measure must extend to his ability: for an husband ought to maintaine his wife in as good an estate and fashion as himselfe; by marriage she is aduanced to as high an estate, and dignity in relation to others as he is: and for her owne vse she is made a partner of al his goods, & accordingly ought to partakethereof.

For the manner, hee must suffer her (if at least hee obserue her to haue any competent discretion) to order such things as are needfull for her selfe according to her best liking: as *Elkanah* in another case said to his wife, *Do what seemeth best.*

Both in the measure and in the manner of providing, there must bee a difference put betwixt a wife, and seruants or children. These may haue their portions of meat, apparrell, and like necessaries, proportioned out and stinted vnto them, which

Siquid vxor peccauerit consolare et noli maiorem angere. Chrys. hom. 26. in 1 Cor. 11.

Treat. 3. §. 38

1 Sam. 1. 23.

which is vnmeet to be done to a wife. Neither is it needfull that so plentifull a prouision bee made for them, as for her.

§. 53. *Of an husbands niggardlinesse to his wife.*

Contrary is an husbands niggardly dealing with his wife: when the allowance she hath is both farre vnder his estate, and also so giuen her by litle and little, as if she were a childe. Many husbands make their wiues drudge at home fare hardly, and goe meanelly: who are themselves braue in apparrell, frolike in their feasting abroad, and so exceed their wiues as they are ashamed to bee seene in company with them. They who marry their maids, or others of meener ranke then themselves, oft so deale with them: esteeming them but as seruants and meane persons though they be their wiues. But it hath bene before shewed, that wiues by marriage are advanced to their husbands dignity, how meane forer they were before.

§. 54. *Of husbands allowing their wiues to bestow on others, as they see good occasion.*

So farre ought the prouident care of an husband for his wife to extend, as she may haue (beside things needfull to her selfe) to bestow on such as it is requisite for her to giue vnto: as namely, on children and seruants in the house, and others also out of the house. For so much is noted in *Salomons* description of a good wife; *Shee giueth meat to her household, and a portion to her maidens: all her household is clothed with scarlet* (namely, by her ordering and disposing the matter.) *Her children rise up and call her blessed*, both for her generall cariage in the family, and also for her particular fauours bestowed on themselves. As for others out of the house, it is also noted that *she stretcheth out her hand to the poore and reacheth forth her hands to the needy*. These things shee did by vertue of that power and liberty which her husband gaue her: as appeareth by two points there noted,

1. In that before any mention is made of those things which shee did, it is said, *The heart of her husband doth safely trust in her*.

2 In that, after all her good deedes are reckoned vp, it is said, *Her husband praiseth her*.

After this patterne it is meete that other husbands (whose wiues are wise and faithfull) should deale with their wiues: that in the house they might haue the more honour of children and seruants: and that out of the house they might giue the better tryall of their charity.

For considering the many excellent promises that are made to workes of mercy and charity, and the many terrible threatnings that are denounced not only against such as exercise cruelty but also against such as shew no mercy: considering also that wiues together with their husbands, are *heires of the grace of life*, it is very needfull yea euen necessary, that they should manifest their faith by some worke of mercy and charity. Now vnlesse her husband doe giue vnto her something at her owne discretion to bestow on others, true and through tryall of her merciful and charitable minde cannot bee made. If shee giue of that which her husband hath reserved to himselfe, as her giuing is vnlawfull, so shee may be thought liberall, not because she is merciful, but because notwithstanding her liberality she parteth with nothing of her owne: yea though she haue a generall consent to giue as she seeth cause of the common goods of the family, yet is not that so sure and sound a tryall of charity, and mercifulnesse, as if she had something of her owne which she might retaine or giue away as pleaseth her selfe; and what she giues not away, lay vp as her owne stocke proper to her selfe. For there is naturally such a selfe-loue in man, and a desire to keep that which is proper to ones selfe, that hee is very loth to part with any of it, vnlesse conscience and grace alter this corruption of nature, and so moue him readily to lay out something on charitable vses. But otherwise of that which in whole or in part belongeth to another

Verse 11.

Verse 28.

17a.3-7.

* §. 6.

* Treat 3.
§. 23, 29, 33.

Pro. 31. 15. &c

verse 21.

Verse 28.

Verse 20.

(be that other, husband, parent, master, friend, or any else) he is easily moued to be liberall and bountifull: a man will willingly cut a large thong(as we speak) out of anothers leather.

It is knowne that many children and seruants, who, when they come to bee possessers of their owne, are very niggards and misers, they haue been liberall of their parents and masters goods vnto the poore. Yea partners in a stocke will be much more forward in giuing away that which is common with another, then that which is proper to each of them. The truest triall of a mercifull and charitable heart lieth in the distribution of that which is proper to ones selfe.

It is therefore meet vpon this very ground, that an husband should according to his ability let his wife haue some stocke, and portion of her owne, free to her selfe to dispose as shee seeth good: intimating vnto her that the principall end why he prouideth so plentifully for her, is, that she may shew forth the fruits of her faith by some workes of charity: and exhorting her so to doe. Many religious, wise, kinde husbands thus doe: some giuing quarterly allowance in money to their wiues, others giuing their wiues power to receiue a certaine portion of rent out of certaine lands or houses; others making their wiues an absolute estate of some inheritance, and suffering them to receiue the profits and reuenues thereof; others giuing them certaine fees of their offices or of their trade; others, that are poore, suffering them to worke for themselves, and dispose their earnings as they see cause: some one way, some another: euery one in his place best knoweth the meanes how to gratifie his wife in this kinde: it shall bee sufficient for mee to haue laid downe the generall rule.

§. 55. *Of husbands too great straitnesse
ouer their wiues.*

Contrary is their strait-handednesse to their wiues, who allow them no more then may be for their own priuate vse. They thinke it a great matter and

as much as an husband is bound to doe, to let her haue apparrell, meat and drinke, and such necessities as are befitting her ranke, but all other ouer-pluffe they thinke needlesse. Thus their wiues are not onely deprived of meanes to gaine respect of their children and seruants at home, and to gratifie such as are obedient and ready to doe seruice to them, but also to performe such workes of mercy as both opportunity requirerh, and also their conscience moueth them to doe. Yea many wiues of rich husbands are brought to great shame hereby, in that beeing in places where there is iust occasion of contributing to some charitable vse, and by reason of their rich and costly apparrell it is expected they should be bountifull, they haue not any thing at all to bestow. The fault of some husbands in this respect is great many waies. As 1. in that they bring shame and griefe to their wiues, whom they ought with all tendernes to respect. 2. In that they dishonour their owne places: for they who take notice of this straitnes to their wiues, will be ready to iudge them both couetous, and vnkinde. 3. The omitting of that worke of mercy which their wiues should haue done shall be laid to their charge: they shall heare that dreadful doome, *Goe ye cursed into euermore fire, for I was an hungred and yee fed mee not &c.* and if they answer, *When saw we thee an hungred &c.* it shall be replied, *In that yee suffered not your wiues to doe it, you did it not.*

*Thus much of the extent of an husbands
provident care for the good of his Wife.*

*It followeth to speake, of the continuance
thereof.*

§. 56. *Of an Husbands care to provide for
his Wife so long as she shall liue.*

To continuance of an husbands provident care for his wife must be so long as shee liueth, yea though shee out-liue him: not that hee can actually when hee is dead provide for her, but that hee may before his death so provide for her, as shee may haue wherewithall to maintaine her selfe, and to liue

liue according to that place where unto by him shee is aduanced : at least that he leaue her not only so much as he had with her, but something more also in testimony of his loue to her, and care for her. Husbands haue the example of Christ to presse this duty vpon them: for when hee went away from his Church here on earth, hee left his spirit, which furnished it with gifts as plentifully, as if Christ had still remained with her, if not more abundantly.

For the better performance of this duty, husbands which die before their wiues, must obserue among other things two especially.

1 That plainly and expressly they declare their minde and will before they die, lest their wiues should bee circumvented and defrauded of that which they intended them. Thus did *Dauid* vpon the motion of *Bathsheba*, he settled his estate, and caused *Bathsheba*'s sonne to be actually crowned before he himselfe gaue vp the Ghost, which he did, as for other weighty reasons, so in particular for his wiues good, as may bee gathered from that reason shee alleaged to the King in these words, *Else when my Lord the King shall sleepe with his fathers, I shall be reputed vile.*

2 That hee request some faithfull friend in his stead to bee an helper vnto her; (as Christ commended his mother vnto his disciple *John*) which will bee needfull in regard of her weaknesse, by reason of her sex, and want of experience to manage such affaires especially as are out of the house.

At the time of a mans departure out of this world from his wife, will the truest triall of his affection to his wife be giuen : for many that beare their wiues faire in hand while they liue with them, at their death shew that there was no soundnesse of affection in their heart towards them : all was but a meere shew for some by-respects.

§. 57. Of husbands neglect of their wiues future estate.

Contrary are diuers practises of vnkinde husbands. For

1 Some through improuidence, vn-thriftines and prodigality, disable themselves from doing good to their wiues after their death; & so leaue their wiues nothing, or (that which is worse then nothing) in debt, and with a great charge of children. That care which husbands ought to haue of their wiues should make them thinke before hand of the time to come, and euen for their wiues sake be some-what the more diligent, thrifty, and prouident, & cut off many vnecessary expences, else their sinne is doubled.

1 By a needlesse waisting their estate.
2 By neglecting their wiues.

2 Others by fawning, or forcing means draw their wiues to yeeld vp that interest they haue in money, goods, house or land by ioynter, inheritance, or any other way, and yet make them no sufficient recompence in another kinde : but at their death leaue their wiues in a farre worse estate then they were in before marriage, beside a greater charge then they had before. As this is a great part of vnkindnesse, so also a maine point of iniustice.

3 Others grudging against the lawes vnder which they liue for providing for a wife by thirds or otherwise, vse all the fraudulent meanes they can to depriue her of that which otherwise the law would lay vpon her. The ciuill politike lawes of the place where wee liue ought to be the rule of our ciuill actions (so farre as they are not repugnant to Gods word) and we ought for conscience sake to be subiect vnto them. Besides an husband ought (though the law forced him not) to leaue at least the thirds to his wife, as a testimony of his loue to her and care for her : so as this also is a double fault. 1 A transgression of the law, 2 A note of vnkindnesse.

4 Others hauing aged and sickly wiues, or otherwise thinking that their wiues may, or rather hoping that their wiues will die before themselves, put off the making of their wills of purpose that they might not put in their wiues thirds, but dispose the some other way. Besides that these husbands shew no good affection towards their wiues, they prouoke God to disappoint the of their hopes :

1. A willfull inability.

Making away their wiues ioynter or any other right.

3 Defeating of thirds.

Rom. 13.5.

4 Making no will.

Eph. 4.2.

Husbands before they die must make their wiues good.

1 King. 1. 21.

Husbands on their death-bed must commend their wiues to some faithfull friend.
Iob. 19. 26, 27.

Reason.
Truest triall of loue at departure.

Contrary.

hopes: and some doth often-times: for he taketh them away before their wiues, and so taketh them away, as hauing no time to make their will, not onely their wiues enjoy their *thirds* (which they so much desired to auoid) but also some other (whom of all in their life time they misliked) seaze vpon the other two parts.

§. 58. Of an husbands protecting his wife from danger.

Hauing shewed how an husband is to provide things needfull for his wife: It remaineth to shew how he is to protect her from things hurtfull.

In regard of that *protection* which an husband oweth his wife, he is called *the veile of her eyes*: which phrase as it implieth *Subiection* on the wiues part, so also *Protection* on the husbands: To protect one, is as it were, to *cover* them, namely, from danger; to bee negligent and careles of them, is, as it were, to lay them open to danger. The same duty is implied vnder another like phrase of *spreading his wing* ouer his wife. The metaphor is taken from winged fowles, which to keepe their young ones from hurt, vse to spread their wings ouer them: this phrase and metaphor is also attributed to God, to set forth his protection.

But most pertinent to this purpose is the title, * *Sauour*, giuen to an husband in relation to his wife.

For this end the Lord who subiected a woman vnto her husband, gaue to his sexe greater strength, courage and boldnesse then to hers, that he might protect her which is the *weaker vessell*. In this duty of *protection* Christ sheweth himselfe an excellent patterne and president vnto husbands.

The better to performe this duty, an husband must be carefull,

1. To preuent, as much as hee may, such dangers as his wife is like to fall into.

2. To recouer her out of such as shee is fallen into.

For this purpose did *David* carry his wiues into *Gath*, lest, if they were left in

Israel, *Saul* should worke them some mischief; and againe, when they were taken by the *Amalakites*, he recouered them.

According to that danger whereunto wiues are subiect, must an husbands care of protecting his wife be manifested.

1 If she be in danger to bee seduced and inticed, as *Enah* was, by any euill instruments of the deuill, as Iesuits, Priests, Friers, profane, blasphemous, lasciuious, or riotous persons, his care must be either to keep them away that they come not at her, or to put them away from her so soone as hee can; hee may not suffer them to harbour in his house.

2 If by any sleight she be drawn from his house, hee must seeke her, and fetch her againe, as the *Leuite* did his wife; or cause her (if he can) to be brought home againe, as *David* caused *Michal* to be brought; especially if they bee taken away by force, as *Abinoam*, and *Abigail*, *David*s wiues, were.

3 If she be vniuistly slandered, he is to maintaine her credit and reputation as much as his owne; as *Christ* accounteth himselfe despised, when his Church is, so must he. This care must he haue of his wiues credit, euen after her death, as well as while she liueth.

4 What other mischief soeuer is intended or practised against her, he must be a tower of defence to protect her, (as *Ahashuerosh* was to *Ester* against *Haman*) and that not only against strangers without the house, but also against children and seruants in the house. Children growne to yeers, that are stout and stubborne, will be ready to rise vp against their mother, especially if she be a mother in law, because shee is the weaker sex: the countenance of a father for the most part keepeth most in awe. Wherefore the husband must bee an helpe to his wife, and maintaine her honour against them, yea though they be children of a former wife.

§. 59. Of an husbands maintaining his wife against children of a former venter, and seruants.

Obiect. Mothers in law often proue vnkinde, and vniuist step-mothers, and deale

30.18.

A wife must be kept from being seduced.

A wife stolne away must bee fetched home.

Ind. 19.2.
2 Sam. 3.13.14

1 Sam. 30.18.

A wiues credit must bee maintained. See Treat. 2. Part 2. §. 31. &c. Luke 10.16.

A wife must defended against strangers, seruants, and children. 18.7.7.8. &c.

Gen. 20.16.

Ruth 3.9.

Ruth 2.12.

* Treat. 3.
§. 15. and
Treat. 3. §. 73.

1 Sam. 27.3.

deale vnmercifully with their husbands children: must an Husband in such cases assist his wife against his children?

Ans. The protection I speake of, is in case a wife be wronged, then her husband is to doe what hee can to right her (as we speak.) But if she be the wrong doer, he may by no meanes bouldster her vp against his children, and so make their wrong the greater. Yet so farre ought he to respect his wife, as by all the faire meanes hee can, to labour to pacifie her mind, and turne her heart towards them; and if hee obserue her heart to be cleane alienated from them, then to put them forth to bee brought vp in some other place, and so to take away from her the object of her displeasure, that he and she may liue more quietly together. For if a man must forsake father and mother, hee must also forsake children, and cleaue to his wife. Peace and vnity betwixt man and wife must of all other be kept inuio-
Licet omnia proycina, nihil molestius con-tinget quam non habere beneuolam domi uxorem; pecca- tum nullum magis dolen- dum inuenerit, quam cum ux- ore seditionem habere. Chrysost. hom. 26. in 1 Cor. 11.

lable. *Though thou cast away all, nothing can happen more troublesome to thee, then not to haue a quiet wife at home. Thou canst finde no sinne more grienous, then to haue contention with a wife.*
If a wife must be maintained against the stubbornnes of children, much more against the insolency of seruants: for which purpose the example of *Abraham* is recorded, whose seruant might haue a priuiledge aboue others, because hee had made her his bedfellow; yet when she waxed insolent against her mistresse, first he put her into her mistresses hand to doe to her as it pleased her; and afterwards hee cast her out of his house, *Gen. 16. 6. & 21. 14.*

§. 60. *Of neglecting to maintaine their wiues.*

Contrary is a dissolute carelesnesse of Husbands, who care no more to helpe and succour their wiues, then any other.

1 Some more feare to offend their wiues, then they care to doe them good, and in that respect they let any sort of people come to their wiues, that are wel- come to them. If Magistrates in a Com- mon-wealth shall answer for suffering se- ducers to come into their dominions to deceiue their people, much more shall

husbands answer for suffering them to come and deceiue their wiues.

1 Because they haue a greater charge ouer their wiues, then Magistrates ouer their people.

2 Because Wiues ought to be dearer to Husbands, then people to Magi- strates.

3 Because they may sooner espy them in their house, then Magistrates in the Common-wealth.

4 Because they may be much more ea- sily kept out of an house, then out of a Common-wealth, or a City.

2 Others care not whither their wiues wander, and if they doe goe out of their house, they shall neuer be sought after by their Husbands: though this may be a iust punishment on wandring wiues, yet is it not iust for Husbands so to deale with them. If Christ our husband should so deale with vs, we should soon be lost: for wee oft goe astray like wandring sheepe, but he is that good sheepeheard, who seeketh after the lost sheepe, vntill he finde it.

3 No maruell then that many Hus- bands are no more affected with the ill reports and rumors raised against their wiues, when they so little regard who come to them, or whither they goe. Af- furedly the discredit of a wife will turne to the mans dishonour: for as a *vertuous wife is a crowne to her husband*, so by the rule of contraries, an infamous wife is a shame to her husband. If therefore not for his wiues sake, yet for his owne sake a man ought not too carelesly passe ouer the ill reports which are raised against his wife.

4 There be such vnkinde husbands as are moued with no ill vsage done vnto their wiues, nor wil heare any complaint that they make vnto them: yea, if they see them misused, they will either not seeme to see it, or but smile at it, and so goe their way, and suffer their wiues to right themselves as well as they can. As this beseemeth not any Christian to suf- fer his neighbour to be wronged, (for it is noted as a commendable matter in *Moses*, that when he saw two Hebrewes striuing together, hee tooke his part that had wrong done to him, and reproofed the

2. In suffering wiues to goe whither they list.

Luk. 15. 4.

3. In not re- garding ill re- ports of wiues.

Prov. 12. 4.

4. In suffering wiues to bee misused.

Exod. 2. 13.

Contrary,
Dissolute
carelesnesse.

1. In suffering seducers to come to the house.

the other) so much lesse an husband, to whose safe-guard his wife is committed. Nature teacheth vs that the head is as much affected with a wrong done to the body, as to it selfe: so ought an Husband.

§ As the wrong which is done by those who are in subiection in the house vnder the wife, is greater then that which is done by strangers: so is the husbands fault the greater in suffering it: for hee hath more power ouer them in his house, then ouer others. What then may we thinke of such, as either by their conuience, or by taking part against their wiues, suffer both children and seruants to insult ouer them: Assuredly those husbands themselves will finde some smack of the bitter and euill fruit thereof: and that not onely by that great discontent which their Wiues must needs take thereat; but also by that contempt which will follow on their owne persons, both by their wiues (who cannot thinke them meet heads to gouerne others) and also by their children & seruants, who thereby will take occasion to waxe proud, and presumptuous against them. By despising the weaker, men grow by little and little to despise the stronger. This men of wisdom and experience well know: wherevpon in Common-wealths and Policies gouerned by wise men, the authority of inferiour Magistrates is vpheld & maintained: superiour Magistrates will not suffer them who are in authority vnder them to be despised: for it is well known that it tends not to the honour and ease onely, but to the safety also of the supreme Magistrate, to haue the power and authority of inferiour Magistrates respected, and not trampled vnder feet. It argueth therefore both want of affection, and of discretion and vnderstanding in Husbands, to suffer childe, seruant, or any other in the house, to insult ouer their wiues, who are ioynt gouernours with them ouer the house.

§. 61. Of an Husbands first beginning to loue his wife.

The generall matter together with the particular kindes of Husbands duties being thus farre handled; The man-

ner also of performing them is to be deliuered.

To instruct an Husband in the manner of performing his duties to his wife, the Apostle layeth downe { 1. Christ, vers. 25. two patternes, { 2. Our selues, v. 28.

As Christ loueth his Church, and as wee loue our selues, so must men loue their wiues.

That we may the better follow these patternes, wee must distinctly note how Christ loueth his Church, and how wee loue our selues.

The loue of Christ to his Church is commended vnto vs in fixe seuerall points: which are

- | | | |
|-------------|------------|-------------------|
| 1 The order | } thereof. | 4 The quality |
| 2 The truth | | 5 The quantity |
| 3 The cause | | 6 The continuance |

I. For the Order, Christ beganne to loue his Church: he manifested his loue to her before shee loued him: as the aire heated by the Sunne, is hote, and a wall on which the Sun-beames smite, giueth a reflexion of heat backe againe: so the Church, as it were heated and warmed at heart by the sence of Christs loue, loued him, as the Apostle expressly noteth, (*We loue him, because he loued vs first:*) and the Church her selfe acknowledgeth, saying; *Because of the sanour of thy good ointments* (wherewith wee are reuiued, and cheered) *the Virgins loue thee.*

There is in vs by nature no sparke of loue at all: if Christ by his louing of vs first, did not instill loue into vs, we could no more loue him, then a liuing bird rise out of a cold egge, if it were not kept warme by the dammes sitting vpon it.

Thus must an husband first begin to loue his wife. His place of eminency, and authority requireth, that hee should be to his wife, *a guide*, which title is expressly given to him by the holy Ghost, to teach him to goe before her, and by his example to instruct, and incite her to doe her duty. What a shame would it be for a man who is the *Image and glory of God, the head of his wife*, in the same place to her that Christ is to his Church, to be prouoked by his Wiues wiue-like carriage (shee being the weaker vessell, vnder him, to learne of him) to loue her? Reasons there bee to stirre vp a Wife to in-

deauour

¶ In boul-
string vp chil-
dren or ser-
uants against
wiues.
*Si illam que
secundum pos-
se locum obti-
net contumel'a
afficiis, non pa-
trum sui princi-
patus bonori
derogauit. Chrys.
loc cit.*

The manner
of an husbands
loue set forth
by Christs
manner of lo-
uing his
Church in fix
branches.

1. Christ first
loueth the
Church.

1 Ioh. 4. 19.

Cont. 112.

Husbands
must by their
loue prouoke
their wiues to
loue.

* Prou. 2. 17.
הָיָה

*Sic caput est vir
præcedere debet
in omnibus bo-
nis factis ux-
orem suam, ut
illa imitetur
viri, & se-
quatur caput
suum. Aug. de
decem chor. c. 30.*

* Treat. 1.
§. 10. 11.

deauour to preuent her husband in doing her duty, which if she doe, it is the greater glory to her; but this patterne of Christ should stirre him much more to strue to goe before her.

§. 62. Of Husbands repaying unkindnesse for loue.

Contray is their disposition, who hauing louing and dutifull wiues, are notwithstanding nothing moued to loue them againe; but are as vnkinde & churlish, as if they had the most peeuish, and peruerse wiues that could be. But what shall wee say of such as loue their wiues the lesse, yea, and hate them for their forwardnesse to loue, and (in testimony of true loue) to performe all good duty? What, but that they are very deuils incarnate? For it is the deuils property to ouercome good with euill. These make the doctrine of a wiues subiection to seeme harsh, and a carefull performance thereof, an heauy burden. Neuer shall they partake of Christs loue, that in their place shew themselves so vnlike to Christ.

§. 63. Of the truth of Husbands loue.

II. The truth of Christs loue was manifested by the fruits thereof to his Church: He gaue himselfe for it. It was therefore not in word onely, no nor onely in heart, but in deed also. Thus his loue proued profitable, and beneficiall to his Church, which thereby was cleansed, and made a glorious Church. Had hee onely borne a tender compassion and pittifull affection towards it, or laboured onely with comfortable and sweet words to vphold and succour it, it had still laine polluted with sinne, in the power of the deuill, and vnder Gods wrath, and so receiued no profit and benefit at all.

So must Husbands loue their wiues in truth and in deed. * Such a loue is required of a man to his brother; much more therefore to his wife, who is not onely a sister (as the Apostle expressly stileth her) but neerer then sister, mother, daughter, friend, or any other whatsoeuer. This therefore serueth to presse the practise of all the forenamed duties appertaining to an husband,

§. 64. Of Husbands dissimulation.

Contrary is their dissimulation and hypocrisie, who make great shew of much loue, and pretence of earnest affection, vsing many outward complements, but faile when they come to the truest triall, the deed. Some like sutors or wooers, will promise mountaines, but not performe moult-hills: others will coll and kisse their wiues much, but trust them with nothing, nor provide for them things requisite: there be that will weep much when their wiues are sicke, yet not afford physicke, and such like things for their recovery: yea, many will carry a faire face all their life long towards their wiues, and at their death leaue them nothing to liue by.

Hence it is that many who by others are accounted to be very kind husbands, are by their wiues found to be far otherwile. If triall be made of Husbands loue by their practise and performance of the forenamed duties, it will be found that they for the most part come as far short in loue, as Wiues in subiection.

§. 65. Of the freeness of Husbands loue.

III. The cause of Christs loue, was his loue, as Moses notheth, He set his loue on you, because he loved you. His loue arose onely, and wholly from himselfe, and was euery way free: as there was nothing in the Church, before Christ loved her, to moue him to loue her, so can there be nothing that he could hope for afterwards, but what himselfe bestowed. Indeed he delighteth in that righteousness, wherewith, as with a glorious robe shee is clothed; and with those heavenly graces, wherewith as with precious Jewels she is decked: but that righteousness, and those graces are his owne, and of his free gift, He presents it to himselfe a glorious Church.

In imitation hereof Husbands should loue their wiues, though there were nothing in wiues to moue them so to doe, but onely that they are their wiues: yea, though no future benefit could after be expected from them, True loue hath respect to the object which is loued, and the good it may doe thereunto, rather then

* Treat. 3.
§. 57.
1. Christ loueth in truth.

Wise 26, 27.

Husbands must loue in deed.
* 1 Joh. 3. 18.

* 1 Cor. 9. 5.

3. Christ loueth freely.
Deut. 7. 7, 8.

Eph. 5. 27.

Husbands loue must be free.

1 Cor. 13. 5.

to the *subject* which loueth, and the good that it may receiue. For loue *seeketh not her owne.*

1 Pet. 3. 7.

Christs loue in this branch thereof should further moue Husbands to doe what lieth in their power, to make their wiues worthy of loue: thus will it be in truth said, that they *dwell with their wiues according to knowledge*: and thus will their loue appeare to be as Christs loue, free.

§. 66. *Of husbands louing for aduantage.*

Contrary is their loue which is onely for their *owne* content and aduantage. Many loue, no further then they may haue some bait to allure their affections, as beauty, wealth, honour, or the like by-respects; or at least hope of some inheritance, or portion about that which they haue, or of some fauour that they expect from their wiues friends. This cannot be a true sound loue: such a man may bee thought to loue his wiues beauty, inheritance, and friends, rather then his wife. This loue cannot last.

§. 67. *Of the purity of husbands loue.*

4 Christs loue part.

2pb. 5. 26, 27.

III. Christs loue for the *quality*, is an holy pure chaste loue: as he himselfe is, so is his loue, as is euident by the effect thereof: for it moued him to *sanctifie and cleanse his Church*, to make it a glorious Church without spot: he did therefore no way pollute, or defile his Spouse: and that his loue might the better appeare to bee chaste loue, cast onely vpon one Spouse, and not many, hee vnited all his Saints together by the bond of his Spirit, and made them all *one body*.

1 Cor. 12. 13.

Husbands loue must bee chaste.

Heb. 13. 4.

Hereby Husbands must learne so to be affected towards their wiues, as may stand with holinesse, & chastity; though much loue be required, yet it may not ouer-flow those banks. *Marriage is honourable, and a bed undefiled.* It must therefore be vsed as an undefiled thing. This indeed appertaineth to the wife, as well as to the husband. But because he is the head, and guide of his wife, and ought to be as a paterne and president before her, as Christ is before him, therefore is it more specially applied to him. The purity of an Husbands loue here spoken of,

hath a double vsr.

1 It restraineth an Husbands loue to his owne wife. There is a generall Christian loue, whereby all occasions of doing good are taken, with which an Husband may, and ought to loue others; and a particular matrimoniall loue, whereby hee is moued to preferre his wife before all, and to haue his heart set and fixed on her, and so proper and peculiar to her.

2 It orders and moderates his loue, so as it turneth not into sinfull lust, whereby that estate, (which in it selfe by vertue of Gods ordinance, is holy) is polluted.

§. 68. *Of husbands lightnesse.*

Contrary, is not onely *adultery*, whereof we haue spoken before, but also wantonnesse, lightnesse, and vncleannesse, with his wife. For many intemperate and vnchaste husbands, giuing the raines to their head-strong lusts, manifest as much vnseemlinesse, and plaine filthinesse in their words, gestures, and actions, (to say nothing of their thoughts, which are not seene) to their wiues, as other doe to strumpets & harlots; which is a most shamelesse thing, and I am euen ashamed to mention: but because it is mentioned, let such know, that they shall bee accounted among such *whoremongers and adulterers as God will iudge.*

* Treat. 2. part. 2. §. 5. 8.

Heb. 13. 4.

§. 69. *Of Husbands louing their wiues more then themselues.*

The quantity of Christs loue cannot be expressed: for the measure of it was aboue measure. *He gaue himselfe for his Church*, and in that respect hee calleth himselfe that *Good shepheard that gaue his life for his sheepe.* *Greater loue then this hath no man.* What will not he doe for his Spouse, that gaue his life for her?

This may seeme to bee too high a straine, and pitch of loue for an husband to attaine vnto: a matter wherein hee is to leaue his patterne, and not to follow Christ: but yet Saint John addeth euen this extent to the loue of our brethren: *We ought (saith he) to lay downe our liues for the brethren*; therefore by iust consequence for our wiues. But that this extent be not stretched too farre, and husbands

5. Christs loue extended to the giuing of himselfe.

a 2pb. 5. 25.

b John 10. 11. c 1 J. 13.

How husbands must loue their wiues more then themselues.

1 John 3. 16.

Cautions about an husband loving his wife more then himselfe.

1 Cor. 13. 13.

bands cast into a pit of needlesse perill, two cautions must be noted;

1. That there be an absolute necessity, to bring vs to this strait of parting with our life: which is, when the good wee aime at in the behalfe of our wiues cannot any other way bee effected; but by venturing our life. There was no other way to redeeme the Church; but by the blood of Christ.

2 That the good wee intend in this case to our wiues, bee of greater value then our temporall life: as is the good of her soule, the saving of it. Thus the Apostle saith, *I will most gladly be bestowed for your soules.* Which mind men must much more carry towards their wiues. It was for our saluation that Christ gaue himselfe.

§. 70. Of husbands unkindnesse.

Contrary is their unkindnesse, that preferre euery trifle of their own before the good of their wiues; their profit, their pleasure, their promotion, cleane draw away their hearts and affections from their wiues. If any extraordinary charge must be laid out, or paines taken for their wiues good; little loue will then appeare: whereby it appeares that there was no true & sound loue settled in their hearts towards their wiues. As gold and other like mettals are tryed by the fire, so loue by afflictions and crosses.

§. 71. Of combats in pretence of wifes honour.

Contrary in another extreame is the ouer-bold and ouer-heady pretended manhood of such Husbands as vpon euery icalous surmise and sleight report, are ready to make challenges of fight, and to enter into single combats and duels, on pretence of maintaining their wiues honour. This being no warrantable course of righting a wrong, no honour can redound to the wife thereby, but much dishonour and danger to the Husband. If he preuaile ouer his aduersary, and kill, hee is made guilty of murder thereby, and so reproach and shame must needs come to himselfe, wife, and whole family: if hee be overcome and slaine, shee may bee reputed more guilty then shee was before. And oft it falleth

out that God in iust iudgement giueth ouer the challenger into his aduersaries hand; because hee hath vndertaken to indirect a course.

§. 72. Of Husbands Constancy in loue.

VI. The continuance of Christs loue was without date: *Having loued his own, he loued them vnto the end.* His loue was constant (not by fits, now louing, then hating) and *euerslasting* (neuer repenting thereof, neuer changing or altering his minde.) No prouocations, no transgressions could euer make him forget to loue and cease to doe that good which he intended for his Church. Note what hee said to her euen when shee reuolted from him, *Thou hast played the harlot with many louers, yet returne againe to me: and again, My mercy shall not depart away.*

For his loue resteth not on the desert of his Church, but on the vchangeablenesse of his own will. As this manifested Christs loue to be true sound loue, so it made it profitable and beneficiall to the Church; which, notwithstanding her many frailties, by vertue hereof is glorified.

This last branch must be added to all the former branches of an Husbands loue, or else they will be all in vaine, and to no purpose. This giueth the truest triall of sound loue. Such was the loue betwixt David and Jonathan: the soundest loue that euer was, betwixt party and party. This bringeth the greatest glory to the party which loueth, and the greatest benefit to the party which is loued. That a mans loue may thus remain firme and inuolable.

1 He must be sure to lay a good foundation; hee must ground his loue on Gods ordinance: and loue his wife in regard of the matrimoniall bond which kniteth them together, and that neere vniou which thence ariseth; and so it will last so long as that knot lasteth.

2 He must further support & strengthen it with an inuolable resolution to bee changed & altered with no prouocation, but rather to passe by all infirmities, in deauouring in loue to redresse them if possibly hee can: if not, to beare with them.

* Treat. 3.
§. 61.
6 Christs loue
perpetuall.
a Iohn 13. 1.
b Hof. 2. 19.

Ier. 3. 1.
a Sam. 7. 15.

Husbands
must be constant in their
loue.

§. 73. Of husbands variableness.

Contrary is their variableness, whose loue is ready to turne as a weathercocke with euery blast of a contrary winde: now tender-hearted, then againe hard-hearted; now smiling, then lowring; now giuing this and that fauour, then denying euery thing, euen such things as are needfull.

Many whose loue was as hot as fire, while their wiues were young, or their friends liued, or while they pleased them, when those occasions are taken away, proue in their loue as cold as ice.

Againe others by some continuance in doing good to their wiues, thinke it a burden: and waxing weary, cleane leaue off their former good course; which plainely sheweth that they neuer truly and intirely loued their wiues.

By this patterne of Christ here propounded to husbands, wee haue on the one side a good direction to teach vs how to loue our wiues, as hath been particularly declared; and on the other side, matter of humiliation, in that it sheweth vs how farre short we come of our bounden duty. Howsoeuer, wiues may most complaine of their burden, because it is a *Subiection* whereunto by nature we are all loath to yeeld: yet I am sure the heauiest burden is laid vpon the husbands shoulders: and much more easie it is to performe the part of a good wife, then of a good husband.

See Treat. 1.
§. 10.

* Treat. 3.
§. 59.

Eph. 5. 28.

To Christs
example, the
patterne of
ones selfe is
added.

§. 74. Of Husbands louing their wiues as themselves.

To the example of Christ the Apostle annexeth the patterne of ones selfe, in these words: *So ought men to loue their wiues, as their owne bodies.*

Quest. Is not the former patterne sufficient? Is this latter more excellent, or more perfect?

Ans. Christs example is a full, compleat, perfect, & euery way sufficient patterne; far more excellent then this of a mans selfe: this is not annexed to add any thing to that, or in regard of the excellency hereof, but onely in regard of our dulnesse, to make the point somewhat more plaine and perspicuous.

For this patterne is more sensible and better discerned. Euery one knoweth how he loueth his owne body: but few or none know how Christ loueth his Church.

Besides, that example of Christ may seeme too high and excellent for any to attaine vnto, euen inimitable; therefore to shew that he requireth no more then a man may performe, if he will set himselfe with care and conscience to do his duty, he addeth the patterne of *ones selfe*, that which one doth to his body, if hee will, he may doe to his wife.

No direction can be taken from this latter patterne, but might be referred to the former, as most of the former though in a farre meaner manner may be referred to the latter. For the loue which a man beareth to himselfe is true, and intire without all dissimulation: the most dissembling wretch in the world (who in his dealings with other men doth nothing vprightly) nor will nor can dissemble with himselfe; though other men shall neuer know the depth of his heart, yet *the spirit which is in him*, euen himselfe, knoweth it: so as this patterne also presseth truth and sincerity on husbands in their affection towards their wiues: of all other they may not dissemble & deale doubly with them: but let them know the intirenesse of their affection towards them, and see they neither fawne on them, nor flatter them. They which pretend great loue to their wiues in shew onely, offend against nature it selfe. As the foresaid loue of a mans owne selfe, is for manner intire and true, so also free not forced: and for measure as great as possibly it can be, and for continuance, constant, and so like to Christs loue. But there are two points especially to bee considered in the loue of ones selfe, which about others are most sensibly discerned in this patterne. 1. *Tendernesse.* 2. *Cheerfulnessse.*

No other man will or can so tenderly handle a mans hand, arme, legge, or any other part of his body, as himselfe: he is very sensible of his owne smart.

The metaphors which the Apostle vseth in these words, *He nourisheth and cherisheth it*, doe liuely set forth this tender-

1. Because it is more sensible.

2. Because it is more inimitable.

The patterne of louing ones selfe, setteth forth the same things that Christs loue doth.

1 Cor. 2. 11.

Man is tender towards himselfe.

Eph. 5. 29.

nesse: for they are taken from fowles and birds which very charily, and tenderly houer ouer their young ones, couering them all ouer with their wings and feathers, but so bearing vp their bodies as no weight lieth vpon them.

Thus ought husbands with all tender-nesse and mildnesse to deale with their wiues, as we haue before noted in many particulars: only this example of a mans selfe I thought good to set before husbands, as a liuely patterne wherein they might behold a president without exception, going before them, and whereby they might receiue excellent direction for the better performing of the particulars before noted.

Againe no friend, no parent, no other party will or can so willingly and cheerfully doe any kindnesse for one, as a man for himselfe. This among other is one speciall point which the law aimeth at, when it enioynes a man to *love his neighbour as himselfe*, namely, as willingly and readily as himselfe. Whatsoeuer a man doth for himselfe, hee doth much more cheerfully then for another. There needeth no other prooffe then experience, for men take notice of their owne minde and disposition when they doe things for themselves, and this will be as cleere as the light when the Sunne shineth forth at noone day.

Such an affection ought husbands to haue to their wiues: they ought more willingly and cheerfully doe any thing for their wiues then for parents, children, friends or any other. Though this cheerefulness be an inward disposition of the heart, yet may it be manifested by a mans forwardnesse and readinesse to doe his wife good: when his wife shall no sooner desire a kindnesse, then hee will bee ready to grant it, as Boaz saith to Ruth, *I will doe to thee all that thou requirest*, yea, if by any means he may know that this or that will be beneficiall to her, though she desire it not, yet to effect it for her, which was the minde of the said Boaz to Ruth, as the history in many particulars sheweth.

Contrary is the disposition of those husbands who so grudgingly repiningly, and discontentedly doe those things

which they doe in their wiues behalfe, as their wiues had rather they were not done at all. The manner of doing them causeth more grieffe to tender hearted wiues, then the things themselves can do good.

Hisbert of the manner which husbands ought to obserue in performing their duties.

The reasons to enforce the same remaine to be handled.

§. 75. *Of Christs example, a motive to prouoke husbands to love their wiues.*

The forenamed examples of Christs and of our fathers as they are presented for our direction, so generall motives to prouoke and stir vs vp the more to performe all the forenamed duties after the manner prescribed.

A greater, and stronger motive cannot be yielded then the example of Christ. Example in itselfe is of great force to prouoke vs to doe any thing especially if inbee the example of some great one, a man of place and repute.

But who greater then Christ? What more worthy patterne? If as was shewed the example of the Church bee of great force to moue wiues to bee filled to their husbands, the example of Christ must needs be of much greater force to moue husbands to loue their wiues. A great honour it is to be like vnto Christ, and his example is a perfect patterne.

Two things there be which in Christs example are especially to be noted to moue husbands to loue their wiues.

1. That great inequality which is betwixt him and his spouse.

2. That small benefit which hee reapeth by louing her.

For the better discerning of this inequality, the greatnesse of Christ on the one side, and the meannesse of the Church on the other, are duly to be weighed. Christs greatnesse is in Scripture set forth by comparing him with creatures, and the Creator. Compared with creatures he is farre more excellent then the most excellent, as the Apostle by many arguments proueth in the first chapter to Hebr. that whole chapter is spent in prooffe of this point: and in another

X

place

Husbands must deale tenderly with their wiues.

Man is cheerefull in doing himselfe good.

Leu. 19. 18.

Husbands must be cheerefull in seeking their wiues good.

Ruth 3. 11.

General reasons.
1. Christs example.

Christs example the greatest motive that can be.

* Treat. 3.
§. 74.

Two things in Christs patterne prouoke husbands to loue their wiues.
1. The great inequality betwixt Christ and his spouse.

a Eph. 1. 21.

place it is said that ^a *Hee is set farre above all principality and power, and might, and dominion; and every name that is named not only in this world, but also in that which is to come.*

b Phil. 2. 6.

c Heb. 1. 3.

d Job. 1. 1, 3.

Compared with the Creator hee is no whit inferior to him, but ^b *equall*; ^c *Being the brightness of glory, and the expresse image of his person*; and that ^d *word of whom it is said, In the beginning was the word, and the word was with God, and the word was God: All things were made by him &c.* So as he is the very Creator himselfe, eternall, infinite, incomprehensible. This is Christs greatnes inexplicable.

The means of the Church is as low on the other side, she is a creature, fashioned out of the earth, proceeding from the loines of corrupt Adam, not only finite, but in it selfe vile and base. The Prophet ^e *Ezechiel* doth set her forth in her liuely colors as she is in her self. Compared therefore vnto Christ she is ^f *nothing lesse then nothing*. What equality, what proportion can there then bee betwixt Christ and her.

But if man and woman bee compared together, we shall finde a neere equality, and that both in the points of their humiliation, and also of their exaltation. In regard of the former, they are both of the same mould, of the same corrupt nature, subiect to the same infirmities, at length brought to the same end. In regard of the latter, the best and greatest priviledges are common to both of them; they are both made after the same image, redeemed by the same price, partakers of the same grace, and heires together of the same inheritance.

Quest. What is then the preferment of the male kinde? What is the excellency of an husband?

Ans. Only outward and momentary. *Outward*, in the things of this world only, for ^g *in Christ Iesus they are both one*. *Momentary*, for the time of this life only, for ^h *in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven*: then all subiection of wives to husbands ceaseth.

To conclude this point, the inequality betwixt Christ and the Church, and equality betwixt man and wife being

such as hath beene declared; seeing Christ vouchsafeth to love his Church, ought not man thereby bee moued to love his wife?

The other point concerning the *small benefit which Christ reapeth by his Church*, will yet further inforce the point for illustration whereof we will also note the great benefit which man reapeth by his wife.

The benefit which Christ reapeth from the Church is in one word *nothing*. For Christ is in himselfe *Al-sufficient*: he neither needeth any thing, nor can receive any thing: ⁱ *If thou beest righteous, what givest thou to him? Or what receivest hee of thine hand?* Yet abundantly he bestoweth all manner of gifts, temporall, and spirituall, earthly & heavenly. It was not therefore his owne good that hee respected in louing the Church, but her good: for he being ^k *God* became *man*, being *Lord of heaven and earth*, he tooke vpon him ^l *the form of a seruant*, being ^m *rich* he became *poore*: hauing the ⁿ *Keyes of hell and of death*, and being ^o *the Lord of life*, hee *humbled himselfe*, and became *obedient vnto the death*: thus to shew lque to his Church hee left much for her sake, but receiued nothing of her.

But the benefit which man reapeth from a wife is very great: for ^p *It was not good for a man to be alone*: in so much as ^q *He who findeth a wife findeth a good thing*, and that in all the points of goodnesse, a profitable thing, a comfortable thing, a delightfull thing. They know not the benefit of the married estate, who ^r *prefer single life before it*, especially if the married estate bee ordered by Gods word, and man and wife carefull to performe their owne duty each to other.

To apply this point also to bring it to the conclusion: If Christ who can receive nothing from the Church, notwithstanding Ioue her, ought not men much more to love their wives, who many wayes receive much good from them, and without whom they cannot well be?

This example of Christ is the rather to be noted, because it cleaueth away all those false colours, and vaine pretences

a The small benefit that Christ reapeth by louing his Church.

1 Job. 35. 7.

k 1 Tim. 3. 16.
l Phil. 2. 6.
m 2 Cor. 8. 9.
n Rom. 1. 18.
o Act. 3. 15.
p Phil. 2. 8.

q Gen. 2. 8.

r Prov. 18. 22.
* See Treat. Part. 1. 5. 27.

Christs example remoueth all pretences which men make for not louing their wives

g Gal. 3. 28.

h Mat. 22. 30.

ces which many alledge as reasons, to shew that there is little reason they should loue their wiues: for of their offences are these.

1 Obiect.

1 Their wiues are of a farre lower rank then themselves, should therefore perform duty to their superiours. Many commonly who marry their kitchen maids, or others far vnder their degree, alledge this pretence.

Ans. I might reply, That mariage aduanceth a wife to the degree of her husband: and that it was his own folly to marry on so meane: but for the purpose and point in hand, let any tell me whether the supposed disparity betwixt them and their wiues, be in any degree comparable to that which is betwixt Christ and the Church: yet Christ thinketh not much to do duties of loue to his Church.

2 Obiect.

2 There is nothing in their wiues worthy to be loued.

Ans. This very thing, that *such an one is thy wife*, is matter enough to make her worthy of loue. But what was there in the Church to make her worthy of Christs loue? If it be said that she is indued with many excellent graces, which make her amiable in Christs sight: I answer, that of her selfe she hath none of those graces, Christ hath bestowed them vpon her, & so made her amiable: and thus oughtest thou to endeavour by vsing all good means thou canst to make thy wife answerable to thy loue: but howsoeuer, to loue her.

3 Obiect.

3 Their wiues giue iust occasion to be hated by reason of their peeuishnes, stoutnes, insolency, and other like intolerable vices.

Ans. No occasion may seeme iust to moue an husband to hate his wife: nor any vice seeme to him intolerable: with goodness he ought to ouercome euill. If notorious sins seemed intolerable to Christ, or that he thought any occasion iust to cause hatred, many that are of his Church wold oft draw his hatred vpo them: but Christ hateth neuer a member of his Church.

4 Obiect.

4 There is no hope that euer I shall receiue any help of my wife, or benefit from her.

Ans. There is little charity in such as can conceiue no hope: for *loue hopeth all things*; but yet the case so standeth with Christ. The Church is so vtterly vnable to help or benefit him, as he may iustly say, he cannot hope to receiue any thing from her. Christ loueth the Church for her own good, not

for his, so ought husbands. Thus if Christs example be well weighed, & obserued of husbands, it will afford matter enough to remove euery doubt or scruple raised to abate their affections frō their wiues. Finally therefore thus the Apostle sett it before husbands, both to direct them how to loue their wiues, & also to moue them so to do.

§. 76. *Of a mans loue to himselfe, a motive to proue him to loue his wife.*

To the same purpose that Christs example tendeth, tendeth also the patterne of a mans selfe. Great is the affection that a man beareth to himselfe, to his owne flesh, his own body: he neuer hateth, but euer loueth himselfe: no sore, no discale, no paine, no stanch that the flesh bringeth to a man, can make him hate it: but rather all manner of infirmities doe make him the more to pittie, tender, and cherish it. This is a worke of nature, the most heathenish, and barbarous, that euer were, do it. Now a wife being to a man as his body and his flesh (for *they two are one flesh*) and God hauing commanded men to *loue their wives as their own bodies*, these conclusions will necessarily follow from this motive:

1 He that loueth not his wife is more carried with the instinct of nature, then with the expresse charge of the God of nature. Natures instinct moueth him to loue his body. But Gods expresse charge moueth him not, to loue his wife.

2 He that loueth not his wife is worse then an infidell and a barbarian, yea then a very beast: for all these loue their own bodies, & their own flesh: but a wife (by Gods ordinance) is as ones body, and his flesh.

3 He that loueth his wife loueth himselfe. The Apostle himselfe in these very words layeth down this conclusion: frō whence by the rule of contraries this also will follow, *he that loueth not his wife, loueth not himselfe.*

4 He that loueth not his wife cannot but bring wo & mischief vpon himselfe. For the damage & mischief which followeth on a wife, through any neglect of duty on her husbands part, followeth also on him: as the mischief which followeth on the body through any negligence of the head, lighteth also on the head.

If these be not motives sufficient to prouoke an husband to loue his wife, I know not what can bee sufficient.



THE FIFTH TREATISE.

Duties of Children.

§. 1. Of the Generall Heads of Childrens duties.

EPHES. 6. 1. *Children obey your Parents in the Lord; for this is right.*
 2. *Honour thy father and mother (which is the first commandment with promise.)*
 3. *That it may be well with thee: and thou mayest live long on the earth.*

THe second couple in a family are *Children.*

In laying downe their duties, the Apostle beginneth with children; his direction and instigation vnto them is laid down in the three first verses of the sixth chapter: wherein

1 He declareth their *duty*:

2 He addeth *reasons* to inforce the same.

In laying downe their duty hee noteth three points.

1 *Wherein* it consisteth, (*obey, honour.*)

2 *For whom* it is to bee performed (*your parents.*)

3 *After what manner* it is to bee done (*in the Lord.*)

The reasons vied by the Apostle are foure.

1 The *place* of parents (*in the Lord.*)

2 The *aquity* of the thing (*this is right.*)

3 The *charge* of God (*Honour thy father, &c.*)

4 The *reward* promised (*That it may goe well, &c.*)

Vnder this word (*obey*) which the Apostle vseth, and that word (*honor*) which the law vseth, are all those duties comprised, which any where thorowout the whole Scripture are inioyned to children.

We will therefore set them downe in some order, and handle them distinctly

one after another.

1 The *Fountain* of childrens duties is to be searched out.

2 The *Streames* that flow from thence are to be obserued.

The *Fountain* is an inward disposition of the heart compounded of *love* and *fear*.

The *Streames* issuing from thence extend vnto parents, both while they are *living*, and also when they are *dead*.

Childrens duties which are to be performed to their parents while they liue, haue respect to their *Authority*.

The *Authority* of parents requireth of children *Reuerence* and *Obedience*.

Their *Necessity* requireth *Recompence*.

The duties which children owe to their parents *Body* deceased, respect their *Credit*.

Their *Body* with decency must be *buried*.

Their *Credit* with honour must be *maintained*.

§. 2. Of Childrens love to their Parents.

I make the fountain of childrens duties to be a mixed & compound disposition in respect of that *authority* and *affection* which is mixed together in parents. The *authority* of parents requireth *fear* in children: and their *affection* *love*. So intire and so ardent is parents *affection* towards their children, as it would make childre too bold & insolent if there were not *authority* mixed therewith

with to worke *fears*: and so supreme and absolute is their *authority* ouer them, as it would make children like *slaves* to dread their parents, if a fatherly *affection* were not tempered therewith to breed *loue*. But both these ioyned together make a very good composition: *loue* like *sugar* sweeteneth *fears*, and *fears* like *salt* seasoneth *loue*: and thus, to ioine them both together, it is a *loving-fear*, or a *fearing-loue*, which is the ground of childrens duties.

Where Christ forbiddeth an excessive loue in children to their parents, he implieth that parents are a fit object for children to loue (so as their loue be well moderated:) yea he implieth that it is an affection cued by nature ingrafted in children to loue their parents. *Ioseph* is commended vnto children as a worthy patterne in louing his father, and that from his youth till the decease of his father: in testimony whereof in his younger yeeres hee brought to his father the *entire report of his brethren*, whereby he incured their enuy and hatred, which he would neuer haue done if he had not loued his father: and hauing been long absent from his father, when by Gods providence there was offered an occasion for him to meet with his brethren, one of his first questions to them was about their father: and hearing that hee was *living*, hee thought it not enough to send him food for his need, but must also needs see his face, and haue him dwell with him, and while his father was in the way, he went out to meet him, and at first lighted on his necke and wept a good while (a token of great affection.)

That loue which naturally parents beare to their children, ought in equity to breed in children a loue to their parents. For loue deserueth loue: and most unworthy are they to be loued, who cannot loue againe. The loue of parents aboue all others is to be answered with loue on childrens part to the vttermost of their power, because it is free, great, and constant.

Besides, there is a necessity of loue in children to their parents, lest for want thereof, their subiection (which of all o-

thers ought to be most free) should turne into *slauish servitude*.

This ought children the father to labour after, because by nature they are no thing so prone to loue their parents, as their parents are to loue them. Loue is weighty, and, as weighty things, it descendeth. Children therefore with conscience of duty must labour to make supply of this defect, and helpe nature by grace. I deny not but naturally there is in children a greater loue to their parents, then to others: yea in comparison of the heat of parents loue to them, their loue to their parents is but cold. Wherefore as the heat of the Sun shining much and long on a stone wall, draweth a reflection of heat from that wall: so the hot beames of parents loue, which with feruency and constancy is cast on children, ought to prouoke and stir vp children to send forth a reflection of loue on their parents.

Two extremes are contrary to this affection of loue.

One is *want of a naturall affection*, which is a vice most odious and abominable in all, but most of all in children. The Apostle reckoneth this among the most heinous vices that be.

The other is *hatred and despight* of parents: a vice more then monstrous, and unnatural. From thence cometh macking and cursing of parents, whereof we shall afterwards here.

3. Of a childes *fear* of his parents.

To the forenamed duty of loue, must *fear* be added, which is a childes *awfull respect* of his parent.

This *awfull respect* ariseth from an honourable esteeme which a childe in his iudgement and opinion hath of his parent, as he is his parent, and from it proceedeth on the one side, a desire and endeavour in all things to please the parent, and on the other side, a loathnesse to offend him.

In this respect the *fear* of a childe is opposed to the *fear* of a *slave*. For a childes *fear* being mixed with loue, hath respect to the *offence*, which a parent may take; but a *slaves fear*,

Mat. 10. 37.

Gen. 37. 2.

Gen. 43. 7.

Gen. 45. 9.

Gen. 46. 29.

Reasons.
Equity.

a Necessity.

which is ordinarily mixed with hatred; hath respect to nothing but the punishment which his master may inflict upon him. The forenamed feare is so proper to children, as that awfull respect which the Saints beare to God, is called a filiall or childlike feare.

* See Treat. 1. 5. 4.

a Exo. 20. 13.

b Lev. 19. 3.

c Num. 13. 14.

d Gen. 27. 12.

Reasons.

1 Feare ordereth love.

2 It well guideth the carriage.

Contrary, light and base esteeme of parents.

c Gen. 9. 12.

How to breed and cherish a filiall feare.

This feare in a childe is an especiall branch of that honour which the law requireth of children to their parents, and is in express termes intoyced to children by the law. That phrase which God speaketh of Miriam (if her father had been alive, she should have not been ashamed to call him father) sheweth that there ought to be a filiall feare of the parents in a childes heart, as should worke shame in which the parent is offended.

And it is a cause of a childes reverence and dutifull carriage to his parent. For as the heart is affected, the carriage will be ordered.

Contrary hereunto is that light, or (which is more abominable) that base and low esteeme of parents, which is in the heart of many children, especially if parents be poor, or of low degree, or infirm, or aged, or feeble, or of any infirmities. It cannot be but that Adam had too light, if not a base esteeme of his father, when he despised him. A filiall feare would have restrained him from that extreme.

Wherefore to breed and cherish this feare, and to prevent, or rectifie the contrary extreme, let children well inform themselves of their parents place and authority, how they are in Gods stead, and a times under God of their childrens being. Children have received their very substance from the substance of their parents, in which respect though they should seem contemptible to others, yet not to their children.

Thus much of a childes inward disposition towards his parent.

The manifestation thereof must be by his outward carriage, and that in two things.

Reverence, and Obedience: both which respect a parents authority.

Of a childes Reverence in refraining speech before his parent, and in hearkening to his parent.

The outward reverence which children owe to their parents, consisteth partly in their speech, partly in their carriage.

Their speech both to and of their parents must savour of reverence.

To their parents in presence.

Of their parents in absence.

In presence, by well framing speech.

For refraining speech two vertues are requir'd, Silence, and Patience.

Silence in forbearing to speak.

Patience in hearkening to their parents.

The two branches of silence, in forbearing to speak (especially when parents are speaking, or till parents give leave to their children to speak), and in breaking off speech, when parents come into the place where children are speaking, are tokens of great reverence.

Thus children testify that there are some in place whom they much respect and honour.

Job doth thus set forth the respect which Princes and others did beare to him in his prosperity; The Princes (saith he) refrained talking, and laid their hand upon their mouth, the Nobles held their peace, &c. Namely, while he was in presence, or while he spake.

The like may be said of childrens patience in induring their parents speech, which Job also noteth in these words, Unto me men gave eare, and waited, and kept silence.

Though parents in their speech seeme to be long and tedious, yet must children indure it.

And it is very needfull that patience be added to silence, because many parents in tender love of their children, and earnest desire of their good, thinke they can never speake enough in instructing and admonishing them.

The many exhortations given in Scripture unto children to heare, hearken, give eare, give heed, mark, and observe the words of their parents, doe imply the forenamed silence and patience.

For they who ought to be

Children ought to forbear speaking in their parents presence.

Job. 29. 9.

Children must patiently hearken to their parents speech.

Job. 29. 1.

Gen. 49. 2. Prov. 1. 8. & 4. 1. & 7. 1.

Jan. 1. 19.

be swift to hear, must be slow to speak. I deny not but much more is intended vnder those phrases, namely, *obedience*; yet must *this* also be presupposed: for he that will not in silence patiently hearken to his parents while they speak, will much lesse obey what they say.

Contrary to silence is lawciness (as we speake) and over-much boldnesse in children, when, without due respect of their parents presence, they will be prating of this thing or that thing: in so much as if strangers should come into the room where such children are, they would not think that their parents were in presence; or if they knew it, they might well thinke that such children beare little respect to their parents.

Contrary to patience in hearing, is fretting and murmuring against parents, (if at least their speech be any whit long) & flinging or slinking away before they haue done. These faults are the greater, if children by their loquacity, or impatiency hinder or interrupt their parents speech when they are giuing any admonition or instruction: for thus they shew both too light a respect of their parents; and also too little regard of the meanes of their owne good.

9. 5 Of a childes reuerend framing his speech to his parents.

A childes reuerence in well framing his speech to his parents may many waies be manifested, as

1 By giuing vnto them reuerend and honourable titles. No title can be more honourable then that which is most proper and vsuall, *Father* to the one parent, and *Mother* to the other. God taketh the title *Father* vnto himselfe, as a title of great dignity.

Obiect. This title is proper to God, as *We are to call none on earth Father.*

Answe. This is not simply to be taken of the title it selfe, but of the mind of him that giueth or affecteth that title.

If it be affected or giuen to obscure Gods *Fatherhood*, or to make a man's *Father* of himselfe without dependance on God or reference to him, who is properly the father of all, it is an impious and sacrilegious title. But otherwise law-

full and warrantable. All cannot be bowed

In Scripture the title *Father* is giuen to all degrees of dignity among men, as to *Kings*, *Captaines*, and other chiefe *Gouernours*, to *Priests*, *Prophets*, *Apostles*, and other *Ministers*. In the first commandement all superiours are comprized vnder it, the same *Father* is title of great honour; and by the rule of relation *Mother* is a title of as great honour to the female sex. Religious and dutifull children haue euer vsed to giue these titles to their parents. *My Father*, saith *Isaak* to *Abraham*, and *Isaak* do *Isaak*: *My Mother*, saith *Saleman* to *Bathsheba*. I finde also the title of *Sir* or *Lord*, vsed as title of honour.

2 By vsing few words before their parents: and those few doe without inuocation, being first spoken to by their parents, or hauing leaue of them, or making knowe to them some needfull matter, at least not against their parents liking, so as their parents should be offended thereby. And if they obserue their parents to be unwilling to heare them speake any more of such and such a matter, then ought they to lay their hands vpon their mouthes, as *Isaak* (Gen. 27. 7.) and *Isaak* (Gen. 27. 12.) This is a token of great respect.

3 By meeke and humble speeches. Such was the speech of *Jonathans* the naturall sonne of *Saul*, and of *Dauids* his sonne in law; wherewith hee was much contented, and his wrath pacified.

4 By obseruing a fit opportunity, as when parents are not seriously busied, or in company, or in passion. When *Saul* was out of passion, how well did hee accept *Jonathans* Apology for *Dauids*? But in his passion, how ill did hee take it? This wise obseruing of fit opportunity sheweth great reuerence.

5 By a present, ready, willing, pleasing answer, when by their parents they shall be spoken vnto. *Eli* was as a father to *Samuel*: therefore when *Samuel* thought that *Eli* called him, he presently and readily answered, *Here am I*; and when *Eli* was instant to know what the Lord had said to him, *Samuel told him every word, and held nothing from him.* The younger son (inbed in the parable) shewed

b 1 Sam. 24. 12.
c 2 Kjn. 5. 13.
d Iudg. 18. 19.
e 2 Kjn. 6. 21.
f 1 Cor. 4. 15.
g 1 Tim. 5. 1.

h Gen. 22. 7.
i 27. 12.
k 1 Kjn. 2. 30.
l Mat. 21. 30.
m Gen. 3. 35.
n 27. 12.
o By few words.

3 By humble speech.
m 1 Sam. 19. 4.
n 24. 10.

4 By seasonable speech.
o 1 Sam. 19. 6.

p 27. 12.

5 By ready answer.
q 1 Sam. 19. 6.

r 18.

s 2 Kjn. 21. 30.

Contrary,
1 Boldnesse
of speech.

2 Impatient
hearkening
to parent.

A childes reuerence in
speech is manifested
1 By reuerend
titles.

2 By
aler 31. 9.
Gal. 4. 6.

3 Matt. 23. 9.

shewed a sonne-like reuerence in giuing a willing and ready answer to his father, though he failed in his obedience, by not performing what he promised.

§. 6. *Of the vices in children contrary to the forenamed reuerence in speech.*

Contrary,
1. Scorning to
acknowledge
a parent.

Contrary to those branches of reuerence in speech, are

1. *Pride*: when children scorne to giue the title of *Father*, or *Mother*, to their parents. This is the minde of many who haue gotten more wealth or honour, then euer their parents had. In publike especially such children most refuse to giue those titles. *Salomon* was not so minded. He being a great King, sitting vpon his throne, in sight and hearing of all his people that were about him, called *Barb-sheba Mother*.

1 King. 2. 20.

If children had that regard to the honour of their parents which they should, they being themselves in places of honour and dignity, would the rather openly call their parents *Father* and *Mother*, that they might be knowne to be the father and mother of so eminent a person.

2. Too much
importunity.

2. *Loquacity*, and too much importunity, or rather impudency in speech, when children hauing to doe with their parents, can neuer haue done (as we speake) but must needs vrge matters to the very vttermost. Many parents are oft much prouoked hereby. It skilleth not that the childe haue the right, especially in a matter of no great consequence. For reuerence sake the childe must forbear, at least for a time. And if the matter of difference be weighty, as in points of religion, the childe must either take some other opportunity of better informing his parent, or else get some other wise friend to doe it.

3. Stout answers.
Ne. *Wit* cum
patre quousque
modo expostu-
lat, cum lex in-
terdixit, cum
autem leges iust
naturae. Greg.
Nax, in senten.

3. *Stoutnesse*, when children answer their parents as if they were their equals, giuing word for word. It doth as ill become children to answer againe, as seruants (to whom the Apostle hath expressly forbidden it, *Tit. 2. 9.*) Both law and nature forbiddeth children to be prouoked hereunto, by any thing that their parents say or doe; how great then is their fault who giue scornfull and stout words to their parents when they are no way

prouoked, as ^b the elder sonne noted in the parable, and ^c the elder brother of the prodigall childe?

b Mat 21. 29.
c Luke 15. 29.

4. *Indiscretion*, when children haue no respect to any time, businesse, or temper, of their parents in speaking to them, and so, much prouoke them. It is laid downe as ^d a caueat to parents, that they prouoke not their children to wrath. How much more must children obserue that caueat?

4. Vnseasonable speech.

d Eph. 6. 4.

5. *Stubbornnesse*, when children pout, loure, swell, and giue no answer at all to their parents. This is too common a fault in children, and many parents are much offended and grieved thereat. We heard ^e before of a childlike silence which was very commendable, and a token of great reuerence; but this is worthy of much blame, a token of great vndutifulnesse; and as carefully to be auoided, as that to be practised.

5. Stomachfull silence.

^e 5. 4.

§. 7. *Of Childrens reuerend speeches of their Parents.*

So true and intire ought that reuerend respect to bee which children beare to their parents, as their speech not onely to them before their faces, but also of them behind their backs, must be so framed both for matter and manner, when they haue any occasion to fall into speech of their Parents, as all that heare them may note them to beare a reuerend respect to their parents.

As a generall direction for the better performing of this duty, let children speake nothing of their parents that they would bee loth should come to their parents eare. More particularly, let them speake of those things which most tend to their commendation, that so (as Christ said of his father) they may honour their parents. Let other things be buried in silence so much as in them lieth. And if others speake of matters disgracefull to their parents, let them interpret in the better sense things doubtfull, and, so far as they may, extenuate things euident, and sharply reprove them that slander their Parents. This is that blessing which children owe to their parents, for neglecting whereof, the Wiseman taxeth children, saying, *There is a generation that doth not blesse their Mother.*

Direction for
children how
to speake of
their parents.

John 8. 49.

Prov. 30. 11.

Contrary

Childrens vn-
reuerend spee-
ches of their
parents.

b Gen. 9.23.

c 1 Sam. 15.3.

d Prov. 30.11.

e Lev. 20.9.

f Pro. 30.17.

g Gen. 40.19.

Contrary to that kinde of blessing is
discouering of Parents infirmities, noted
in cursed *Cham*, and broaching vntruths
of them, noted in impious *Absalom*, and
mocking and cursing them, expressly
condemned. The reward whereof is by
Gods Law death: yea, a shamefull and
ignominious death: for the *Rauens* of
the valley shall plucke out his eyes: and the
young Eagles shall eat it: which phrase
set forth the end of a notorious ma-
lefactor that is hanged.

6. 8. *Of a childes reuerend cariage to his
Parents.*

As the speech, so the cariage of chil-
dren towards their parents must bee lea-
soned with reuerence: for

1 This is a fruit, and prooue of filiall
feare as well as that.

2 Of the two, this is the surer eu-
dence: for actions are better signes of the
disposition of the heart then words.

3 Faire words ioyned with contrary
deeds, cannot but be accounted meere
complementall and hypocriticall.

4 Where there is a contrariety be-
twix words and deeds, the one will be
a witnesse against the other, and that
mans condemnation the greater.

Wherefore let all reuerence be mani-
fested in Childrens behauiour to their
Parents, and that in these, and such like
instances.

1 If a parent be comming to a childe,
and the childe obserue it, let him haste
to meet his parent: so did *Joseph* to his
father, and *Salomon* to his mother.
Which two examples are the rather to
be noted, because both were in eminent
place: one a great gouernour, the other
a King.

2 Let such child-like obeysance bee
performed as becommeth the age and
sex, either in going to, remaining before,
or going from a parent: as vncouering
the head, bending the knee, bowing the
body, standing vp, with the like. The
two forenamed eminent persons, *Joseph*
and *Salomon*, bowed, the one to his fa-
ther, the other to his mother.

3 Let the countenance, and gesture of
the body be so soberly and modestly or-
dered in the presence of the parent, as

may argue due respect.

4 Let the vpper place, and hand bee
giuen to Parents: and if occasionally a
childe be above his parent, let him come
below him. For that is a manifest token
of inferiority and subiection. What ma-
keth men to strue for the vpper hand,
but because they would bee accounted
better then those with whom they strue.
But that ought not to bee the mind of
Children to their Parents.

Quest. What if Children be in more
more wealthy, or honourable then their
Parents, are they then to giue the hand
to them?

Ans. No honour is comparable to
the dignity of fatherhood. In which a
greater eminency to the parent, ouer his
childe, then any other honour can to the
childe, ouer his parent. Grant that a
childe may by some office, and outward
dignity bee advanced above his father,
as other men may more honour and re-
uerence the childe, and giue the vpper
place to him; and for order sake the childe
may and ought to take it in company;
but when they are alone, the childe must
rather reuerence the father.

5 According to the customs of the
time and place wherein they live, let
children aske their parents blessing.

6. 9. *Of Childrens asking their Parents
blessing, whether it be lawfull or no.*

Some doubt is made of this duty both
in regard of the thing it selfe, and also of
the gesture of kneeling vsed in the per-
formance thereof: I will therefore dis-
tinctly proue both.

For the thing it is noted of *Isaiah* that
he carried sauiour meat to his father, that
he might blasse him; and of *Joseph* that he
went to his father, and carried his two
sonnes with him, that his father might
blasse both him and them: for which end
the twelve sonnes of *Isaiah* assembled to
their father.

Obiect. These were extraordinary ex-
amples; the Patriarchs were indued with
the spirit of prophetic, whereby they re-
uealed to their children what their es-
tate should be in the times to come: for
knowledge whereof their children came
to them.

I. Answer.

4. By giuing
the vpper
hand.

10. 11. 12.

10. 11. 12.

5. By asking
blessing.

10. 11. 12.

Gen. 27. 19.

Gen. 48. 1. & 2.

Gen. 49. 1. & 2.

How the ble-
ssings which
the Patriarchs
gaue their
children, are
patternes to
others.
See Treat. 6.
§ 18. 19.

Childrens re-
uerence to
their parents
manifested.

1. By meeting
them.

a Gen. 46. 29.

b 1 King. 2. 19.

2. By obey-
sance to them.

c Gen. 48. 12.

d 1 King. 2. 19.

3. By wel com-
posing the
countenance.

1. *Ans.* Their blessings were more then predictions of things to come: they were confirmations and assurances to the children, that God would indeed performe that blessing which their parents had pronounced. For they sustained a double person the person of a Prophet, and of a father; as Prophets they foretold things to come: as fathers they obtained the blessings pronounced, and an assurance thereof to their children, and that by faith and prayer.

Heb. 11. 30.

2. *Ans.* Though all Parents cannot with such an extraordinary spirit assure vnto their children any distinct particular blessing, yet the faithfull prayer of parents is an especiall, and ordinary meanes to obtaine a blessing from God vpon their children; and that because of Gods promise which extends it selfe not onely to such parents, but also to their seed. Wherefore as the children of the Patriarchs came to their fathers to be assured of some extraordinary blessing, so many other children goe to their parents as a meanes to obtaine an ordinary blessing. It is noted of *Elisha* that by an extraordinary spirit in prayer he obtained extraordinary matters: Yet the Apostle *John* forth that example to all Christians, as a motive to stirre them vp in faith to pray for ordinary blessings. But for further clearing of this point, note the phrase vsed in the fift commandment, as a reason to moue children to honour their parents: this it is word for word, *That they may prolong thy dayes, &c.* How can Parents prolong their Childrens dayes; but by begging that blessing of God. The prayers then of Parents are a great blessing to Children; and Children ought to seeke this blessing of their Parents.

* Gen. 17. 7.
Ab. 1. 39.

Leu. 19. 3.
2. Thim. 3.

למך
יאכר
יבך

* See Treat. 6.
5. 4.
Prou. 15. 8.
How wicked
Parents may
bless their
Children.

Job 1. 5. 10. 13.

Job 1. 10. 13.

Job 1. 10. 13.

Job 1. 10. 13.

Job 1. 10. 13.

Job 1. 10. 13.

Job 1. 10. 13.

Job 1. 10. 13.

Job 1. 10. 13.

3. *Object.* If Parents be wicked, their prayer is abomination: what blessing then can children looke for from wicked parents?

4. *Ans.* Though God heare not wicked Parents in loue and goodnesse to themselves, yet for the good of their children hee may and will heare them: and that the rather to maintaine a reuerend respect of parents in the heart of their children. For asking a blessing is an

acknowledgement of superiority and authority, according to that of the Apostle, *The lesse is blessed of the greater.*

Concerning the gesture of kneeling, it is answerable to the gesture which of old was vsed by Gods people in like case: of *Ioseph* it is said that he bowed down himselfe with his face to the earth.

5. *Object.* Kneeling is a gesture proper to Gods worship.

6. *Ans.* It is not so proper, but that it may be vsed in ciuill cases: else Christ would haue reprobued the young man for kneeling before him, as well as for calling him good: for he conceived Christ to be but a meere man, and the worship he did him was but ciuill.

It is not simply the gesture, but the occasion of the gesture, the minde of him that performeth it, and the end why hee performeth it, that maketh it diuine, or ciuill. *Cornelius* fell downe before *Peter* with conceit of some diuine excellency in him, and was not allowed: his manner of worshipping was diuine. The *Taylor* fell downe before *Paul* and *Sylas* in acknowledgement of some outward eminency in them, and was not reprobued: his manner of worshipping was meere ciuill. The same gesture may be performed to different persons with a different respect. A childe may kneele to his parent, and to the King. Yet it followeth not that hee maketh his parent a King. Neither will it follow that by kneeling to his parent, he maketh him a God, because men kneele to God.

7. 10. Of the vices contrary to childrens reuerend gesture towards their Parents.

Contrary to the forenamed branches of reuerend gesture, are,

1. *Rudenesse* and *unmannerlinesse*, when Children know not how to put difference betwixt their parents & strangers, but can suffer their parents to come to them, and they abide in their place, and not stirre to meet them.

2. *Disdainfull statelinesse*, when they thinke much to stand bare-headed any while in their parents presence. It falleth out many times, that when parents and children are together before their betters,

Heb. 7. 7.

It is lawfull for children to kneele to their Parents.

Gen. 48. 12.

Mar. 10. 17.

Unreuerend gestures of Children.

1. Rudenesse.

2. Statelinesse.

3. Statelinesse.

4. Statelinesse.

5. Statelinesse.

6. Statelinesse.

7. Statelinesse.

8. Statelinesse.

9. Statelinesse.

10. Statelinesse.

11. Statelinesse.

12. Statelinesse.

13. Statelinesse.

14. Statelinesse.

15. Statelinesse.

16. Statelinesse.

17. Statelinesse.

18. Statelinesse.

19. Statelinesse.

20. Statelinesse.

21. Statelinesse.

22. Statelinesse.

23. Statelinesse.

24. Statelinesse.

25. Statelinesse.

26. Statelinesse.

27. Statelinesse.

28. Statelinesse.

29. Statelinesse.

30. Statelinesse.

ters, they will shew more reuerence then these: for the father will stand, and be vncovered, when the sonne sitteth down and puts on his hat, vpon conceit that his father doth more reuerence then is meet: but if it were so, yet the sonne for the fathers sake should stoope somewhat the lower.

3 Boldnesse.

3 *Wantonnesse and boldnesse*, when children are ouer familiar with their parents, roying & gigling vpon euery light occasion. This kinde of cariage cannot but much tend to the disgrace & dishonor of parents. For what can they who behold it think, but that such children haue been too much cockered and ill nurtured?

4 Ambition.

4 *Ambition*, when children are so ambitiously desirous of place, especially in company, as rather then bee vnder some whom they suppose to bee at least their equals, they will be about their parents. This oft falleth out, when parents being of a lowly minde, giue place to such as their children, being of a lofty minde, thinke meaner then themselves. Now rather then they will bee vnder their inferiors (as they suppose) they will be about their parents. A point of great insolency. Such ought to the respect of a childe to his parent, as hee should debase himselfe below those that are his inferiours, rather then exalt himselfe about his parent. As with other men, for peace sake, in many cases, a man must depart from his right, so especially with his parent, in case of superiority. Would not euery one that knowes what honour a childe owes to a father, condemne that childs ambition, that should so stand vpon the place and hand, as to take them of his parent?

5 Refusing to aske blessing.

5 An *ouer-nice* and erroneous opinion of those, who thinke it vnmeet for any childe to aske their parents blessing. Their own conceit more swaies them then the continuall approoued practise of Gods people in all ages: not vnderstanding that *Salomon* saith to bee wisest in his owne conceit, then *seuen men that can vnderstand a reason*. Others, though they doe not so generally disaue this duty, yet they thinke it meet only for yong children: not considering of what yeeres, stature, & state, *Ioseph* was, when he performed it.

As for those, who thinke it not vnlawfull, yet carelesly neglect, they little consider the benefit of a parents blessing: profane *Esau* shall another day rise vp in iudgement against them. Hee beggd and beggd again & again, & that with a loud cry & salt teares, a blessing of his father.

This much of childrens reuerence.

Their obedience followeth.

§.11. Of childrens obedience.

The obedience of children doth most proue the authority of parents, and is the surest euidence of the honour a childe giueth to his parent: therefore is it by name in the text expressed, and all other duties are comprised vnder it. Reuerence without obedience is a meer shew, nothing at all acceptable. Of the two, a childe were better faile in the former: instance the parable of the two sonnes. Reuerence in comparison of obedience is but a complementall honor. Obedience is a true and excellent honor, the surest trial of a dutifull childe. Obedience is a duty so proper to children, as the Apostle applyeth it to them as a proper tribute, saying, *as obedient children in the Lord*. The example of Christ is herein set before vs as a patterne: *he was subject to his parents*. *Salomon* counsell is neglected here of a despising of a parent.

Contrary is disobedience and rebellion, the greatest impeachment of parent authority that can bee. God commaundeth his authority vnto those who resist, and rebell against it. The Apostle reckneth disobedient children among the lewdest persons that be, and setteth forth their disobedience by a metaphor taken from vntamed, headstrong beasts, that will not be brought vnder the yoke: the word therefore is not vnfitly translated *unruly*; and it is somewhat acceptable to an Hebrew phrase giuen for disobedient children, viz. *sonnes of Belial*, which is according to the notation as much as *sonnes without profit*, or, as some will haue it, *sonnes without yoke*; that is such children, as refusing to bee in subiection vnto parents, are no way profitable, but work much mischief, and cause great griefe. The punishment which by Gods law was appointed to disobedient and rebellious children

Gen 27.34.

Heb 12.17.

27.34.

Eph 6.1.

Col 3.20.

Mat 23.31.

1 Pet 1.14.

Eph 6.1.

Luk 2.31.

Eph 6.1.

Disobedience

most contrary

to parents

authority

1 Tim 3.2.

1 Tim 3.2.

Tit 2.6.

Tit 2.6.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Deut 10.19.

Children, was a publike shamefull death.

§. 12. *Of Childrens forbearing to doe things without consent of Parents.*

That Children may the better know their duty in this respect, I will distinctly set forth, both the *parts*, and also the *extent* of a childes obedience :

- 1 Wherein it consisteth.
- 2 How farre it extendeth.

The generall *parts* wherein it consisteth, are two :

1 A *forbearance* from doing things without consent of Parents.

2 A *performance* of such things as Parents will haue done.

The former of these is a duty whereunto Children are most bound while they are vnder their Parents gouernment. For that time the consent of parents is not onely meet, but necessary; and that for these reasons.

1 Children are as the goods of their Parents, wholly in their power, to be ordered and disposed by them. On this ground Satan hauing all that *Iob* had, put into his hand, tooke liberty ouer his children, as well as ouer his goods and chattels.

2 Children while they be vnder gouernment; (euen the eldest that are heires) differ nothing from seruants.

3 By Gods law, giuen to the Jewes, parents had power to sell their children.

4 Parents had power to disauell such things as children had done. Instance the case of a vow made to God, which was one of the most inuolable things that one could doe.

Contrary is the opinion and practise of many, who hold parents consent at the most but a matter of conueniency; that is, good, if children will, to haue their parents consent; if they haue it not, the matter is not great: their contracts or other things which they doe, are as firm, and good, without, as with their consents. If this were so, wherein is the authority of a parent more then of a wise experienced friend? It is meet, and good, to haue such an ones consent.

But that the power of parents, and duty of children in this point, may the better

be seene, I will exemplifie it in five particular cases.

- 1 Entering into a calling.
- 2 Making marriage.
- 3 Disposing of goods.
- 4 Ordering apparell.
- 5 Making vowes.

§. 13. *Of consent of Parents for Childrens entering into a calling.*

I. That Children ought to haue the consent of their parents in making choise of their calling, and not place themselves as they please, is euident by the approued practise of the Saints recorded in Gods Word. * *Iacob* was sent by his parents to *Laban* to be educated vnder him. * *Dauid* was appointed by his father to keepe sheepe: when *Saul* was desirous to haue *Dauid* attend vpon him, hee sent to *Ishai*, *Dauids* father, for him. In that * *Ishai* was so carefull to send prouision to his three eldest sonnes that followed *Saul* to the warre, we may well thinke, that they went to the warre with his consent. It is noted of * *Ionadab* that he appointed his sonnes to dwell in tents, and that accordingly they did so, and are commended and rewarded for this their obedience. It is collected both by * ancient and * later Diuines, that our Lord Iesus Christ in his younger yeeres, before hee began to exercise his publike ministry, occupied himselfe in his fathers trade; and that this was one thing wherein he manifested his subiection to his parents. This collection is made by comparing *Luke* 2. 51. (where his subiection is noted) with *Mat.* 6. 3. and *Mat.* 13. 55. where he is called the Carpenter, and the Carpenters sonne.

Equity requireth that parents should haue hand in placing forth their Children; because they brought them forth into the world, and brought them vp with much care, paines, and charge, while they were young, and till they were fit for a calling.

Besides, God hath laid it as a charge vpon parents, that they should see their children well trained vp: great reason therefore that parents consent bee had in setting forth children to a calling.

§. 14. *Of*

The parts of a childes obedience.

Of the seuerall wayes where-by consent may be giuen, see Treat. 3. §. 19.

Iob 1. 12. 19.

Gen. 4. 1.

Exod. 21. 7. 10.

Numb. 30. 4.

a *Gen.* 28. 1.

b 1 *Sam.* 16.

11. 19.

c 1 *Sam.* 17. 17.

d *Ier.* 35. 6, 7.

e *Ishai*, *Mart.*

in *Dial.* cum

Tryph. contr.

Iud.

Basil. lib. de vit.

foli. cap. 15.

Theod. *Recit.* *bis.*

l. 3 c. 23.

f *Basin.* para-

phr. in *Mar.* 6.

Br. annot. in

Mar. 6.

Muscul. in

Mat. 13.

Danem. *sibol.*

in *Mar.* 6.

Guale. *hom.* 46.

in *Mar.*

Muscul. in

Mar. 6. *alijs.*

Reasons.

1. Equity.

2. Gods

charge.

Bellarmin. de

Men. lib. 2. cap.

36. *Licet* filiis

inpradire religio-

nem iniunctis pa-

rentibus.

§. 14. Of the unlawfulness of Childrens
entring into religious orders without
consent of Parents.

Contrary is the opinion of Papists, who say, that children may enter into religious orders, not only without consent, but also against the minde and good liking of their parents. Whereby they doe not onely patronize apparent disobedience in childre, against the expresse word of God; but also disable children from helping their parents in case of necessity: for both which Christ rebuked the Scribes and Pharises in a like case.

Obiect. Papists doe grant, that if parents be in such necessity, as they cannot live without their childrens helpe, their children may not by entring into any religious order forsake their parents. For they are bound by the law of God to succour their parents.

Ans. 1. This caution hath been extorted from them by evidence of argument taken from Gods Word; and pressed by their aduersaries.

2 It toucheth not the principall argument taken from Gods precept, which they make of none effect by this their tradition.

3 Though parents be not at that present, when children first enter into their religious order, in such extreame need, yet they may be afterwards. But after that children are once entred, they hold it vterly vnlawfull that children for any necessity of the parent, should attend vpon them for their succour.

Obiect. Children being entred into religious orders, may helpe them, as becommeth religious persons, by their prayers to God.

Ans. 1. This is iumpe the Pharises Corban, whereof Christ maketh mention, *Mat. 7. 11.* and whereby he notably discovereth the hypocrisie of the Pharises, who made pretence of religion, an hinderance to that obedience which God required of Children.

2 To pray for that which a man indeuouereth not to doe, when he may doe it, is a plaine mocking of God.

3 If they were not held in that fast snare of their religious orders, they might

helpe their parents with their goods, with their paines and with their prayers too.

The arguments which they alledge for confirmation of their erroneous opinion, are taken from extraordinary examples, or from mysticall resemblances, as

1. *Abrahams* leaving his fathers house.

2. *Leuis* speech of his father and mother, who said, *I haue not seed.*

3. The aduice giuen to the royall Queene, *Forget thy fathers house.*

4. The triall of our loue of Christ, by louing him more then father or mother.

5. Christs forbidding one that followed him to goe and bury his father.

Ans. 1. For *Abrahams* example, 1. It cannot be proued that he left his fathers house without the consent of his father. 2. He was then married, and so of another house. 3. He had an expresse particular charge of God to leave his fathers house, euen as hee had to sacrifice his sonne. Except the like charge can be shewed, his example maketh nothing to the purpose.

2 For *Leuis* speech, 1. It was noted by *Moses* in relation to a particular zealous fact of the *Leuites* in executing the vengeance of the Lord, and so to be reckoned among such extraordinary things as are not exemplary. 2. That which moued the *Leuites* to make no difference betwixt their parents and others, was the Lords cause: their parents and kindred as well as others had notoriously sinned against God, and in that respect the *Leuites* took no notice of them. But they are not such parents which Papists teach children to forsake, but any parents. Now what consequence is this? Some children haue beene Gods Ministers in executing iust punishment on their wicked parents, therefore children may enter into such places as shall exempt them from helping any parents, though well deserving? 3. The *Leuites* had an expresse charge for that which they did: but that which Papists inferre from their example, doth make the commandement of God of none effect.

3 For the aduice to the Queene, 1. It is mystically to be taken. 2. If it should

Y be

Bellarmin. de
Mon. lib. 2. cap.
36. Licet fili
ingredi religio
nem inuictu pa
rentibus.

Mat. 15. 4. &c.

Conditio est, ut
parentes non
sint in tali ne
cessitate, ut sine
filiorum auxilio
vivere non pos
sint. Tunc enim
tenetur ex pra
cepto Dei paren
tibus adesse.
Bellarmin. loc. cit.

Eos iuvant quo
modo religiosus
debet, nimirum
precibus apud
Deum. Bellarm.
ibid.

377 in ni
hil offerre
378 obla
tio, datum.

Prima vox erat
Pharisaica tra
ditionis de exi
mendis filiis ab
omni officio pa
rentibus delicto.

Gen. 12. 1.

Deut. 33. 9.

Psal. 45. 10.

Mat. 10. 37.

Luk. 9. 60.

Gen. 12. 1.

Ex. 32. 26. &c.

Ex. 32. 27.

Mat. 15. 6.

Psal. 45. 10.

* Gen. 2. 24.

be literally taken, it is to be taken as giuen to her after marriage, when shee was out of her parents gouernment. 3. It hath relation to the *law of mariage, and implyeth not a simple forsaking of parents, but a preferring of a husband before them.

4 For the louing of father and mother more then Christ, 1. It doth not necessarily imply a forsaking of our parents: for we may loue Christ more then them, and yet performe duty to them. 2. If they be forsaken, it must bee in opposition to Christ, that either Christ or they must be forsaken, in that if we cleaue to them, they will draw vs from Christ.

5 For Christs forbidding one that followed him to go and bury his father:

1. It was because of an extraordinary calling which he had. 2. It is set downe as a patterne to Ministers, to shew that they should especially attend vpon their proper function, and leaue other secular matters to be performed by such as can performe them well enough. To apply it to childrens forsaking of parents, is to peruert the sense of it.

Thus we see to how little purpose the forenamed arguments are alleaged, to proue that erroneous opinion of childrens entring into religious orders without their parents consent. I might further shew how irreligious their pretended religious orders be, and so shew how vnlawfull it is to enter into them, euen with consent of parents: but that maketh nothing to the point in hand.

§. 15. *Of the unlawfulnessse of Childrens travelling, and binding themselves prentises without consent of Parents.*

Leu. 15. 23, &c.

Gen. 37. 35.

Contrary also to the fore-named part of Childrens obedience, is the practise of such children as travell, and seeke their fortunes (as they speake) without consent of parents, like the *Prodigall child*, if not worse: for it is likely that he forced from his father a generall consent, in that hee obtained of him his portion of goods. These vsually bring great griefe to their Parents, & many times make them feare more then is cause, as old *Iacob* feared, when he knew not what was become of his sonne.

Among those aberrations may be rec-

koned a custome in this land more vsuall then lawfull, for children to biade themselves prentises without consent of parents: to which fault they who take Indentures of such children, or otherwise couenant with them without knowledge of their parents consent, make themselves accessary.

§. 16. *Of Parents consent to the marriage of their Children.*

II. That Children ought to haue their Parents consent vnto their marriage, is without all question euident. For

1 God himselfe hath giuen vs herein a patterne: He first brought the woman to the man, whereby he would shew that he who gaue a being to the woman, had a right to dispose her in mariage: which right parents now haue: for from them vnder God, children receiue their being. In this case Parents stand in Gods room, and are as it were Gods hand to ioine their children in mariage.

2 God hath giuen expresse lawes concerning this point. To omit that general morall law, *Honour thy father and thy mother*, (which, as it is the ground of all other duties appertaining to children, so of this also) the authority and charge which God by his law hath laid vpon Parents, *to giue their daughters to husbands, and to take wiues for their sonnes*, hath the force of a law to bind children from taking wiues or husbands, without or against their parents consent. This law was not proper to the Iewes onely; but as a branch of the morall law it is pressed vpon Christians, 1 Cor. 7. 36. 37.

To this may bee added the iudiciall law (if it be to be accounted meerely iudiciall) of a parents power in giuing his daughter, or refusing to giue her in mariage to him that had deflowred her, *Exo. 22. 17.*

3 Answerable to the law hath beene the practise of Gods Saints recorded and approued in Scripture. *Isaak* married the wife which his father provided (*Gen. 24. 67.*) *Iacob* both obeyed his father in going to *Labans* house for a wife (*Gen. 28. 2.*) and also when he came to *Laban*, asked his daughter of him (*Gen. 29. 18. &c.*)

Though *Sampson* saw a daughter of the

Arguments to proue that children may not marry without Parents consent,

Gen. 2. 24.

Dmt. 7. 3.

euen for the childs good, that in a matter of such moment as mariage, the parent should haue a stroake?

§. 18. *Of a Childs cariage in case a Parents provide an unfit mate, or none at all.*

Quest. What if Parents vrge their Children to marry such as they cannot affect and loue: must children therein against their minde and liking yeeld obedience?

Ans. If there be no iust exception against the party commended, they ought with the vttermost of their power to endeauour to bring their affection to the bent of their parents will: and as an helpe thereunto, be perswaded that their parents are as carefull of their good, as they themselues are, & wiser then themselves: yea, aboue all, they ought to make instant prayer vnto God (*in whose hand mans heart is to turne it whither soeuer hee will*) that he would be pleased to alter the course of their affection, and to settle it on the party whom their parent hath chosen for them; if at least they see no iust cause to the contrary. But if notwithstanding all the meanes that they can vse, they still find their heart altogether auerse, they may in a reuerend manner entreat their parent to forbear to presse that match, and to thinke of some other.

Quest. What if the parent be negligent, and in due time provide no fit match, may not the childe provide one for himselfe?

Ans. A Parents negligence is not a sufficient pretext to make a childe cast off that subiection which he oweth to his parent. Yet I deny not but that a childe knowing where a fit match is to be had, may make known as much to his parent (as *Sampson* did) and crave both his consent and helpe thereunto. And if his parent giue no care to his humble suit, hee may vse the mediation of his kindred or other friends. Yea, if necessity require that the childe be married, and his parent adde wilfulnesse to negligence, and will not be moued at all, neither by the humble suit of his childe, nor by the earnest solicitation of any friends, meanes may be made to the Magistrate (who is in

Gods place ouer the parent as well as ouer the childe, and ought to afford reliefe vnto the childe) and what the Magistrate doth in that case, is as good a warrant to the childe, as if the parent had done it.

The like meanes may be vsed, if a parent be an Idolater, Hereticke, or Atheist, and will not yeeld that his child be married to any but to one of his owne profession and disposition.

§. 19. *Of the sinne of Children in marrying without their Parents consent.*

Contrary is the minde and practise of such Children as ouer-lightly esteeming their parents power, take matches of their owne choice: and that sometimes priuily without giuing any notice at all to their parents: and sometimes most rebelliously against their parents minde and charge: not much vnlike those who in the old world are condemned for *taking wiues of all that they chose* (which was one branch of that wickednesse for which the world was drowned) or rather like *Esau*, who tooke such wiues as proued a grieue to his parents. What blessing can bee expected to fall vpon such mariages? or rather what curse may not be feared to follow them? Gods law is transgressed thereby: his Image in parents despised; that which is more proper to them then any goods, or fraudulently, or violently taken from them: their soules grieved thereat: and they oft prouoked to cast off their children, and curse their mariages. Now Gods curse doth oft follow the iust curse of a parent.

§. 20. *Of objections for Childrens marrying without parents consent, answered.*

1 *Obiect.* Though *Iaakob* married one wife according to his parents direction, yet hee married other three (at least the two maides) without their consent.

1 *Ans.* *Iaakob*s example in marrying more wiues then one, is not iustificable.

2 *Ans.* *Iaakob* had a generall consent of his parents to take a wife of the daughters of *Laban*: if therefore his marrying of two wiues had been lawfull, neither this nor that daughter had been taken without all consent of his parents. As for the

*Qui liberos in
iuria prohibue-
runt ducere ux-
ores uenubere,
per praesides co-
gantur in iud.
trimonium col-
locare Digest.
lib. 23 tit. 2.
§. 19.*

Whether pa-
rents may
force their
children to
marry, or no.
See Treat. 6.
§. 54.

Prov. 21. 3.

Gen. 6. 2.

Gen. 6. 35.

See more mi-
chiefs follow-
ing such mar-
riages, §. 21.

Judg. 14. 2.

Gen. 28. 2.

two

Gen. 32. 22.

two maids of whom hee had children, neither of them was his wife: for long after they had childrē, they are called *his maids*, & distinguished from his wiues.

2 *Obiect.* Seruants may marry without their masters consent: why then not children without their parents?

* See Treat. 8. §. 17.

1 *Answ.* * It is not lawfull for seruants so to doe while the date of their couenant lasteth.

2 *Answ.* Though the seruitude of a seruant be greater then of a childe, yet a parent hath in many respects a greater power ouer his childe, then a master ouer his seruant. The power which a master hath is by a mutuall couenant betwixt him and his seruant, and by the voluntary subiection of a seruant vnto his master. But the power of a parent is by the bond of nature, in that a childe hath his being from his parents. Besides, this subiection of a childe to his parents in case of mariage, is not for seruitude, but * for the good of the childe.

* See the third reason in §. 17.

3 *Obiect.* Childrē may for themselves, and not for their parents, why thē should parents consent be so much stood vpon?

1 *Answ.* Though they may not for their parents, yet they may * from their parents: by mariage they are freed from the power of their Parents.

* See the second reason in §. 17.

2 *Answ.* Children are not their owne: they are *the inheritance of the Lord*: the Lord hath giuen them to parents as an inheritance: a childe therefore may no more marry for himselfe without consent of parents, then alienate his parents goods for himselfe.

Psal. 127. 3.

§. 21. Of stealing Children from Parents for marriage sake.

* §. 19.

To the * forenamed sinne, and to the vengeance thereof, do they make themselves accessory, who fraudulently allure or violently take away children to marry them otherwise then their parents would. This is a worse kinde of felony then stealing away the goods of a man. For children are much more properly a mans owne, then his goods; and dearer to him then any goods can be: yea, and so much more highly to be esteemed, by how much reasonable creatures are to be preferred before senselesse, and

sensuall things. Our * statute law expressly condemneth this, and imposeth a seuerer punishment on such as shall offend therein. And iustly doe such offenders deserue to be seuerely punished, both in regard of the heynousnesse of the sinne, and also in regard of the many mischiefs which follow thereon, as, *Alienation of parents affection from their children, Disinheriting heires, Enmity betwixt the friends of each party so married, Litigious suits in law, Ruine of families, and (if the personages, whose Children are married without their parents consent, be great and noble) Disturbance of whole Townes, Cities, and Nations.* Instance the destruction of the *Shechemites*, Gen. 34. * This is said to haue beene the cause of the ten yeeres warre betwixt the Grecians & Troians, and of the ruine of Troy.

§. 22. Of Ministers sinne in marrying Children without Parents consent.

Such Ministers also as through carelesnesse, not taking due account of the parties whom they marry, whether they haue their parents consent or no; or through bribery, being hired by reward, doe marry such children as they know haue not their parents consent, doe in an high degree make themselves accessory to the * forenamed sinne. Their fact is as bad as the fact of the principals themselves. Their solemnization of such marriages emboldneth both the parties that are so married, and also all the persons that are present thereat. They highly dishonour Gods holy ordinance, in that bearing the person of God, they say of such as God hath forbidden to bee so ioyned together, *Those whom God hath ioyned together, let no man put asunder.* If Ministers had not their hand in such vnlawfull marriages, they could not be made: for our Church ratifieth no mariage but what is made by a Minister. Wherefore some Minister or other is guilty of this foule sinne, when soeuer any childe is married without consent of parents. Well therefore doth our Church (to prevent this sinne) expressly forbid Ministers to marry any without parents consent: and inflict a seuerer censure on them that shall offend therein.

* Anno 4. & 5. Phil. & Mar. stat. 8.

Mischiefes arising from marriages without parents consent.

* *Causa mali tanti conuict.* Virg. *Aeneid.* 6. *Qui rapta coniugum cum coniuge bellum attulit in patriam.* Ouid. *Met.* l. 12. lege Hor. *Carm.* l. 1. Od. 15.

* §. 19.

§. 23. Of Childrens forbearing to dispose any of their Parents goods without consent.

A third branch of the subiection of Children in forbearing to doe any thing without their parents consent, is about their parents goods.

That Children though living in their parents house, ought not without their parents consent to dispose their goods, is euident by the extent of their obedience, in all things.

In that *Isaak* was pleased to send *Isaak* to *Padan Aram* without any great prouision, it seemeth that *Isaak* made conscience of taking any thing priuily, but went as his father sent him^a with his staffe. And the^b apology which he made to *Laban* his father in law concerning things taken away, sheweth that he held it vnlawfull for children priuily to conuey away their parents goods. *What is my trespass? what is my sinne?* (saith he) *what hast thou found of all thine household-stuffe?*

Doth he not hereby imply, that if *Labans* daughters had taken away any of their fathers goods, it had beene a trespassse and sinne?

The Apostle saith of the heire (who of all the children may seem to haue the greatest right) that *as long as he is a childe* (that is, vnder the gouernment of his parents) *he differeth nothing from a seruant, though he be Lord of all.* If hee differ not from a seruant, what right can he haue at his pleasure to dispose his parents goods? Hath a seruant any such right?

It is very requisite that Children herein should bee tied to their parents consent, both for the good of parents, and of children themselves.

Of Parents, that they may know what they haue, or haue not, and accordingly order their expences. How can parents tell what they haue, if children priuily without their knowledge purloine and dispose their goods?

Of Children, that their lauish humour might by this meanes be restrained: (for youth is much prone beyond moderation to spend, if it haue wherewithall) and that their parents may the better lay vp for them.

§. 24. Of the sinne of Children in purloining and wasting their Parents goods.

Contrary is both the opinion and practise of many Children.

For *opinion*, many thinke and say, that whatsoever is their parents, is theirs also: and thereupon being through the watchfull eye and prouident care of their parents restrained from ouerlauish spending, or from laying out any thing with their owne hands, they murmure against that restraint.

Knowledge and perswasion of their subiection in this case, would bee a good meanes to suppress that repining humour.

For *practise*,

1 Some priuily take away and purloine what goods, money, wares, or any thing else they can come by of their parents. This the holy Ghost accounteth plaine theft: for *Rachel* hauing priuily taken away her fathers Idols, the Scripture saith that shee stole them.

Hereunto doe they make themselves accessory, who counsell and incourage children so to doe: as many busibodies, and deceitfull persons aduise daughters, when God hath taken away their mothers, to take away linnen, and other-like household-stuffe from their father, pretending that their father may marry another wife, who will carry all away: And vpon like pretence also perswade sonnes when their fathers die, to conuey away what they can from their mother. But such pretences are no sufficient warrant vnto children to deceiue their parents. It were better for children to bee deprived of their parents goods, then to enioy them with such deceit: for they will bee like that bread which is sweet to a man, and afterward his mouth is filled with grauell.

2 Others riotously spend their portion, like the prodigall childe, and runne into debt, and so make their parents either to pay it, or to leaue them to the law. Many Schollers at the Vniuersities, Gentlemen at Innes of Court, and such children as are somewhat liberally trained vp in their parents, or other friends houses, doe much offend herein. Little doth this excesse and riot differ from the

It is a sinne for children.

1. To murmur at their parents allowance.

2. Priuily to purloine their parents goods.

Gen. 31. 19.

Who counsell Children to conuey away parents goods are accessory to theft.

Pron. 20. 17.

3. Wastfully to spend. Luke 15. 13.

a Gen. 32. 10.

b Gen. 31. 36, 37.

Reasons.

1. Children vnder parents are as seruants, Gal. 4. 1.

2. Good of parents.

3. Good of Children.

3 Cor. 12. 14.

the forenamed kinde of theft : and ordinarily it bringeth as many mischiefs as that doth.

3 Some also bee so vngracious and vngratefull, that being come to yeeres, and their parents growne old, seeke to defeat their parents of all they haue, and to bring their parents vnder them to bee ordered by them : labouring to get possession of al before their parents be dead, or before they be willing to resigne any such right vnto their children. Such were *Abelom*, and *Adoniah*. How highly displeasing such practises are to God, the vengeance which fell vpon the pates of those two Brethren in euill, traiterous, and disloyall children, doth shew.

All such children as seeke after the forenamed, or any other like meanes to defraud their parents, doe very ill repay their parents care ouer the, & more like Barbarians, then Christians, recompence euill for good : they oft bring pouerty and ignominy vpon their parents and themselves : they are worse then other theeuers, because they are more deerely accounted of, and more freely trusted : yea they are a very bad example to seruants in the house, & subiects in the common wealth.

§. 25. *Of childrens contentednesse to bee apparelled after their parents minde and liking.*

III. A fourth branch of the fore-said subiection of children is about their apparell, that it bee no other then may stand with their parents good liking. It is noted that *Israel made Ioseph a coat*. Doth not the particular mentioning of that circumstance shew, that parents must haue the ordering of their childrens apparell? Which is also intimated in the reason giuen of *Tamars garments of diuers colours*, namely because *with such garments were the Kings daughters, that were virgins, apparelled*. And whereas *Rebekah* had the keeping of her son *Esau* clothes, it appeareth that his clothes were to the minde of his parents : else hee would haue hid them from them : for further confirmation whereof it is noted that his apparell was pleasing to his father.

Contrary is the vaine-glorious humor

of many children, who to the griefe and discredit of their parents, apparell themselves both against the minde, and also about the ability, and vnbeseeing the place and calling of their parents. Among others, many Ministers children bring much discredit on their parents hereby. Let all such proud Youths note how the Lord hath threatened to visit euen *Kings children that are clothed with strange apparell*.

§. 26. *Of childrens forbearing to binde themselves to doe any thing against their parents consent.*

V. The fifth and last branch, where-with I will exemplifie the forenamed subiection of children, shall bee that which is expressly noted in the law, namely a childes binding of himselfe by a vow.

The law giueth the parent power to disanull his childes vow. It is therefore a childes duty to abstaine from vowing without his parents consent.

Contrary are such vowes as Papists allure children to make, namely, vowes of continency, perpetuall virginity, regular obedience, voluntary povertie, with the like.

Though by these they be not drawne to forsake their parents (which before we proued to be vtterly vnlawfull) and though these in their nature were lawfull (which they are not, because they are against Gods law and ordinance, and against Christian liberty, and sauer too rankly of Iudaisme, yea of a worse superstition,) yet without parents consent might they not be made.

As vnlawfull are oaths, and other like meanes, whereby children binde themselves to the performance of such indifferent things, as their parents are not willing they should doe. What doth this but bring a snare vpon the consciences of children, and cause a necessity of breaking one of Gods commandements, either the third, in breaking their vow or oath, or the fifth, in disobeying their parents.

§. 27. *Of childrens active obedience.*

The affirmatiue and active part of a childes obedience, consists in yeelding himselfe

Children in apparelling themselves to the griefe & disgrace of their parents.

Zeph. 1. 8.

Num. 30. 4.

Vnlawfull
vowes of children.

5. 14.

4 To defeat
their parents
of their goods
cunningly.

2 Sam. 15. 10.
1 King 1. 9.
10.

Gen. 37. 3.

2 Sam. 13. 18.

Gen. 27. 15.

himselfe pliable to his parents will; which must be added to the forenamed negative and passive part of obedience in forbearing to doe things without consent of parents, for manifestation of a true child-like affection and disposition toward the parent. Passive obedience may arise from meere fullennesse, and stoutnesse of stomacke. For there are many who will forbear to doe this or that without consent of parents, because they are loth to aske their consent: they had rather haue their owne wils crost in the things they desire, then be made subiect to their parents will. What doth this argue, but a stout stomacke and a disdainfull heart? Besides, to forbear the doing of an vnlawfull thing, is but to abstaine from euill. But it is required of Christians^a to doe that which is good, as well as to abstaine from that which is euill. This is it which is commended in *Iaakob*; he did not only forbear to take such a wife as would bee a griefe to his parents (wherein his^b brother *Esau* had offended) but also obeyed his parents in taking such a wife as they willed him to take.

This generall point we will exemplifie in foure particular instances, namely, in a child's obedience to his parents *commandements*, *instructions*, *reproofes* *corrections*.

§. 28. *Of childrens obedience to their parents commandements.*

I. What lawfull *commandements* foeruer parents giue to their children, they must be ready to the vttermost of their power to obey. ^d *Obey your parents*, saith the Apostle to children.

Parents, by vertue of their place, haue power and authority to command: Children therefore must obey, or else that power is to no purpose.

To demonstrate this by some particulars:

I If a parent call his childe, or send for him, hee must readily come, yea though he know not the occasion. *Eli* was in place of a parent to *Samuell*, whereupon the childe supposing that *Eli* called him, bran to him once, & again & again. ^e *David* when he was sent for by his father out of

the field to be anointed King, knew not the occasion, yet came. ^d The twelue sonnes of *Iaakob*, though men grown, yet called for by their father, assembled themselves together before him.

2 If a parent bee disposed to send his childe any whither, or of any errand, though it be far off, and may seem somewhat troublesome, yet he ought to go, & doe it. The^a forenamed example of ^c *Iaakob*, the example also of ^f *Ioseph* (being sent to see whether it were well with his brethren) and of the^e tenne sonnes of *Iaakob* being sent by their father into Egypt, and of ^h *David* (sent to visit his brethren in the hoste) are in this case commended by the holy Ghost. Of *David* it is noted, that ⁱ he arose vp early and went as *Ishai* had commanded him: which setteth forth his ready obedience.

3 If a parent require his childe to attend vpon him, he must also doe that. When *Abram* was going vp to the top of *Moriah*, his will was that his seruants should tarry behinde, and that his sonne *Isaak* should attend him, and carry the wood for the sacrifice, and accordingly *Isaak* obeyed.

4 If a parent inioyne any taske, or commit any businesse to his childe, hee ought faithfully to performe it. This kinde of faithfull obedience is commended in ^d *Ioseph*, in the^e *Rechabites*, and in ^f *David*, with many others. *Ioseph*, by reason of his great place, might not goe out of Egypt, yet to perform that which his father inioyned him, he asked leaue. The *Rechabites* were tempted to breake their fathers charge, yet they would not. *David* when hee was sent by his father, from the sheepe which were committed to his custody, was carefull to leaue them with a keeper: and againe, when a Beare at one time, and a Lion at another, came to the flocke, hee put his life in hazard to preserue the flocke: all these circumstances are thus noted, to set forth the great care that these children had to discharge that charge which their parents had committed to them.

§. 29. *Of childrens disobedience to their parents commandements.*

Contrary is a rebellious disposition in children, manifested by these and such

^d Gen. 49.1.

A childe must goe at his parents word.

^a Gen. 28.5.
^c Gen. 37.14.
^e Gen. 42.2,3.

^h 1 Sam. 17.17.

ⁱ 20.

A childe at command must attend vpon the parent.
Gen. 22.6.

A child must do the message his parent will haue him do.

^d Gen. 50.5.
^e 1er. 35.8.
^f 1 Sam. 17.20.

ⁱ 1 Sam. 17.20.

Verse 34.

^a Psal. 34.14.

^b Gen. 26.34.
^c Gen. 28.2.
^e 29.18.

^d Ephes. 6.1.

A childe must come at the parents call.

^b 1 Sam. 3.5.
^c 6.
^e 16.12.

such like practises.

1 By refusing to be at their parents call; or comming (as waspeake) at leisure, and making their parents wait for them.

2 By a lazie, sluggish pretending of vaine and friuolous excuses, when their parents would send them of an errand, like that sluggard, who saith, *"A lion is without, I shall be slain in the streets."* Such pretences are as *"vinegar to the teeth, and smoke to the eyes."*

3 By coming to wait on their parents, and in that respect they will flinke out of doores, and absent themselves, when they imagine their parents will vse their seruice in that kinde: they forsooth will not bee their parents seruants. An impious conceit.

4 By refusing to doe what their parents inioyne them to doe, and require at their hands, like *"the younger sonne, that went not to worke in the vineyard at his fathers command."* Such children for the most part offend herein, as through pride thinke the businesse inioyned to them too meane, and base to doe. Had *David*, or the daughters of *Reguel* been of this minde, the one would not haue returned to his fathers sheepe, after he was anointed to be King over *Israel*, and after hee had bene called to the Court; and the other would not haue watered their fathers sheepe, especially among such rude and boisterous clowns, as without all respect to their place and sex, would driue them away.

5. 30. Of childrens obedience to their parents instruction.

II. Such wholsome instructions as parents giue their children for the well ordering of their carriage, children ought conseasonably to obey: a point which *Salomon* much presseth: *"My sonne, saith he, heare the instruction of thy father, and forsake not the law of thy mother, &c."* And to moue children the rather to doe so, he sets before them his owne example, shewing that he required no more of the then himselfe had performed. *Moses*, though growne to yeeres, and a Prince among his people, testified his obedience to his father in law hereby.

1 Parents haue an expresse commandement to instruct their children (as we shall after shew.) Great reason therefore that their children heare and obey them therein. The good instructions of any one are to be regarded, much more of parents.

2 Great wisdom may bee attained thereby: for the desire that parents haue of their childrens good, maketh them giue the best directions they can vnro them, euen what themselves haue learned of others, or obserued by their owne experience. In this respect, *Salomon* stiled him *"a wise sonne that obeyeth the instruction of his father: and receiveth the fruit and benefit thereof, to a dowry ornament, to chaine, and braceless, and to a crowne of glory."*

3 Much ioy and comfort is brought to parents by seeing their children obserue their instruction: for *"a wise sonne maketh a glad father."* Now this is a thing which children ought to aime at, *"to reioyce their parents heart."* *Esaie* is taxed for *"griening his parents."*

Contrary is their proud and foolish humour, who thinke they need no instruction, their parents are too ialous of the, they are wise enough of themselves if their parents would but let them alone, they should doe better: thus they be themselves impious against God, rebellious against their parents, and iniurious to themselves. Such were *Elies*, and *Ehrs* sonnes. Now note the vengeance that fell vpon them.

5. 31. Of childrens patience to their parents reproofe.

III. The obedience of children and the directions giuen must further extend it selfe to subiection to her husband, their parents reproofe may first be applied to this part by: *"patients bea"* of childrens obedience. *"Hing"* all manner Here therefore the of reproofes, and same order is obserued, by *"meding"* what and the seuerall points is iustly reproofed, confirmed by proofes. That shame where pertinent to children. of the Lord speaketh, which should be in a child, when her father hath set in her face, that is, by some outward signe manifested

Reasons.
1 Parents ought to instruct.
* Treat. 6. §. 26, &c.

2 Children ought much wisdom thereby.

d From 13. 1.

of 10. 2. 1

c From 1. 9.

49.

3 Much ioy is brought to parents.

f From 10. 1.

g From 27. 11.

h Gen. 26. 35.

i Sam. 2. 25.

k Gen. 19. 14.

* Treat. 3. §. 47, &c.

Numb. 12. 14.

a From 22. 13.

b 10. 16.

c Mat. 21. 30.

1 Sam. 16. 13, 21. & 17. 15.

Exo. 31. 16, 17.

a Pro. 1. 8, 9. & 4. 1.

b Pro. 4. 3.

c Exo. 18. 24.

nifested his anger, implieth a child's patient bearing of a parents reproofe. This patience in a childe must be manifested to his parent, whether his reproofe bee milde or bitter, iust or vniust. In this respect a childe must more consider the person who reproveth, then the matter or manner of the reproofe. *Iakobs* reproofe of *Ioseph*, for his dreames which came of God, was vniust: the manner of vtreering it, with many short pauses, and that interrogatiuely, implieth some tartnes: yet such was his patience, as we read not of one discontented word that hee gaue. But most memorable is the patience of *Ionathan* in this kinde. His father *Sauls* reproofe of him was directly vniust, and out of measure bitter: yet with what patience did he beare it? all that hee replied was to make some little apologie of *Dauid*: hee replied nothing against his fathers opprobrious speeches.

Gen. 37. 18.

1 Sam. 20. 30, 31.

Reason.
Wisdom
learned.
See Treat. 3.
5-47.

Great wisdom may bee learned by this patience: for so may a childe better iudge of his parents reproofe, whether it be iust or no. Though it bee vniust, yet thereby may he obserue what is displeasing to his parents: at least he may obserue his parents infirmity, and so know the better how to carry himself towards them.

Contrary is the practise of such children, as vpon euery reproofe of their parents are ready to answer againe. Our parents are wayward, say they, who can beare them? If none else could beare them, yet should children: for parents ordinarily beare such waywardnesse, and vntowardnesse at their childrens hands, especially while they are young, as none else would or could.

Quest. If a parent bee mistaken in a matter, and vniustly reprove his childe, may the childe make no answer?

Ans. Yes, hee may, so hee doe it mildly, reuerently, and seasonably: not to peremptorily crossing and thwarting his parent.

Luk. 2. 49.

Obiect. Christ tooke vp his mother very roundly for reproving him vniustly.

Ans. Christ as God-man was greater then his mother, and in that respect with authority blamed her for her vniust

iust reproofe. The virgin *Mary* was not ignorant thereof, & therefore was silent.

§. 32. Of childrens readinesse to amend what is iustly reprov'd by their parents.

If a childe be iustly for his fault reproved by his parents, both conscience toward God, and obedience to his parent, requireth that he readily redresse that which is amisse. Vnlesse amendment of the thing iustly reprov'd bee added to patient bearing of reproofe, that patience can be no better accounted of, then dissimulation, and plain mockage. When the father in law of *Moses* told him, that what he did was not well, hee forthwith amended it.

See Treat. 3.
5. 48.

Exa. 18. 17, 24.

But contrarily many lewd and vngacious children continue to go on in their wicked courses, though their parents againe, and againe rebuke them for it. Iust was *Elies* reproofe of his children, but yet no amendment followed. Now note the inference made thereupon by the holy Ghost, *They obeyed not the voice of their father, because the Lord would slay them*: whereby is implied, that to despise the iust reproofe of parents, is an evident signe, and fore-runner of Gods heavy iudgement. *Salomon* calls the child which will heare no rebuke, a *Scammer*, which noteth out a most obstinate sinner that cannot be reclaimed, and in that respect is scorn'd of the Lord.

1 Sam. 2. 35.

Pro. 13. 4.

Pro. 3. 34.

§. 33. Of Childrens submission to their parents correction.

III. Correction is a reall reproofe, a reproofe in the highest degree, even the severest kinde of reproofe: so as by subjection herevnto great tryall of obedience is made. By the same meanes must a childes submission to his parent in this kinde of reproofe be manifested, as in the former: namely,

1 By bearing patiently the correction which his parent shall giue him.

2 By amending readily, than for which he is iustly corrected.

The former of these is noted by the Apostle as a ruled case, a matter not to be denied in these words, *Wee haue had fathers of our flesh which corrected vs, and wee*

Heb. 13. 9.

wee gaue them reuerence. One speciall part of this reuerence is a patient suffering: therefore he inferres thereupon, *ought we not to be in subiection? &c.*

The latter is set forth by Salomon vnder an effect which followeth vpon the performance thereof: for hauing aduised a parent to correct his childe, he addeth this reason; *b Hee shall giue thee rest, yea hee shall giue delight vnto thy soule: how can this rest, and delight be giuen, but by the childes amendment of that for which he is corrected? A parent taketh no delight in the paine and smart of his childe, but in the fruit that followeth thereupon. As a childes transgression is a grieffe, and vexation to the parent, so his amendment causeth rest and delight. Now this effect followeth not simply vpon correction, but vpon the good vse thereof which is made by the childe. It lyeth therefore in the childe, and so lyeth vpon him as a duty, to giue this rest and delight to his parent by amending the fault for which he is corrected, as he brought grieffe to him by prouoking him to vse correction. Thus shall neither parent repent the insisting, nor the childe repent the induring of correction.*

That a childe may attaine to this degree of obedience, hee must duly consider both the Cause whereby his parent is moued to correct him, and also the End which he aimeth at therein. The Cause is the *d loue* he beareth to his child. The end which he aimeth at, is his *e childe* good. If these motiues worke not obedience, what can?

§. 34. Of refusing, or abusing correction.

Contrary is *disdain* on the one side, and *obstinacy* on the other.

Disdain, when children scorne to be corrected by their parents: and in that respect when by all the meanes they can vse, they cannot auoid it, they will mutter and murmure, fret and fume, rage and raue against their parents, and despise and hate them for it. *Obstinacy*, when they will be no whit bettered thereby, but still run on in their lewd courses, and rather waxe the worse for being corrected. This may be counted the highest pitch of a childes rebellion: for this is the last

meanes which a parent can vse to reclaim his childe from desperate courses. If this preuaileth not, the law of God requireth, that a parent should giue up his childe into the hand of the Magistrate, that he may be put to death.

Hitherto of the distinct branches of childrens Obedience.

The extent thereof followeth.

§. 35. Of childrens conforming their iudgements to their parents.

The extent of *The extent of childrens obedience* is *childrens duties being* onely implied in this *the very same that* Epistle to the Ephesians, but it is expressed (Col. 3. 20.) *also the same, that* in these words, *Children obey your parents as the Lord* *order which was* *dren obey your parents there observed shall* *IN ALL THINGS. here also be kept.* A large extent, but *Only other proofes* not simply to be *more pertinent to* taken without any *childrens place, shall* *imitation: for the be brought to con-* *Apostle himselfe no firm these general* *teth a restraint in these propositions which* *words, In the Lord. So may be applied to* *farre forth as children any inferiours. Ma-* *transgresse not any of my general reasons* *Gods commandments there alledged for* *in obeying their parents, they ought to* *proofe of the prop-* *ositions shal here be* *obey. This is to obey omitted. Where-* *in all things, in the fore compare this* *Lord. place with that.*

Thus we see that parents authority is very large: there is no restraint of it, but Gods contrary command, whereof a childe must be assured, if he refuse to obey his parent in any thing.

It is no enough for a childe to say, I haue thus long, and in thus many things obeyed my parent, I hope in some things if I haue mine owne will, I may be excused. No: *All things* comprise more then *many things*. Wherefore *Many* are not enough. And though Gods will be exempted, yet is not thine own will exempted: though thou maiest doe nothing against Gods will, yet thou oughtest to doe many things against thine own will, if it bee contrary to thy parents.

Deut. 21. 18, &c.

* Treat. 3. §. 63. 64, &c. The extent of childrens obedience.

b Eph. 6. 1.

c Gen. 26. 35.

Direction for well vsing correction.

d Pro. 13. 24.

e 12. 15.

Two things are to bee laboured after by children for attaining to this extent of obedience in all things.

Gen. 22. 6, 7, 8.

1 They must labor to bring their iudgement and will to the bent of their parents: to thinke that meet and conuenient for them to doe which their parents will haue them doe. Though *Isaak* thought it somewhat strange that hee should carry wood vp to an hill to offer sacrifice where was nothing for a burnt offering, yet it being the wil of his father that he should doe so, he thought it meet enough for him to doe so.

5. 13. 14. &c.

This subiection of iudgement and will is to be yeelded in all the particular cases of obedience which were before propounded, as in their calling, marriage, apparrell, allowance, &c. So as children are to thinke that kinde of calling, that particular match, that apparrell, and that allowance to be meetest for them, which their parents thinke meete.

Reason.

If the iudgement be perswaded of the meetnes of a thing, and the will inwardly brought to yeeld vnto it, outward obedience will more readly and cheerfully be yeelded thereunto.

Childrens ouerweening conceit of their owne iudgement aboue their parents, causeth much mischief.

Contrary is the ouerweening conceit which many children haue of their own iudgement and will, who thinke they can better discerne what is fit and meete for themselves, then their parents. They imagine their parents to bee too strict and precise, or too suspicious and iealous, or too couetous and worldly. This maketh them take what callings, what marches, what apparrell, what allowance they thinke best, whence many mischiefes arise, which would all easily be auoided, if they would lay downe that presumptuous conceit, and labour to obserue the forenamed direction.

§ 36. Of childrens yeelding to practise at their parents command, such things as in their iudgements they cannot think very meet.

2 Though children cannot in their iudgements thinke that which their parents require to bee the fittest and meetest, yet beeing pressed thereto by the peremptory command of their parents, in practise they ought to yeeld vnto it,

saying to their parents as *Peter* to the Lord, *Nevertheless at thy word I will doe this.* Thus did *laakob* yeeld to *Rebekah*: hee thought by doing that which his mother bid him, hee should seeme a mocker to his father, yet she vrging him, hee did it.

Gen. 27. 6. &c.

Quest. May not a childe, yeelding better reason then his parent, refuse to doe what hee thinketh vnmeet, or at least forbear to do what he is commanded, till hee bee better informed of the meetnesse thereof?

Ans. With reuerence and humility he may render his reason, why he thinketh it not meete, and desire his parent not to vrge it vpon him.

(This did *Iudab* one of the sonnes of *laakob*, and is not blamed for it :) and parents ought in such a case to yeeld to their children (as *laakob* did.) But yet if in things indifferent, parents be otherwise minded then their children, and will haue their children yeeld to them, they must yeeld.

Gen. 43. 3.

Gen. 11.

For, 1. In indifferent things the command of a parent is a warrant to the childe, by reason of this extent (all things :) so as the parent may sinne in commanding that, in doing whereof the childe may not sinne. Who can cleare *Rebekah* of sinne in commanding *laakob* to deceiue his father? yet I take it, that *laakob* cannot iustly bee blamed for obeying.

2 Children doe thus manifest an high esteeme of their parents, and very great respect towards them: they shew how desirous they are to please them, and how fearefull to offend them. When the will of parent and childe consent, there is no such trial.

3 But this meanes peace and loue is better preserued betwixt parent and childe: a parents anger is stopped, the effects thereof auoided, and many other mischiefes prevented, which oft fall out when inferiours refuse to yeeld to their superiors who haue authority ouer them.

Contrary is their preposterous peremptorines who will doe nothing against their owne minde and will, though their parents

A fault for children to be too peremptory against their parents command.

Gen. 43. 5.

parents require it neuer so much. This phrase (*If thou wilt not send, wee will not goe downe*) which *Iudah* vsed to his father, though in a good cause, was too peremptory for a childe. They who obstinately refuse to do those things which are against their owne minde, must needs come short of this extent, *Obey in all things*. Yeath they shew that what they doe is rather for their owne sakes because they like it, then for their parents sake. What obedience then may that be thought to be? Yet this is all the obedience which many children will yeeld. If they thinke not that which their parents require to be meet, nor faire, nor foule meanes shall mouue them to doe it; whereby many children doe much prouoke their parents. Let such children know, that it is euery way wore safe for them at the instant command of their parent to doe that which they conceiue to bee vnmeet, then peremptorily to disobey their parents, which is more then vnmeet, euen vnlawfull.

§. 37. *Of the restraint of childrens obedience.*

The *restraint* of childrens obedience is expressed in this clause, *in the Lord*: which phrase affordeth a necessary limitation in obeying their parents, who are but *parents of our flesh*, men and women, subiect to erre in their commandements, and to require such sinfull things as their children may not with a good conscience performe. The limitation then which the forenamed clause (*in the Lord*) affordeth, is this,

Children must performe no other obedience to their parents, then may stand with their obedience to God. The reasons rendered by the Apostle proue as much: *This is right; this is well pleasing to the Lord.* But to obey parents against the Lord, is neither right nor well pleasing to the Lord.

If therefore parents command their children to doe any thing which the Lord hath forbidden them, they ought not to do it. On this ground did *Moses*

See the two paire of cautions annexed to like limitations of a miues obedience, Treat. 3. §. 51. & 52. and apply them to the

chal well in suffering *limitations of childrens obedience*. her husband *Dauid* to escape out of the hands of *Saul* her father. I iustifie not her manner of carrying the matter with vntruths, and false tales; but her refusing to yeeld to her fathers minde and will is iustificable, and that in two respects.

1 In that the difference was betwixt her husband and father. Now^e by Gods law a wife is to yeeld to her husband, rather then to her father.

2 Because shee knew her father sought to slay him: if then shee had deliuered him into the hands of her father, she had made make her selfe accessary to murder. In this latter respect *Jonathan* also did well in refusing to fetch *Dauid* at his fathers command.

Thus if a father command his childe to goe to Masse, to forswear himselfe, to marry an Idolater, to steale, to lie, or to commit any other sinne forbidden by God, the childe ought not to obey: those things cannot bee done *in the Lord*.

Again, if parents forbid their children the doing of any necessary duty commanded of God, the childe ought to doe it, notwithstanding the parents inhibition. Wee may well thinke that *Ahaʒ* who set himselfe so violently to deface the holy things of God, to prophane his ordinances, and to shut vp the doors of Gods House, gaue strait charge to his sonne that hee should not reparaire them againe; yet *Hezekiah* so soone as he had power, did reparaire all.

If a parent forbid his child to goe to the Protestants Churches, to heare a Sermon, to pray in a knowne tongue, to giue iust weight, and measure, to speake the truth when he is called to witnesse it, with the like; hee must bee of *Daniels* minde, and notwithstanding that prohibition, doe the things which God requireth.

§. 38. *Of childrens sinne in yeelding to their parents against God.*

Contrary to this limitation is on the one side a flattering eie-seruice in many children, who care not what they doe, bee it good or euill, lawfull or vnlawfull

Sam. 19.
11. &c.Gen. 34.
3. 16.1 Sam. 20. 31,
32.

2 Chr. 29. 3. &c.

Dan. 6. 10.

1 Eye-seruice.

Heb. 12. 9.
7. &c.Ephes. 6. 1.
Col. 3. 20.

a Feareful-
nelle.

a 1 Kin 22.52.
b 2 Chr. 21.4.

c Mat. 10.37.

d Luke 14. 26.

Motives to
prouoke chil-
dren to preter
God before
their parents.

e Heb. 12.9;
f Luke 12.4.5.

vnlawfull, so they may please their pa-
rents thereby: and on the other side a
sluithish fearefulness, which maketh
them so to dread their parents as they
feare not God at all: they will rather
choose to sinne and so prouoke Gods
wrath, then doe any thing whereby their
parents wrath may be prouoked. It is a
brand set vpon euill kings, that they
walked in the waies of their fathers, and
mothers: and did wickedly^b as they
counselled them. Wherefore the fol-
lowing and obeying of their pa-
rents in euill was so farre from ex-
tenuating their sinne, as it did rather
aggrauate the same. The preferring of
father and mother before the Lord
Christ, sheweth that such a childe is^c not
worthy of Christ: In comparison of
Christ^d Father and mother must be hated.
But that vndue, and vnchristian-like re-
spect of parents aboue Christ, is it that
maketh so many young Papists, young
swaggerers, swearers, liars, deceitfull per-
sons, and lewd liuers.

For auoiding the two forenamed ex-
tremes, let thine heart bee filled with a
true feare of God, and withall consider
the difference betwixt our earthly pa-
rents and our heavenly Father. They are
but parents^e of our flesh, he is the Father
of spirits.^f They can but touch the body,
he can cast body and soule into hell.
They are but a while ouer vs, he for euer.
Their authority is subordinate to his, his
supreme & absolute of it selfe. They can
giue but a light temporary rewerd; hee,
an eternall weight of glory. They can-
not shelter vs from his wrath, hee can
from theirs.

Hitherto of such duties of children as re-
spect their parents authority.

Such as respect their necessity follow.

§. 39. Of childrens Recompence.

The geuerall head whereunto all the
duties which children owe to their pa-
rents in regard of their Necessity, is in
one word *Recompence*, which is a duty
whereby children endeauour as much as
in them lieth, to repay what they can for
their parents kindnesse, care, and cost to-
wards the, & that in way of thankfulness;

which maketh a childe thinke he cannot
doe too much for his parent. And well
may hee thinke so: for a parent doth
much more for his childe before it is able
to doe for it selfe, then the childe possi-
bly can doe for the parent. So as if the
parents authority were laid aside, yet the
law of equity requireth this duty of *Re-
compence*: so also doth the law of *piety*
and *charity*. Wherefore of all other Du-
ties this is most due. It is in expresse
terms giuen in charge to children by the
Apostle, who willet them to learne to
requite their parents.

Contrary is neglect of parents in their
need, which is more then monstrous in-
gratitude. As all ingratitude is odious to
God and man, so this most of all: and
yet very many are guilty thereof. In
them the prouerbe is verified, that *loue is
weighty*. For it is the property of weigh-
ty things to fall downe apace, but to as-
cend slowly, and that not without some
violence. Thus loue from the parent to
the childe falleth downe apace, but it
hardly ascendeth fro children to parents.
In which respect another prouerbe saith,
*One father wil better nourish nine children,
then nine children one father*. Many chil-
dren in this kinde doe no more for their
parents, then for strangers. They either
consider not how much their parents
haue done for them; or else they conceit
that what their parents did, was of meere
duty, and needeth no recompence. Fie
vpon such barbarous and inhumane chil-
dren!

§. 40. Of infirmities whereunto parents are subject.

The rule of the forenamed recompence
is on the one side the parents Necessity,
and on the other, the chldes Ability.
So as in euery thing wherein a parent
needeth his chldes helpe, the child to
his power must afford his best helpe.
*Beyond ones power nothing can bee ex-
pected.*

A parents Necessi-
ty may be through } *Naturall infirmities.*
} *Casuall extremities.*

Naturall infirmities are } *Inward.*
} *Outward.*

Inward

ἐξ ὧν καὶ οὐκ
ἐστὶν ὁ πατήρ
καὶ ὁ υἱός
ἐστὶν ὁ υἱός
ἐστὶν ὁ υἱός

1 Tim. 5. 4.
ὁ πατήρ ὁ υἱός
ὁ υἱός ὁ υἱός

It is more
monstrous ingra-
titude for
children to
neglect their
parents.

A rule of re-
compence.

Ultra posse non
est esse.

Inward Infirmities are weaknesse of iudgement, slipperinesse of memory, violence of passion, with the like; whence proceed frowardnesse, restinesse, suspiciounnesse, ieaiousie, feare, grieffe, &c.

Outward Infirmities are such as arise from some instant temptation, as were ^a *Noahs* and ^b *Loths* drunkennesse; ^b *Loth* and ^c *Danids* vncleannesse; ^d *Abrahams* and ^e *Isaaks* dissimulation; ^f *Iaakobs* and ^g *Danids* excessive lamentation, &c.

Some of these latter, which may seem most heinous and odious sinnes, are then to be accounted infirmities, when they who commit them make not a sport of them, nor delight to liue and lie in them, as swine to wallow and lie in the mire: but only at some times, through some temptation, as it were vnawares, fall into them; and after they are committed, they are themselves more ashamed of them, and more grieued for them, then any other that see them or heare of them.

In regard of the naturall infirmities of parents, the duty of children is both to *bear with them*, and also to *couer them* so farre as they can.

§. 41. *Of childrens bearing with their parents infirmities.*

Children beare with their parents infirmities when they doe not the lesse reuerently esteeme their place, or person, nor performe the lesse duty to them because of their infirmities.

This is the first particular branch of recompence. For children in their younger and weaker yeares are subiect to many infirmities: if parents had the lesse respected them for their infirmities, and from thence had taken occasion to neglect them, and would not haue borne with them, surely they could not haue beene so well brought vp. That great patience, long-sufferance, and much forbearance which parents haue shewed towards their children, requireth that children in way of recompence shew the like to their parents, as occasion is offered. It was a great infirmity in *Isaak*, to preferre *Esau* a prophane childe, before *Iaakob* a religious childe, especially against Gods expresse word concerning

Iaakob; yet *Iaakob* respected not his father a whit the lesse for it, as appeares by his ^a feare to offend, and by his ^b readinesse to obey him. ^c *Iaakobs* vnjust reproofe of *Ioseph* was no small infirmity, and yet how much *Ioseph* reuerenced and every way respected his father: the history following sheweth. *Sauls* infirmities were far more and much greater then any of theirs, yet what duty and faithfulness did *Jonathan* his sonne performe to him euent to their deaths: for ^d hee died with him.

Wee haue herein the patterne of Christ himself: how great infirmity did his mother bewray, when ouer-rashly she rebuked him being about a good worke, a bounden duty, his Fathers business: yet immediatly thereupon it is noted, that *hee went downe with his parents, and was subiect to them*: which manifesteth the honour he gaue to his mother, notwithstanding her infirmity.

Contrary to this duty doe they, who take occasion from their parents infirmities to thinke basely of their person and their place, and thereupon grow careless in duty, either refusing to doe any duty at all, or else doing it carelessly, grudgingly, disdainfully, and scornfully. *Absolom* made a supposed infirmity of his father the ground of his rebellion. Had his pretence beene true, yet had it not beene a sufficient cause for him to disgrace, and rise against his father, as hee did. The law that threatneth Gods vengeance against such children as *mocke at their father, or despise to obey their mother*, maketh no exception of parents infirmities.

§. 42. *Of childrens couering their parents infirmities.*

Children couer their parents infirmities both by passing by them (as we speake) and taking no notice of them, and also by concealing them from others as much as they can. The Scripture noteth it to bee a property of loue to *couer a multitude of sinnes*: now in whom should loue abound if not in children? And who should more manifest this property of loue then children?

a Gen. 27. 13.
b Gen. 28. 5.
c Gen. 37. 10.

d 1 Sam. 31. 2.

Luke 2. 51.

A childe may not despise a parent for any infirmity.

2 Sam. 15. 3.

Pro 30. 17.

1 Pet. 4. 8.

a Gen. 9. 21.
b Gen. 19. 33.
c 2 Sam. 11. 4.
d Gen. 12. 13.
e Gen. 26. 7.
f Gen. 37. 34. 35.
g 1 Sam. 18. 33.

Gen. 9. 23.

A Sinne for a
child to dis-
cover a pa-
rents infir-
mity.
Gen. 9. 23.
Verse 25.
Parentis im-
precatione ni-
hil perniciosius
excogitari po-
test, Plato de
Leg. lib. 12.

More then
monstrous
for a child
to raise a slan-
der of a pa-
rent.

2 Sam. 15. 3.

Gen. 27. 1.

Of passing by and concealing from others a parents infirmity, wee haue a worthy patterne in *Shem* and *Japhet*. When *Noah* their father being drunken lay vncovered in the midst of his tent, they went backward (that thee might not their selues see their fathers infirmity) and covered his nakednesse (that others might not see it.) The blessing which vpon this occasion was then promised to them and their posterity, sheweth how acceptable this duty was to God.

Contrary was *Chams* practise, who discovered, and made knowne his fathers nakednes. The curse thereupon denounced against him, sheweth how odious that sinne was vnto God. Too many there be of *Chams* cursed brood, who blaze abroad their parents infirmities, and make such things knowne of them, as otherwise would not bee knowne: whereby they bring much dishonor and shame vpon their parents (which can bee no honour to the children,) and withall a curse from their parents on themselves, which the heathen accounted very dreadfull.

More contrary was *Absoloms* practise, who raised a most malicious slander of his father, and thereby alienated his subjects hearts from him. Too many *Absolom*-like seeke to raise a supposed reputation and honour to themselves, by vilifying and disgracing their parents: but let them note *Absoloms* end. Assuredly, if they hold on in that course, the like, or a worse, shall be their end.

§. 43. Of childrens bearing with their parents casuall necessities.

Casuall extremities, are all manner of crosses which by the prouidence of God are laid vpon a man: whethether vpon his body, as blindness, lamenes, sicknes, &c. or on his person, as captiuitie, banishment, imprisonment, &c. or on his estate, as pouerty, penury, &c. In all these children must beare with their parents, as in the forenamed infirmities; neither lesse reuerently esteeme of them, nor perform the lesse duty because of them: These are such necessities, as are not sinfull in themselves, and therefore in regard of these, parents are much more to be born withall. Though *Isaak* were blinde, yet

did not *Isaak* a whit the lesse respect him. Though *Naomi* were poore, yet *Ruth* her daughter in law continued to doe a childs duty and seruice vnto her.

Contrary is the vnnaturall disposition of such children, as take occasion from these casuall necessities of their parents to despise them. God hath made an expresse law against despising those who are by any outward defects impotent, as deafe, blinde, &c. If no person may despise another for these, much lesse children their parents. They are worse then *Cham* that do so, and may looke for an heauier curse.

§. 44. Of childrens releeuing their parents according to their neede.

Besides bearing with parents necessities, in such cases as parents stand in need of their childrens releefe and succour, they must afford it them. In sicknes they must visit them, as *Joseph* visited his father. In time of mourning, they must comfort them, as the children of *Isaak*. In want, they must provide things needfull for them, as the sonnes of *Isaak*, who went vp to buy food for their father; and as *Joseph* who sent for *Isaak* into Egypt, and there nourished him. It is noted of *Ruth*, that she did not onely gleane for her mother a poore woman, but also reserued some of that food which was given to her selfe to eat, for her. In time of danger they must doe what they can for their protection and preseruation, as *David* had in this respect an especial care of his father and mother. Yea, if God be pleased to take children out of this world before their parents, and their parents bee succourlesse, they must take what order they can for the well-being of their parents after their own departure, as *Christ*, who commended his mother to his disciple *John* a little before his death. These and such like duties are particular branches of recom-pence, & are all comprised vnder that *re-quitall*, which the Apostle requireth of children. And they are but a small part of requital of all the pain, care, and charges that parents haue been at with their childre. Yea, this only thing, that parents haue brought forth children into the world, can

Ruth. 1. 16, 21.

Vnnaturall to
despise a pa-
rent for any
casuall infir-
mity.

Leu. 19. 14.

2 Gen. 48. 1.

b & 37. 35.

c & 43. 3.

d & 47. 12a

e Ruth 4. 18.

f 1 Sa. 22. 3, 4.

g John 19. 27.

h 1 Tim. 4.
quiescat animus
scleratus.

were wont to burne the dead bodies of their friends : other heathen learned this manner of buriall from the Church, though they knew not the mystery thereof. It is more cleare then needs bee proved, that Gods people, from the beginning of the world, haue performed this duty of buriall to their friends, but it is not pertinent to the point in hand, to insist vpon the generall : that it belongs especially to children to procure this duty to be performed, is now the point to be proved, which is readily done by the approved examples of ^a *Isaak*, ^b *Isaakob*, ^c *Ioseph*, and others expressly recorded in Scripture.

And great reason there is for it : for

1 It is a testimony of great loue and good respect to the party deceased. Now who should manifest more loue, and greater respect then a childe?

2 It is a kinde of ^d *bleffing*, promised by God to his Saints, *to be buried* : as on other side, it is a ^e *curse* threatned against obstinate sinners, *not to be buried*. In this respect ^f *Dauid* blesseth the men of *Iabesh Gilead* for burying *Saul*, and acknowledgeth it a kindnesse done to *Saul*. Now who ought rather to procure a bleffing, and doo a kindnesse to parents, then children, who are oft blessed through their parents meanes?

3 It being a great deformity to haue a mans corps lie about ground (for no carcase will bee more loathsome then a mans if it lie vnburied) children who are most bound to couer their parents deformity, are in this respect bound to bury their corps.

Contrary is their practise whose minds are so set on their parents goods, as they cleape neglect their bodies. So soone as their parents breath is out of their body, they so busie themselves about the goods which they haue left behinde them, as their corps is ready to stinke before care be taken for the buriall of it. Yea, some will purposely keepe their parents corps about ground til they be exceeding noisome, for receiuing some reuenues, or debts, or other accounts, which must be paid before the corps be buried. If their corps must needs for some time bee kept about ground, let them be embalmed, or

so vsed as they may not sauour. They who are carelesse hereof, shew that they respect their parents wealth more then his person and honour.

In which respect they also heinoussly transgresse, who are so greedy of their parents estate, as they must needs preuent his departure, and like *Adoniah* enter vpon their fathers estate, and take possession of his goods before breath is out of his body : whereby they doe oft cause great disquietnesse to him that would depart in peace.

Againe, others bearing an inward grudge and secret hatred against a brother, or other kinsman, whom their parent intirely loued, and in that respect durst not meddle with him in their parents life-time, so soone as their parent is dead, picke a quarrell with the party hated, and so disturbe and hinder their parents funerall. Such a plot *Esa* intended : but God defeated it, whereby it appeareth that God is displeased therewith.

§. 46. Of the decency wherewith children ought to see their parents buried.

The manner after which children ought to see their parents buried, must be with such decency as is agreeable to the commendable custome of the countrie and Church where their parents die, and with such honour as is in some measure answerable to the estate, and place of their parents while they liued (at least if it be not about the meanes that the parent hath left, or about the ability of the childe that maketh the solemnity.) *Ioseph* was a great Gouvernour in Egypt, by reason whereof his father when hee came thither was highly accounted of : accordingly with great honour did he carry him to his graue.

There are two extremes contrary to the forenamed decency and honour. One is an ouerlaush and prodigal sumptuousnesse and solemnity at their parents funerall; farre about the estate, and farre beyond the meanes which the parent hath left, & far also about the estate & ability of the childe himselfe. Some by the needlesse solemnity of their parents funerall are so far cast into debt, as they are neuer

Sinne of children entering vpon their parents estate before they are dead.
1 King. 1. 5.

Sinne of children disturbing their parents funerall.

Gen. 37. 41.

Gen. 50. 9.

Contrary,
1 Too sumptuous funerals.

2 Gen. 25. 9.
b. 35. 29.
c. 50. 7.

1 Reason.

2 Reason.

dr. Kin. 14. 13.
2 King. 22. 20.
1 Jer. 22. 19.
1 King. 21. 23.
24.
Psal. 79. 3.
2 Sam. 2. 5.

3 Reason.

Sinne of children to neglect their parents dead corps.

AHS 8. 2.

1. Too base funerals.

neuer able to recouer themselves againe, and so bring more dishonour to their parents by the weaknesse of their childes estate, then honour by the solemnity of the funerall: there may be great honour, and much decency in a funerall, where is not extraordinary charges: instance *Steuens* funerall.

The other extreame is too base, and priuate a manner of burying their parents, much vnbecoming both their parents and their owne estate, and meanes; which ariseth from a mixture of pride, and couetousnesse possessing their hearts. Pride maketh them haue no solemnity at all, because couetousnesse will not suffer them to exceed in their solemnity. Hence it commeth to passe, that they chuse out strange places where neither their parents or selues are knowne, and the dead of the night that none may espy them, and appoint an vncertain time, that no friend may accompany them. God oft meeteth with such proud, couetous children in their kinde, and causeth them with like dishonour to be brought to their graues.

§. 47. *Of Childrens paying their Parents debts after their death.*

As Children must haue respect to the body of their parents deceased, so also to their credit and name, which is a thing of greater account, and honour: a thing wherein they may bring a kinde of blessing to their parents, and make them liue after their death.

Parents themselves cannot do anything when they are dead to preserue the same: Children therefore being the liuing Image of their parents, must in duty to doe it.

Three things there be which children must make conscience of, even in regard of their deceased parents credit, and reputation; one, to pay their debts: another, to suppress ill rumors: a third, to imitate their good example.

I. If the estate of Parents, their goods or lands come to their children, their duty is to pay their debts, so farre as they can: especially if by law those debts may be recovered at their hands. For what law may force others to doe in equity

and Iustice, conscience must moue good children to doe in charity, and recompence to their parents. The holy Ghost makes it a note of a wicked man *to borrow and not to pay*. Wherefore to wipe away that blot from the name of a parent deceased, children must be ready in this kinde to doe what the parent himselfe, if he were liuing, would, or should doe. Yea, if children of themselves be well able, though their parents left not sufficient to pay all their debts, they ought to pay them. Herein especially a child-like affection is manifested to the parent.

Contrary is their practise who strue to get all they can of their parents, and yet make no conscience of paying any debts at all, vnlesse law force them thereto. What they doe in this case, cannot be thought to bee done for their parents sake, but rather for their owne sake. Many so little respect their parents credit in this kinde, as they priuily conuay away, and vtterly conceale much of their parents estate, of purpose to defeat Creditors: which as it is a part of apparent iniustice, so it is a cause of opening the mouthes of men against their parents, to their discredit and shame.

§. 48. *Of Childrens suppressing euill reports against their Parents deceased.*

The direction giuen before concerning childrens speech of their parents behinde their backs, may firly be applied also to the care which children ought to haue of the speeches & reports which are made of their parents after their departure. It followeth as from the lesse to the greater, that what children doe for their parents credit in absence behinde their backs, they must much more doe when they are dead; for then there is no hope, no possibility, that parents should doe any thing to right their own wrong in that kinde: it lyeth therefore vpon children to doe it.

Do not they cleane contrary, who take occasion from the departure of their parents, both to open their eares to receiue any ill reports of them, and also to open their mouthes to speak ill of them: then blazing abroad all their infirmities, and stretching their ill reports of their

Psal. 37. 21.

* 5. 7.

Childrens respect to the credit of their deceased Parents.

parents beyond the lists of truth. Ill birds they are that so bewray their own nest. They know that their parents being dead, can haue no notice thereof: whereby they shew what little piety to God, or parent is in their heart. But there is an euer-liuing, all-seeing, and all-knowing Father that taketh notice of all: who beside other vengeance will cause such measure to be meated out to them, as they mete to their parents. There is no one thing wherein this prouerbe, (*With what measure you mete, it shall be measured to you againe*) is more often verified then in childrens ingratitude to their parents. All ages haue giuen many instances thereof. (The very Heathen obserued it.) Which sheweth Gods great indignation against it.

§. 49. Of Childrens imitating their Parents good example.

If Parents haue been persons of good carriage in their life time, as religious towards God, iust in their dealings with men, mercifull to such as stood in neede of their helpe, doing much good in their place, and so ended their dayes with much credit; it is an especiall meanes to maintaine and continue this their credit, for children to walke in their steps, and to indeauour to be like them.

Thus is a blessed memory of their parents kept fresh and Greene (as we speake) though their bodies be rotten. For when they who knew the parents, behold the like good qualities and actions in their children, they will thereby bee put in minde of the parties deceased, and say, Oh how such parents yet liue! behold a liuely, and liuing Image of them. Thus did Salomon, Asa, Iehosaphat, Hezekiah, Iosiah, and such like good Kings which came of the stocke and linage of Dauid, keepe the memory of their father Dauid, fresh, faire, and flourishing (long after his body was rotten) as is euident by these and such like phrases, *He walked in the ordinances of Dauid his father: he walked in all the wayes of Dauid his father: he did that which was right as Dauid his father,* &c. There can be no better monument of a parents piety, honesty, and vertue, then a childes liuely representation of

the same. Wherefore as a motiue to stir vp children to walke in the good wayes of their parents, God hath promised to *shew mercy to thousands of them that loue him, and keepe his Commandements*; that is, such as hauing religious and righteous parents, walke in their steps.

Contrary are both those that are vnlike good parents, and those that are like euill parents. The former sort doe much impeach and dishonour the reputation of their parents, as Rehoboam, who by his foolish rigorous and vniust carriage, made the people speake contemptuously of Dauid.

The latter sort continue in memory the euill name, and the shame of their parents, and caule them to stinke more and more; as the sonnes and successors of Ieroboam, who following his idolatrous course, made it the more remembred, and caused this blur to remain in his stile from age to age, *Ieroboam which made Israel to sinne.*

As they stop the current, and hinder the passage of the blessing of righteous parents: so these propagate, and open a way for the curse of vnrighteous parents.

§. 50. Of the superstitious duty enioyned by Papists to Children after their Parents decease.

To the forenamed duties of burying the corpes, and preserving the credit of parents, Papists adde a third, and Heathen a fourth, whereof neither are warrantable by Gods Word, but directly contrary thereto.

That which Papists adde is, that children after their parents death ought to procure *Diriges, Masses, Pardons, Releases*, and such like toyes for them, and make continuall prayers to free them out of Purgatory, and bring them to rest in Heauen: of the vanity of these prayers, and folly of the other toyes, I haue elsewhere spoken.

The Scripture expressly teacheth that after death, the soule goeth to the place appointed for it, of endlesse blisse, or wo: so as there is no meanes of altering the one, or helping forward the other. Such pretended duties therefore to parents are

Nullum monumentum latere potuit, quam effugiem mortum suum, virtutis, constantie pietatis filium Cic. Philip. 9.

1 Kings 11. 16.

1 Kings 11. 16.

Bellar. Tom. 2. Contr. 3. De Purgator. l. 2. c. 16, &c.

* In the whole Armour of God. Treat. 3. §. 39, 40. in Eph. 6. 18.

Mat. 7. 2.

Quicumq; parentibus stipendia intulerit, eadem ipse a filii expectat. Tbal. Miles. apud Diog. Laeri. l. 1.

1 Kings 3. 3.

2 Kings 22. 2.

1 Kings 15. 11.

are vaine : yea, in relation to God they are odious mockeries.

§. 51. *Of the unlawfulness of Childrens seeking to reuenge their Parents wrongs.*

That which *Heathen* adde, is, that children after their parents death, reuenge such wrongs as haue been done to them in their life time. And they presse this so farre vpon children, as they affright them with their parents *Ghost*, saying, that if they neglect to reuenge their parents wrongs, their *Ghost* will follow them, and not suffer them to liue in quiet, but molest them continually. This conceit ariseth from the corruption of nature, which is exceeding prone to reuenge : but it is expressly forbidden in Scripture, in these and such prohibitions, *Resist not euill, Recompence to no man euill for euill. Auenge not your selues, &c.* Yet some in iustification thereof alledge *Dauids* charge to *Salomon* of taking vengeance on *Ioab* and *Shemei*, after his death.

Ans. The charge which *David* gaue, and *Salomons* execution thereof, was no matter of priuate reuenge, but onely a lawfull execution of iustice, which children may and ought to doe. Iust reasons there were to moue *David* to put off the execution of iustice vpon the one and the other so long. *Ioab* was too mighty to haue execution done on him in *Dauids* time: and *Shemeis* offence was committed in the time of *Dauids* humiliati- on, which made him sweare that hee would not himselfe take vengeance of him. Besides, *Salomon* executed iustice on the one and the other, not for the wrongs they did to his father, but for other crimes which they committed in his time: onely their former offences were remembered to aggrauate the matter.

Thus farre of Childrens duties. The manner of performing them followeth to be declared.

§. 52. *Of the manner of performing Childrens duties.*

That clause which * noted out the limitation of Childrens duties, affordeth

also an excellent direction for the manner of performing them. It is this, *in the Lord*: that is, *Children must so performe their duty to their parents, as they would or should performe it to the Lord.*

More particularly it implieth these six points :

1 That their duties be performed *in conscience*, or *for conscience sake*, which is all one as *for the Lords sake*: for the Lord onely is Iudge of the conscience, and hath power ouer it. * Thus must subjects performe duty to Magistrates & much more children to parents. The reason which the Apostle rendereth in these words, *This is well-pleasing to the Lord*, sheweth that children in obeying their parents, must labour to approve themselves to God.

2 Their duties must be in sincerity, which is when children pretend in shew to doe no more, then in truth and heart they meane; *Whatsoeuer ye doe, doe it heartily as to the Lord*, saith the Apostle. Parents vse to deale with none more heartily then with their children; accordingly must children deale with parents.

3 They must be performed cheerfully, with a willing and ready mind: for the Lord loueth cheerfulness. Herein lyeth a maine difference betwixt a filiall and seruile, a child-like and slaue-like obedience.

4 They must be performed reuerently, as to them which beare the Image of God. Hereof we spake * before.

5 They must so be performed, as in performing of them, no sinne be committed against God. Hereof also wee spake * before.

6 Constancy must be added to all other vertues. For as the Lord himselfe is constant in all his wayes and workes, so hee expecteth that children should be in the duties which hee requireth at their hands. He that beginneth well, and holdeth not on, loseth all the glory of his good beginning.

If the examples of all good children commended in Scripture be well weighed, we shall finde their duties, so far forth as they were acceptable to God, performed after the aforesaid manner, in all the branches thereof.

How children obey their parents in the Lord.

1 By obeying for the Lords sake.

2 Rom. 12. 5.

1 Pet. 2. 13.

3 Col. 3. 20.

2. In sincerity.

Col. 3. 23.

3 With cheerfulness.

1 Cor. 9. 7.

4 With reuerence,

* § 3.

5 In the feare of God.

* § 37. & 38.

6 With perseverance.

Seneca in Agamemnon. Postea tradiderunt filios patris ulciscendi causa supplicium de matre sumpsisse, idque deorum iussu, atque oraculis fecisse Cic. pro Sex. Ros.

a Mat. 5. 39.

b Rom. 12. 17.

c 19.

d 1 Kings 2. 5. 8

e 2 Sam. 3. 39.

f 19. 23.

* §. 37.

Faults in the
manner of do-
ing duty.
1. On by-re-
spects.

2. Comple-
mentally.

3. Grudging-
ly.

4. Rudely.

5. Onely to
please man.
9. 38.

6. Unfeledly.

§. 53. *Of the aberrations of Children in the manner of their obedience.*

Contrary are these aberrations.

1 When Children performe their duties on by-respects: for feare of parents wrath, and the punishment following thereon: for hope and expectation of greater portion and allowance; vpon instant perswasion of friends, with the like: these respects simply in themselves are not for the Lord.

2 When they performe them onely outwardly in shew, and complementally while parents are in presence, or may know thereof. This is not with respect to God, who searcheth the heart.

3 When they performe them grudgingly, mutteringly, disdainfully; as if their parents authority were an vsurped power, and not giuen them of God. Is this in the Lord?

4 When they performe them rudely and vmannerly; this sheweth they consider not the glory of Gods Image shining in their parents.

5 When they care not how they sin against God, so they may please their parents.

6 When, as if they repented of what they haue well done, they refuse to doe any more duty to their parents. They wax weary, thinking that God hath laid too heauy a burden vpon them. Many shew themselves more dutifull in their younger, then in their riper yeeres. That which maketh Children weary in doing duty, is commonly the great and long neede of their parents, as long sicknesse, long impotency, long pouerty, with the like. It appeares that such children looke onely on their parents as men, which, as they imagine, can neuer recompence their paines and cost: they looke not to God; who is able abundantly to recompence all. These therefore performe not their duty in the Lord.

§. 54. *Of the equall respect that Children are to beare to both Parents.*

As the distinct duties of children haue beene set forth, so I thinke it requisite to declare distinctly who the parties bee to whom those duties are to be performed.

These principally are the naturall parents, both *Father* and *Mother*. Secondly such as are in the place of parents.

The first point then to be noted is, that children beare an equall respect to both their naturall parents, and performe duty to both alike. The law expressly mentioneth both, *Honour thy Father and thy Mother*. Well may we thinke that there was some iust and vrgent cause, that the law which so briefly vnder as few words as well could be, compriseth exceeding much matter, should expressly mention *father* and *mother*, when as there is one word, *parent*, which includeth both. Now what other reason can be rendred then the point in hand?

It is worthy to be noted, how the Apostle contenteth not himselfe to haue named *Parents*, which implieth both, but also annexeth the expresse words of the law, which in particular setteth downe, *father* and *mother*. It is expressly set down of *Iacob* that he obeyed *his father* and *his mother*. Among other Penmen of Scripture, *Salomon* expressly mentioneth *both father* and *mother*, euen almost twenty seuerall times in his Prouerbes.

Many reasons there be to inforce this point.

1 Both Parents are vnder God, a like meanes of their childrens being. Children come out of the substance of both alike.

2 The care and paines of both for the good of the children, is very great. I know not of whether the greater. The mothers paines & care in bringing forth the childe, is indeed the greater, and it may bee also the greater in bringing vp the childe, especially while it is young, at least if shee giue it sucke her selfe: yet afterwards the fathers exceedeth in providing fit calling, sufficient means of maintenance, yea, and portion or inheritance for it, and that after he himselfe is dead. Thus one way or other the childe is equally bound to both: and accordingly Gods law maketh no difference betwixt them.

Obiect. The wife is subiect to her husband; therefore a childe ought to prefer his father before his mother.

Ans. Though there be a difference betwixt

Gen. 28. 7.

Reasons.

Both parents
to be of like
account with
children.

Direction for
a childe when
one parent
commandeth
one thing, the
other another.

betwixt father and mother in relation of one to another, yet in relation to their children they are both as one, and haue a like authority ouer them. Now children are not to looke to that difference that is betwixt their parents in that mutuall relation that is betwixt husband and wife, but to that authority which both parents haue ouer their children: and so to carry an equall respect to both.

Quest. What if the fathers and mothers disposition be contrary; and the one command what the other forbids.

Ans. The thing commanded or forbidden must be obserued; if it be about a thing simply good or euill, lawfull, or vnlawfull, then the parent which would haue the thing lawful to be done, or vnlawfull to be forborne, (though it be the mother) must be obeyed: for in this case shee is backt with Gods authority. But if the matter be meere indifferent, then I doubt not but the father must be obeyed; yet so as the childe no way shew any contempt to his mother, but with all reuerence & humility make it knowne to her that it is best both for her selfe and himselfe, that his father be obeyed. But if the fathers contrary authority be not interposed, or if the father be dead, then is a mother as simply and absolutely to be obeyed in all things, as a father.

§. 55. Of pretences alledged to obey father rather then mother.

Contrary on the one side is their childish fondnesse who so wholly respect their mother, and seeke to please her, as they little regard their father, vnlesse through feare they bee forced thereto: and on the other side, their scornewfull spirit who onely beare respect to their father, and altogether neglect their mother, if not despise her. For the most part, of the two, the mother is lesse regarded. The reasons whereof I take to be these following, whereunto I will annex particular means to remoue the seeming force of those reasons, as antidotes or remedies vnto them.

1 The mother by reason of her sex is commonly the weaker, and subiect to more infirmities.

Ans. Children ought rather to look vpon their mothers place and authority, then their person and infirmity: so these would no whit impair their respect of the other.

2 The mother is more indulgent and tender to her children; and vseth more familiarity towards them: now familiarity breedeth contempt.

Ans. This is the abuse of familiarity: loue should breed loue; and loue must be ordered according to the condition of the parties louing, and loued. As children with one eye behold the affection of the mother, so with another they should behold Gods Image in the mother; and then (that which is noted as the ground of all childrens duty) a louing feare would bee wrought in their heart, which would cast out all contempt.

3 The mother hath not that power to reward or reuenge that a father hath.

Ans. 1. This is not to obey in the Lord. No outward respect should moue the childe to obey his parents so much as conscience to God-wards. If Children duly considered God, how he hath made no difference, but commanded them to obey both alike, and how hee is able abundantly to reward, and seuerely to reuenge, that reason would be no reason.

4 The mother is subiect to the father.

Ans. This was remoued before. As a generall answer to these, and all other such pretences as can be alledged, let it bee noted that the Lord doth not onely in expresse termes charge children to feare their mother, but also (the more to presse this point) sometime setteth the mother in the first place, thus; *Ye shall feare euery man his mother, and his father:* which is not so to be taken, as if the mother of the two were the more excellent (in this respect the father for the most part is first named) but because it is the truest triall of a chilles subiection to be subiect to his mother. He that willingly and conscionably subiecteth himselfe to her, who is in relation to her husband the inferiour, in sex the weaker, in condition subiect to more infirmities, in her affections lesse moderate, in power lesse able to reward, or to punish, will much rather (no doubt) subiect himselfe to his father.

*Familiaritas
parit contemptum
Ternum in
Andr.*

* §. 2. 3.

* §. 5. 4.

Leu. 19. 3.

§. 56. Of

§. 56. *Of the difference of Childrens Subjection to naturall Parents, and to such as onely are in the place of Parents.*

Beside *naturall Parents*, there are others by God so set ouer Children, as they owe in conscience child-like duty vnto them. These in generall are such as are in the place of parents, and so performe, or at least ought to performe, the duty of Parents to Children.

They are of two sorts.

1 Such as are ioyned to a naturall parent in marriage, commonly called *Step-fathers, and stepmothers*, or *fathers in law, and mothers in law*.

2 Such as haue the gouernment and tuition of children committed to them, commonly called *Guardians, Tutors, Gouernours*; yea also *foster-fathers, and foster-mothers*.

Quest. Is the same duty in euery respect due to those who are in place of parents, as to naturall parents themselves?

Ans. Not so. There is such a prerogative appertaining to naturall parents from whom children haue receiued their being, that many things wherein children by an absolute necessity are bound to them, are bound vnto the other, who are but in place of parents, onely by the law of honesty, of meetnesse and conueniency. Whence it commeth to passe, that such things as being done by children rebelliously without, or against the consent of naturall parents proue meere nullities, will stand in force, though they be done without or against the consent of such as are onely in the place of parents: instance contracts made about goods, lands, and such other things as parents retaine a right in: whereunto many good Diuines adde* contracts of marriage, of calling, and the like.

Yet notwithstanding seeing in conscience wee are bound to those things which the law of honesty, and conueniency requireth (for *what soeuer things are honest, iust, and of good report*, are to bee done) great is that duty which children owe to those who are in place of Parents.

§. 57. *Of Childrens Subjection to Fathers and Mothers in law.*

Fathers and Mothers in law are to be ranked in the first degree of those who are in the place of naturall Parents. Very good proof there is in Scripture for childrens subiection to them. The respect which *Moses* bare to his father in law, and *Ruth* to her mother in law, & *Christ* himselfe to his supposed father, are commended for this very purpose. *Subiection* is noted in *Christs* example: *Reuerence* in *Moses*: *Recompence* in *Ruths*.

The marriage bond maketh man and wife *one flesh*: whereupon the naturall parent that marieth another, maketh that other *one with him*, and in that respect is as a parent to the children, and by them ought to be accounted so.

The law of God maketh it plaine incest for a sonne to *uncover the shame of his mother in law*, or for a father in law to *uncover the shame of his daughter in law*. Whereby it appeareth that fathers and mothers in law, are by Gods law in the very place and stead of naturall parents to their children, and accordingly as naturall parents are to be honoured.

Besides it is a great honour which a childe doth to his naturall father or mother, to respect such as they haue made one flesh with themselves, as they doe their owne parent. So as to honour a father, or mother in law, is to honour a naturall parent.

Contrary is the minde and cariage of most children. Very few beare a reuerend, dutifull, and child-like respect to step-fathers, and step-mothers: but for the most part despise them in heart, grumble at them in speech, and are very vndutifull in their behauiour: whence it commeth to passe, that they bring much griefe to their naturall parent, and oft cause much discord and dissention betwixt their naturall, and step-parent: being herein set on worke by Satan, who laboureth what he can to disunite those whom God hath needrely vnited together, and made one flesh. Lamentable experience sheweth that the *second, third*, or any *after-mariages*, are seldome so comfortable and peaceable as the *first*: especially

Exod. 18. 7.
Ruth 1. 8. 22
Luke 2. 51.

1 Reason.

Lev. 18. 8. 7.

2 Reason.

De necessitate.

De honestate.

* See §. 16.

Phil. 4. 8.

especially if either the *one*, or *other*, or *both* haue children. The cause thereof, for the most part, is in children, who brooke not fathers or mothers in law.

Obiect. Nature cannot so well brook a step-parent, as a naturall parent.

Ans. 1. If not so well, yet despise them not: there is a difference betwixt extremes

2 Conscience and Religion ought to alter corrupt nature. Looke to Gods ordinance: and let Gods fear possesse thine heart, that that may bring thee to doe what nature cannot.

2 *Obiect.* Fathers and mothers in law seldome respect their husbands or wiues former children.

Ans. This obiection more becometh the mouth of a barbarian then a Christian. The Gospell teacheth to be *subiect not onely to the good and gentle, but also to the froward: and not to be overcome of euill, but to overcome euill with goodnes.*

The Scripture reckoneth such as rise vp against their parēts in law, among such as rise vp against their natural parents: shewing thereby that the impiety of *those*, is as blame-worthy, as the impiety of *these*.

§. 58. Of Childrens subiection to Guardians, Tutors, &c.

For childrens subiection to Gouvernors, Guardians, and Tutors, the Apostle saith that a childe is *under* them. If by the law children are *under* them, they ought in equity to be subiect to them. It is expressly noted of *Esther*, euen after the King had chosen her for his wife, that she *did the commandment of Mordecai* (who was as a Guardian to her) *like as when she was brought up with him.* A memorable patterne for this purpose. What pretences might she haue made to haue cast off all manner of subiection? *Mordecai* was but her cōsen: shee was now aduanced aboue him: a wife she was, and so subiect to her husband: yea, a Kings wife, and so her selfe a Queene: yet shee was subiect, and her subiection commended. Wee reade that the children of the Prophets much respected *Elisha*, did reuerence to him, and were obedient to him, because he was as a father and tutor vnto them: in which respect also *Elisha* was as a child subiect to *Eliab*, whom he called *father*.

Guardians, Tutors, & such like overseers

of children, haue a parents charge laid vpon them, as we shal after shew: great reason therfore that childlike duty should be yeilded to them. Their honour must be answerable to their charge and care.

Contrary is the conceit of many lawlesse children, whose parents being dead, or they being sent and placed abroad out of the gouernmēt of their parents, think they are cleane free from all gouernment, and may liue as they list. Their practise being correspondent to this opiniō, they run into all riot, and in time bring themselves to vtter ruine. It is the ouerthrow of many children, that they regard not their Guardians, Tutors, and Gouvernors: and God in iudgement bringeth many such refractary children to some fearefull and shameful end or other. Let children therefore be wise, and not take too much liberty to themselves.

Thus far haue been handled the duties of Children in their seuerall kinds, the manner of performing them, and the parties to whom they are to be performed. It remaineth to speak of the reasons which the Apostle alledgeth to inforce those duties.

§. 59. Of the place of Parents, whereby Children ought to be moued to obey them.

The reasons which the Apostle vseth to moue childrē to perform their duty are 4.

The first is taken from the place of the parent.

The second from the equity of the thing.

The third from Gods expresse charge.

The fourth from Gods promise.

I. The place of a parent is noted forth by this phrase, *IN THE LORD*; which as it affordeth a limitation, & giueth a direction to children, so it addeth a spur vnto them, to stir them vp to performe their duty: for it sheweth that parents are to their children *in the Lords stead*; as an euidence thereof hath God communicated to them this glorious & honorable title (*FATHER*) which is proper & peculiar to himselfe. Now then Parents being to their children *in Gods stead*, & by vertue of their place bearing *Gods image*, childrē in obeying their parents, obey God; in refusing to obey them, refuse to obey God. A strong motiue is this first motiue. For who is so void of Religion, but will think it most meet, that God should

A a be

* Treat. 6.
§. 74. &c.

1 Pet. 2. 18.

Rom. 12. 21.

Mic. 7. 6.

Galat. 4. 22.

1 Th. 2. 20.

2 King. 2. 15.
&c. and 6. 1.

2 King. 2. 12.

* §. 37.
* §. 52.

*Liberi sunt pot-
ter Dei vice est.
Greg. Naz. ad
Viti.*

* See §. 5.

Rom. 13. 2.

be honoured? or who so impious, as to refuse to yeeld duty to God? Here then Children may learne in one maine point how to honor the Lord, and shew themselves children of God. And let them hereby know, that disobedient and vndutifull children, that resist the authority of Parents, resist the ordinance of God, and receive to themselves damnation.

§. 60. Of the equity whereby Children should be moved to obey their Parents.

II. The second reason in these words, for this is right, though it be not of greater force, yet is it more plainly and expressly noted to be a reason, as the causall particule (for) prefixed before it, sheweth. It is a generall reason drawne from common equity; a reason which may moue all sorts, euen Infidels and Pagans: therefore much more Christians.

In saying, *It is right*, he implieth three things.

Rights implieth three things.
1. It is agreeable to all law.

1 That it is agreeable to all law. To the law of God, which is the fountaine of equity. To the law of Nature, which proceeds from thence. And to the law of Nations, which is answerable in many respects. The forenamed proofes out of Gods Word, shew it to be agreeable to Gods law. The precepts which heathen men haue giuen of this point, shew it to be agreeable to the law of nature. And the many Constitutions of Law-makers, in all ages, shew it to be agreeable to the law of Nations.

2. It is due by vertue of Parents place.

2 That the place of parents requireth as much. For *Right* requireth that every one haue his owne, that which is his due. It being therefore *right*, that childre obey their parents, that duty is due to them.

3. It is a debt.

3 That parents deserue as much: for *right* presupposeth *desert*. That which is done of *right*, is done by way of recompence. The cause of this desert, is the loue which parents beare to children, the paine, paines, care, and cost they haue beene at, in bringing them forth, and bringing them vp.

These things being implied vnder *right*, note what followeth from the force of this reason,

1 Disobedient & vndutifull children, transgresse against Gods law, against common equity of all nations, and against light

of nature: so as they are vnworthy of the name of Christians, they are worse then Infidels, yea, worse then the brute beasts.

2 They haue no respect to the place of their parents, they disgrace the image of God, which their parents by vertue of their place carry, and they disturbe that comely order and degree, which God hath set among men.

3 They ill repay their parents care and paines for their good, & shew themselves both *ungrateful* & *unnaturall*: which are two most monstrous & odious finnes.

§. 61. Of Gods accepting Childres obedience.

The forenamed reason is by this same Apostle in another place thus set downe, *This is wel-pleasing to the Lord*. By comparing that place with my text, I obserue, that

Coloss. 3. 20.

What is right, is wel-pleasing to the Lord. And againe, *What is wel-pleasing to the Lord, is right*.

These two propositions, are (as wee speake in Schooles) *conuertible* and *reciprocall*; either of them true of the other euery way. Wherefore the Apostle, in another place, ioyneth them both together. For hauing exhorted children to recompence their parents, he saith, *That is good and acceptable before God*.^b *Good or honest* is in effect the same that *right*.^c

1 Tim. 5. 4.
b καλόν.
c δίκαιον.

This sheweth, that dutifull children, as they doe that which is good, or honest, and right vnto their parents; so also therein they highly please God: so as they may be sure not to lose thereby. At Gods hand they shall receiue a reward, though their parents should little regard their dutifulnesse. Thus God dealt with *Iacob*. His father in law ill repaid his faithfulness: but God looked vpon him, & abundantly recompenced all his paines.

Gen. 31. 7, 9.
Verse 42.

This sheweth againe, that vndutifull children, as they doe not that which is right, but rather wrong vnto their parents; so they highly displease God: they may be sure therefore not to escape unpunished, though their parents, through ouer-much indulgency, should let them alone: instance the two impious children of *Elie*, *Hophni* and *Phinehas*; and the two rebellious children of *Dauid*, *Abolom*, and *Adoniah*.

1 Sam. 2. 34.
2 Sam. 18. 20.
1 King. 2. 25.

This

This therefore addeth force to the second reason, and moueth children to doe right to their parents, by obeying them, as they respect God, his good pleasure, or displeasure; as they looke for recompence, or feare vengeance from him.

§. 62. Of Gods charge, how inuiolable a bond it is to tie Children to obey their Parents.

III. The third drawne from Gods charge, is not onely in expresse termes noted, but for more weight the very words of the morall law are quoted (*Honour thy father and thy mother;*) and it is added, that this is a *commandement*, yea, the *first* commandement, and that *with promise*, all which is for amplification of the point.

Here then ¹ The reason it selfe. consider we ² The amplification thereof. From the reason that *it is Gods charge*, I gather these three points.

1 That it is no arbitrary matter left to childrens discretion whether they will obey their parents or no: but a matter wherunto in conscience they are bound, euen as they owe allegiance to God himselfe the great law-giuer: so as in neglecting duty to parents, children sin euen against God himselfe: for the same God who hath commanded vs to honor himselfe, hath commanded vs to *honour father and mother*.

2 That this is a *perpetuall* and a *generall* law: a law whereunto all children of all times, places, sexes, estates & degrees alwayes haue been, still are, and euer shall be bound. For the morall law is of that extent: it is *generall* for all persons; *perpetuall* for all times. Therefore no children may think to be exempted from it.

Quest. What if Children be growne to yecers, and not vnder their Parents gouernment?

Ans. There may be some difference both in some *parts* of subiection, and also in the *manner* of subiection betwixt such children as remaine vnder their parents gouernment, and such as are freed from it: but yet so long as a childe hath a parent, of what age or estate soeuer hee be, he oweth an *honour* vnto his parent. ^a *Joseph* when hee was a great Gouernour of Egypt, a man growne, hauing wife and

children, yet performed the honour of *reuerence, obedience, and recompence* vnto his father. ^b *Salomon* when he was in an higher place then *Joseph*, euen an absolute King, did the honour of *Reuerence* to his mother.

3 That no man can giue children any dispensation, or exemption from their duty to Parents. If any may, he must be either the law-maker himselfe, or one greater then hee; one that hath power ouer him. Now God is the Authour and giuer of that law, *God spake all these words*, &c. But is any greater then God? hath any power ouer him? Who then can dispence with children in this kinde?

Hence then I infer these two conclusions.

1 That the Popes dispensation is nothing worth: they who make it to be of force, must make him greater then God, which is an horrible blasphemy.

2 Though Parents themselues should not exact duty of their Children, yet children were bound to performe duty to them, because of Gods charge. To this therefore are children to look. This sheweth that there is no lesse paine hanging ouer the heads of the transgressors of this charge, then the curse of the law, eternall condemnation.

§. 63. Of the title *FIRST* giuen to the first Commandement.

In the amplification of the fornamed reason, the Apostle stileth the commandement of honouring parents, the *first with promise*, as to shew that it is the first which hath a particular promise annexed to it, so it is the first that God gaue of any duty to bee performed vnto man. The very order of the decalogue manifesteth the truth hereof. The reason is cleere: Honour due to Parents is the ground of all the duties required in the second Table: for if duty be not performed to such as wee are bound vnto by some peculiar bond, may wee thinke that it will bee performed to such as wee are bound vnto at large? Now of all to whom wee are first and most bound, and to whom wee owe our first duty, our parents are the persons. They therefore who are rebellious against their

A 2 parents,

Childrens obedience to Parents, is, 1. No arbitrary thing.

2. An eternall law, and generall to all children.

a Gen. 47. 12. & 48. 12. & 50. 5.

b 1 King. 3. 19.

3. Indispensable.

Exod. 20. 12.

See Treat. 1. § 97.

See Treat. 1. § 97. See to Simon 2. 2. 2. 2. 2. 2.

parents, and refuse to doe their duty to them, will hardly performe duty to any other. Little hope that a disobedient childe will proue a profitable member in Church or Common-wealth. *Abolom*, who was a rebellious childe, proued but a traitorous subject: & *Hophni & Phineas* that refused to hearken to the voice of their father, proued but sacrilegious Priests. Wherefore if any precept of the second Table be conscionably to be obserued (as all are, for the same law-maker gaue all, and Christ hath said that *the second table is like the first*) then is this of *honouring father and mother*, among the rest, and above the rest to be obserued, at least if difference of obseruing any may be made.

But this particle (*first*) being set down, not simply, but with a connexion of promise with it (*The first with promise*) we are duty to consider the promise thereof: whence a fourth reason ariseth.

§. 64. Of Gods promise mouing Children to obey their Parents.

The fourth reason taken from Gods promise, is both generally propounded, and particularly exemplified. Propounded in this clause (*first with promise*.) Exemplified in the third verse.

For the *Generall*. Gods promise made to the performance of any duty, cannot but bee a strong motiue to stirre vs vp to performe it. Men hereby doe stir vp, and prouoke one another to performe any thing. Thus Kings when they would faine haue their subjects doe this or that, promise such & such rewards vnto them. Thus Masters incite their seruants, parents their children, and one man another. If the promises of men incourage vs to performe the things which they giue vs in charge, how much more ought the promise of God: Men are deceitfull, and may deale doubly, pretending one thing with their mouthes, and intending another with their heart, and neuer mean to performe what they promise: But God is faithfull and true: his words are as deeds; his promises as performances: so as he neuer maketh shew of more then he meanes to performe. Again, mans power is limited; though hee truly intend what he promiseth, yet in the per-

formance he may faile, either in that hee knew not his owne power, but thought when hee made the promise, hee could haue done more then in the euent he findeth he can doe; or in that hee is afterwards by some occasion hindered, or disabled. But Gods power cannot be so straitned, or hindered. Besides, men may be taken away before the time of performing their promise is come: but God euer liueth, and changeth not. If then mans promises bee any motiues to any thing, much more Gods, who euer remaineth the same. Betwixt God and man there is no proportion, no comparison.

This motiue doth exceedingly commend Gods fatherly indulgency towards vs, and the earnest desire he hath of our good. For hee hath such power and authority ouer all his creatures, that the very knowledge of his will ought to prouoke them to performe any duty which he shall command: and if they obey not, he might presently execute vengeance vpon them. But considering that wee are his children, and need many allurements, to draw vs on by little and little, he accordingly dealeth with vs. He standeth not wholly & onely vpon his authority, but addeth promises thereto: (*for this is a commandment with promise*.) If notwithstanding all this, children refuse to obey their parents, may not the Lord iustly expostulate the matter with them, as sometimes in another case he did with the Israelites, and say, *Iudge between mee and these children; what could I haue done more, that I haue not done? I gaue them an expresse charge to honour their parents; I laid it downe in the first place as a maine and principall charge; to incourage them to keepe it, I added a promise of good to redound to themselves; what could I doe more? Doe not they iustly deserue vengeance that regard none of these?* Thus, in that *this is a commandment with promise*, wee see how children disobedient to their parents, are both *rebellious against God*; in regard of the *commandment* which they transgresse, and *inurious to themselves*, in regard of the *promise*, which they make to be void and of no effect. Of this particular promise, see more in the first Treatise, §. 97, 98, &c.

How Gods promise commendeth Gods loue.

Mat. 23, 39.

See Treat. I. §. 98, 99, &c.

Promise of reward, a great motiue.

How Gods promise is a stronger motiue then any mans.

Isa. 53. 4.



THE SIXTH TREATISE:

The Duties of Parents.

§. 1. Of the Heads of Parents Duties.

EPHESIANS 6. 4. *And ye Fathers prouoke not your Children to wrath, but bring them vp in the nurture and admonition of the Lord.*



Ext to Childrens, follow Parents duties, which the Apostle layeth downe in this fourth verse: where he noteth,

1. The duties.

2. The parties { 1 That are to performe the duties, *Fathers.*
2 To whom they are to be performed, *Childrē.*

The duties are { 1. By prohibition.
set downe, { 2. By precept.

The prohibition noteth out one extreame, which is *ouer-much rigour*, (*Prouoke not to wrath.*)

The inference of the precept vpon the prohibition, noteth out another extreame, which is *ouer-much remifnesse*.

The precept it selfe enioyneth to Parents three duties.

1 To *nourish* Children, namely with food, apparell, and other like necessities (*Nourish them.*)

2 To *nurture* them, namely with good discipline (*In nurture.*)

3 To *instruēt* them, namely in the wayes of God (*And admonition of the Lord.*)

Nature { teach { Vnreasonable { to doe { First
Ciuility { eth { Creatures { the { Second
Piety { { Vnreasonable { the { Third
Men. Christiā

To these heads may all the seuerall points which I shall deliuer concerning Parents duties, be referred.

That Parents may the better discern how one duty followeth another, I will proceed in this order.

1 The fountaine }
of all duties, } shall be declared.
2 The streames }
that issue thence,

The streames shall be diuided into two riuers.

In the first are those generall duties that are continually to be done.

In the second, such particular duties as are to bee applied to the seuerall ages of Children.

There are two principall generall duties.

1 Faithfull prayer to God.

2 Vpright walking with God.

All the particulars may be comprised vnder this one head, *A prouident care.* And this hath respect,

1 To the *Infancy* of Children,

2 To their *Youth*,

3 To the time of their placing forth,

4 To the time of Parents departing out of this world.

§. 2. Of that Love which Parents owe to their Children.

The *Fountain* of parents duties is Love.

^a This is expressly enjoined to them. Many approved examples are recorded hereof: as ^b *Abraham*, ^c *Isaacs*, ^d *Rebekahs*, and others.

Great reason there is why this affection should be fast fixed in the heart of parents towards their children. For great is that paine, paines, cost, and care, which parents must vndergoe for their children. But if love be in them, no paine, paines, cost, or care, will seeme too much. Herein appeareth the wise providence of God, who by nature hath so fast fixed love in the hearts of Parents, as if there be any in whom it aboundeth not, he is counted vnnatural. If love did not abound in parents, many children would be neglected and lost. For if parents looke not to their children, who will? If none looke to them, they must needs perish: for they are not able to helpe themselves. As God by nature hath planted love in all parents, so Christians ought even for conscience sake, to nourish, increase, and blow vp this fire of love, that they may thereby be made more forward to doe every duty with cheerefulness. The more fervent love is, the more readily will every duty be performed.

As I have heretofore laid downe Love, a fountain of wines, husbands, and childrens duties, so must I continue my course, and set it forth as the fountain of parents duties. For the Scripture hath noted it as a duty belonging to all, and every of them; and therefore I might not omit it in any of them. Yet let not any thereupon think, that the same point is oft handled, and repeated again and againe. For according to the severall parties, and the severall relation they have to others, there are severall fruits of love; even as the same moisture of the earth causeth severall & diuers fruits, according to the severall kinds of plants that receive that moisture. Compare the severall places, where this generall duty of Love hath been handled, and you will finde the manner of handling to be different, and to afford new matter.

Obiect. As too much fire is dangerous, so too much love.

Ans. True. Wherefore as in other things, so in this, the golden meane must be kept. No duty so holy and necessary, but may be perverted. Let the extreames be avoided, and the meane will better be kept.

§. 3. Of the contraries to Love.

The extreame contrary to love in the defect is want of naturall affection, which is reckoned in the ^a catalogue of notorious finnes. Though love of Children be by nature engraven in mans heart, yet many cleane put it out through covetousnesse, lust, vaine-glory, superstition, idolatry, and other vices: whereby it commeth to passe, that in stead of the good which they should doe for their children, they bring much mischief upon them. Some spare not the pretious life of their children. Among these, barbarous Idolaters doe most exceed in this kinde of vnnaturall cruelty, sacrificing their children, and offering them vp to Devils. To this the great bloud-sucker Satan of old brought not onely the Heathen, who being ignorant of God, did service to the devill; but also the ^b *Israelites* to whom *Iehouah* the true God made himselfe knowne, and expressly ^c forbid this cruelty, and that ^d vnder paine of death. Behold how superstition and idolatry blinde the eyes of men. * They who have beene among the *Sauages* in *Virginea*, *Florida*, *India*, and other like places testifie that such cruelty is vsed to this day. And it is rendred as a maine reason why, notwithstanding such spacious places as they have, they increase no more in multitude, because many of their children from time to time are offered vp in sacrifice.

Reasonable men herein shew themselves more vnreasonable then vnreasonable beasts, which doe what possibly they can to preferue their young ones.

Though not so high, yet too high on this ladder of vnnaturalnesse doe they climbe, who hate their children, and that (which maketh the sinne to be out of measure sinfull) for piety & integrity; as

Want of naturall affection in Parents.
^a *Rom. 1. 30.*
Tit 3. 3.

^b *King. 16. 3.*
^c *Ex. 21. 17.*
^d *Lev. 18. 21.*
Deut. 20. 16.

* *Parc. Pilgr. in Americ. cap. 7. & cap. 11.*

Haters of children for piety.

many

Doting on
children,

many Popish and profane parents, who haue children truly religious : and in that respect ought so much the more to be loued.

The extreme in the excesse is too much *doting* vpon children : as they do who so vnmeasurably loue them, as they make reckoning of nothing in comparison of children. Euen God himselfe is lightly esteemed, his worship neglected, his word transgressed, all duty to others omitted, their owne soules forgotten thorow care of children. Is not this meere apish kindnesse? for Apes kill their young ones with hugging. This is no loue, but plaine dorage. But what may be said of those that are so hellishly enamored with their children as to commit incest or buggery with them?

§. 4. Of Parents praying for their children.

The first and best streame which issueth out of the forenamed fountaine of *loue* is faithfull and feruent *prayer*. This extendeth it selfe to all things, at all times, thorowout the whole course of the childe's life. It is the first and it is the last duty which parents ought to performe to their children: euen that which they must do without intermission; *Pray without ceasing*.

Though prayer bee a generall duty which all Christians owe one to another, yet after a peculiar manner doth it appertaine to parents : and of all others they are most bound to it. For the promise which God maketh to a parent, is extended to his seed and children, as these and such like Scriptures shew, ^b *I will be thy God, and the God of thy seed* : ^c *That it may be well with them and with their children* : ^d *The promise is vnto you, and vnto your children*. Parents therefore with most assurance of faith may call vpon God for their children. For Gods promise is the ground of faith : so farre as Gods promise is extended, so far our faith may and ought to extend it selfe. Hence hath arisen the commendable custome of childrens asking their parents blessing : which intimateth a desire that parents would pray for Gods blessing on them.

This duty of prayer must bee perfor-

med before parents haue children (that they may haue some, as ^e *Isaak*, ^f *Annah* and others did ^g) and so soone as children are conceiued, especially if they obserue them to bee quicke in the wombe (as ^h *Rebekah* did, and againe when they are borne (as ⁱ *Zachariah* did) and thorowout the whole course of their life (as ^j *Iob* did) and when they are going out of this world, and leauing their children (as ^k *Isaak* did.)

There is no one thing wherein and whereby parents may doe more good for their children, then in and by true prayer. God hath sanctified prayer as a meanes to receiue all needfull blessing from himselfe the fountaine of all blessing. If therefore Gods blessing bee of vse to children (what Atheists are they that beleue it not?) then also is prayer by which it is obtained.

§. 5. Of vices contrary to parents praying for their children.

The very neglect of this duty is a sinne contrary to the duty it selfe : and many parents there be that stand guilty of this sinne. Some thinke it needlesse to pray for a childe before it be borne, not considering that in sinne it is conceiued. When it is borne they referre this duty to the midwife, whereas it properly appertaineth to the father. After it is grown to any ripenesse, they put it off to the child to pray for it selfe. And when they are on their death-bed, they thinke it enough if they can pray for their owne soules. Such parents shew little true loue to their children : but lesse faith in God.

But what may we say or thinke of such impious parents as feare not to make fearefull imprecations against their children? God oft in wrath and vengeance heareth such imprecations to the woe of parent and childe : whereby he sheweth his great indignation against them for the same.

§. 6. Of Parents endeavouring to be righteous that they may leaue Gods blessing to their children.

Another generall branch proceeding from parents *loue* to their children, is, that for their childrens sake they indea-

e Gen. 29. 21.
f 1 Sam. 1. 10.
Paulam ante
votum quam
utero concepit.
Hier. ad 1. 4.
g Gen. 29. 22.
h Luke 1. 64.

i Job 1. 5.

k Gen. 27. 4.

Parents neglect of prayer.

Parents imprecations against children.
Lege Seneca
Hippolytum,

^a Thes. 5. 17.
aduersus omnes.

Prayer a peculiar duty of parents.

b Gen. 27. 7.
c Deut. 5. 29.
d Abh. 2. 39.

Treat. 5. §. 9.

a Psal. 112. 2.

b Pro. 20. 7.

c 13. 22.

d Deut. 5. 29.

uour to walke uprightly before God, and to please him. This I do the rather note, because I finde the reward promised to righteous parents to bee extended vnto their children; ^a *The generation of the righteous shall be blessed*, saith *Dauid*. And *Salomon*, ^b *Blessed shall his children be after him*: and againe, ^c *The good man shall giue inheritance vnto his childrens children*. ^d This motiue is therefore vrged by the holy Ghost to prouoke parents vnto all righteoufnesse.

Thus doth the Lord extend the reward of righteous parents vnto their children to shew his great good liking, and high approbation of righteoufnesse. Reade for this purpose, 1 King. 11. 34. & 2 King. 10. 30.

e Eze. 18. 20.

1 *Obiect.* ^e *The righteoufnesse of the righteous shall be vpon himselfe.*

Answ. That is meant rather of a mans personall righteoufnesse, and grace it selte which is not communicated to children, then of the fruit thereof. That faith in Christ, feare of God, obedience to Gods word, or any other personall grace which is in righteous parents, shall not iustifie or saue their children. For *the iust shall liue by his own faith*. Yet this hindereth not but that the benefit and blessing of righteous parents may fall vpon their children according to the extend of Gods promise.

Hab. 2. 4.

Obiect. By experience we finde it verified, that the children of some righteous parents are cursed: and the Scripture giueth vs many examples thereof: as ^e *Cain*, ^f *Cham*, ^g *Abolom*, and others like them.

g Gen. 4. 11. v

h 9. 15.

i 2 Sam. 18. 15.

1 *Answ.* Such children by their vnworthy, and degenerate cariage make forfeiture of Gods couenant and ^k so depriue themselues of the benefit thereof.

k 1 Sam. 2. 30.

2 *Answ.* Many good reasons may be giuen why God should sometimes alter his course, and with-hold his blessings from the children of his seruants. As

1 Lest God gifts and blessings should otherwise seeme to come rather by naturall propagation from the parent, then by free donation from God.

2 Lest parents should thereby be drawn to neglect the meanes of good educatiō.

3. Lest children also themselues, trusting too much to their parents righteoufnesse, should take too much liberty and waxe licentious.

4 Lest Gods free election should seeme hereby to be restrained.

3. *Obiect.* If this bee so, what motiue can it be vnto parents to labour after righteoufnesse for their childrens sake?

Answ. Though God doe reserue in himselfe a freedome to order his blessings as it pleaseth him, and to bestow them vpon whom he will: & therevpon sometimes blesteth the childe of a wicked parent (instance ^l *Hezekiah*) and denieth his blessing to the childe of a righteous parent (instance ^m *Ammon*) yet in that it is a very vsuall course with him to extend his blessing (according to his promise) to the children of the righteous, it is a strong motiue to such as desire the good of their children, the rather for their childrens sake to endeaour after righteoufnesse: for thus doe they vse the meanes which by Gods word is warranted and sanctified for procuring Gods blessing to their children. Leauē therefore a good memory to thy children rather then much wealth.

l 1 Chr 28. 27.
m 2 Sam. 13.
14. 29.
Relinque bonā
filij memoriam
magis quam
diuitias mul-
tas Bassem.
in Scrip. loc.

§. 7. *Of the preposterous course which con-
tious and vniust parents take for the
good of their children.*

Contrary is the course of such parents as by vnrighteous meanes thinke to prouide well for their children. For many doe not only too carkingly, and distrustfully moile and toile to scrape together great masses of money, or great store of land, or other stockes for their children, neglecting duties of piety and mercy, but also by vniust and wrongfull courses defraud others to make their children rich. So common is this vndue course of prouiding for children, as thence hath arisen this proverbe, *Happy are those children whose parents goe to the denill*. A cursed proverbe. For what other thing can it intend, but this, that they who feare not God, nor take care for their own saluation, will haue most respect to the outward estate of their children, and be most carefull to make them great, and rich in
this

this world: Wherein note how many waies they bewray their notorious folly.

1. They preferre the outward estate of their children before the eternall saluation of their owne soules. Yea and before God himselfe.

2 They place the happinesse of their children in the goods of this world; then which nothing more vaine.

3 They make themselves drudges to their children, and so debase themselves below that dignity which by reason of Gods image on them, appertaineth to them.

4 They with much paines, care, grief, and feare are long gathering that which their children in short time most riotously and prodigally will lauish out.

5 They make themselves vassals to Satan, and seeke by him to be made rich, whereas indeed *it is the blessing of God that maketh rich*. Thus they take a wrong course to get wealth. If it bee said that many are thus made rich, I answer, that as God gave a King to Israel, so hee giueth wealth to them, *in wrath*: and *in wrath* will he take it away.

6. They bring Gods curse into their house, and leave it vnto their children: So as these are the riches that are reserved to the owners thereof for their euill. Let not therefore care for children draw thee to any couetous or vnjust courses: but know that he who made thy sonne made thee also, and hee who afforded thee meanes of nourishment, will also afford thy children sufficient succour.

§. 8. Of Parents providence for their Children.

The head, whereunto all the particular duties, which parents owe to their children, may be referred, is *A provident care for their childrens good*. This extendeth it selfe to all times, and to all things.

To all times, as to the infancy, youth, and man-age of ther children: and that not onely while parents liue; but after their departure.

To all things, namely, tending both to the temporall good of their children, and also to their spirituall good.

Children are of the very substance of

their parents, and therefore ought parents so far to seeke their childrens good as their owne.

The patternes of holy parents recorded and commended in Scripture, doe liuely set forth this prouident care.

But this generall we will exemplifie in the particulars: and in order declare how parents must provide both for the temporall, and also for the spirituall good of their children in euery degree of their age.

They who at any time in any thing are negligent and carelesse of their childrens good, offend in the contrary to this generall duty. The heinousnes of which offences will appeare in the particulars.

§. 9. Of a mothers care ouer her childe while it is in her wombe.

The first age of a childe is the infancy thereof. I will therefore first shew how therein parents must procure the temporall good of their children, and then their spirituall good.

The first part of a chilles infancy is while it remaineth in the mothers wombe. Here therefore the duty lieth principally vpon the mother: who, so soone as shee perceiueth a childe to bee conceived in her wombe, ought to haue an especiall care thereof, that (so much as in her lieth) the childe may bee safely brought forth. (* The heathen Philosopher, by light of nature, obserued this to be a duty, and prescribed it to mothers.) A mother then must haue a tender care ouer her selfe when shee is with childe: for the childe being lodged in her, and receiuing nourishment from her (as plants from the earth) her well-being rendeth much to the good and safety of the childe; but the hurt that commeth to her, maketh the childe the worse, if it bee not a meanes to destroy it. Why was the charge of *abstaining from wine, strong drinke, and vncleane things*, giuen to *Manoahs* wife, but because of the childe which she conceived?

In this case there is a double bond to make mothers carefull of themselves.

1 Their owne
2 Their childrens good.

Huf.

a 270.23.5.

b 270.10.22.

c Hof. 13.11.
Ne liberos pro-
texas. Qui
enim filium
fecit, ut in fecerit,
qui etiam tibi
occidit, ut
occidat, non
argendi probet,
et filio probet
bis uita sub-
stare. Basil.
loc. cit.

How far pa-
rents prou-
idence exten-
deth it selfe.

* Gravidæ
corpora curare
debet. Men-
tem earum
quietem desol-
tat. Quæ enim
procreant, et
maie in quibus
alioq. continen-
tur, alimentum
capiunt, ut à
terra es qua
gignuntur ex-
ca. Arist. Pol.
lib. 7.

a Ind. 13.4.

1. dg. 13. 11;
66.

Contrary.
1 To miscarry
through neg-
ligence.

Husbands also in this case must bee very tender ouer their wiues, and helpfull to them in all things needfull, both in regard of that duty which they owe to their wiues, and also of that they owe to their children. Why was *Manoah* so desirous to heare himselfe the forenamed direction which the Angell gaue to his wife? and why did the Angell againe repeat it to him, but to shew it belonged to him to see her obserue it?

They who through violence of passion, whether of griefe, or anger, or through violent motion of the body, as by dancing, strying, running, galloping on horsebacke, or the like: or through distemper of the body, by eating things hurtfull, by eating too much, by too much abstinence, by too much bashfulness in concealing their desires and longings (as we speake) cause any abortion or miscarriage, fall into the offence contrary to the forenamed duty. If women were perswaded that in conscience they are bound to the forenamed duty, they would, I thinke, bee more carefull of themselves. For if through their default, they themselves or their child miscarry, they make themselves guilty of that miscarriage: if both miscarry, they make themselves guilty of the blood of both; at least in the court of conscience before God.

But they who purposely take things to make away their children in their wombe, are in farre higher degree guilty of blood: yea euen of wilfull murder. For that which hath receiued a soule formed in it by God, if it bee vniustly cast away, shall be reuenged.

So farre forth as husbands are carelesse of their wiues being with childe, denying them things needfull, they are accessary to the hurt, which the woman, or childe taketh guilty of the sinne, and liable to the iudgement.

§. 10. *Of providing things needfull for the childe, so soone as it is borne: and of cruelty contrary thereunto.*

The next degree of a childs infancy, is while it is in the swadling bands, and remaineth a sucking childe. In this also the care especially lieth vpon the mo-

ther: yet so as the father must afford what helpe he can.

The first duty here required is, that sufficient prouision of all things needfull for a childe in that weaknesse bee before hand provided. What the particulars be women better know, then I can expresse. For me, it is sufficient, to lay downe the duty in generall: which is commended vnto vs in that worthy patterne of the Virgin *Mary*, who though she were very poore, and forced to trauell farre, and brought to bed in a strange place, where she was so little respected, as she was not afforded a place meet for a woman in her case, but was faine to content herselfe in a stable in a common Inne, yet shee provided for her childe. For it is said *Shee wrapped him in swadling clothes, Luk. 2. 7.*

Contrary is the practise of such lewd & vnnatural women, as leaue their new-borne children vnder stalls, at mens doores, in Church-porches, yea many times in open field. It is noted as a point of vnnaturalnesse in the Ostrich, *to leaue her eggs in the earth, and in the dust: in which respect she is said to bee hardened against her young ones, as though they were not hers, Job 39. 14, 16, 17, 18, 19.* Much more hardened are the foresaid lewd women. The Eagle is counted an vnnatural bird, because shee thrusteth her young ones, which shee hath brought forth, out of her nest. Are not then such mothers much more vnnatural? They oft lay their children forth in publike places for others to shew that mercy, which they themselves haue not. The Ciuill Law iudgeth this to be a kinde of murder.

§. 11. *Of giuing sucke to Children.*

Among other needfull things, the milke of the breast is fit for young babes, and with it they are to bee nourished. I thinke none doubt of the equity of this. It hath in all ages, and in all Countries, beene accounted the best foode that can be for yong babes. The metaphor, which Saint *Peter* vseth, taken from young Infants (in these words, *As new-borne babes desire the sincere milke of the word*) confirmeth as much. So doth also the desire which such Infants haue to the milke of the breasts: and the ability, and prompt-

*Præcipua va-
lucris Aquila
dicitur, quia
in die nutriendi
pullum quem
genuit ipsa sa-
gat. Tales pa-
rentes sunt,
qui liberos suos
infantes expo-
nunt. Basil.
Hexam. hem. 8.
Necare videtur
qui partum ab-
icit, quia pos-
sibile locis ubi
viciis colligit
quam ipse non
habet, exponit.
Digesid. 24. 3. 4.
3. 5. 4.*

1 To make a-
way a childe
in the wombe.
Omne quod for-
matum animi
a Deo accepit
vindictatur si
iniuste interi-
matur. Constit.
Apost. 1. 9. 6. 4.

1 Pet. 2. 2.

nesse which is in them to sucke: and Gods prouidence in causing a womans breasts to yeeld forth such milke: and the constant manner of nourishing little Infants after this manner, commended in the Scriptures: and (to conclude) the naturall instinct which many vnreasonable creatures haue thus to nourish their young ones

They who on meere curiositie (where no vrgent necessity requireth) try whether their children may not as birds be nourished without sucke, offend contrary to this duty; and reiect that meanes which God hath ordained as the best: and so oppose their shallow wit to his vnsearchable wisdom.

§.12. *Of mothers giuing sucke to their owne children.*

Of nourishing children with breast-milke, there is no great question of therefore I haue with a touch passed it ouer. The chiefest question of doubt is concerning the party who is bound to this duty; namely, whether the mother be bound to doe it her selfe or no.

Many strong arguments there bee to presse it vpon the consciences of mothers, and to shew that (so far as they are able) they are bound to giue sucke to their owne children. Some are taken from the light of Gods word; and some from the light of nature.

Gods word doth in many places by iust consequence imply, that it is a bounden duty: in other places it doth expressly commend it by the practise of holy women: and againe in other places it taketh it for a granted truth, and ruled case, not to be denied.

I. The consequences whereby the word implicth this duty are these.

1 In the blessing giuen to *Ioseph* thus speaketh old *Iacob*, *God shall blesse thee with the blessing of the breasts, and of the wombe.* By the blessing of the wombe, what can bee meant, but children? By the blessing of the breasts, what, but milke whereby those children are nourished? As if he had said, God shall blesse thee with such women, as shall both beare thee children, and also giue sucke to them which they beare. The consequence

then is this: As it is a blessing to haue children of a true lawfull wife, so to haue those children nursed of the same wife their mother.

Object. They haue the blessing of breasts that haue other women to nurse their children.

Ans. By the same reason it may be said, they haue the blessing of the wombe who haue strange women to beare them children. But the ioyning of these too branches of blessing together, sheweth that both must be taken in the same kinde. As the blessing therefore of the wombe is to haue children of a mans wife, so the blessing of the breasts is to haue them nursed of his wife. If it be a blessing for the woman which beareth the childe to giue it sucke, then mothers are bound to performe this duty.

2 It is denounced as a curse, that women shall haue a barren wombe, and drie breasts. If it be a curse for women to haue drie breasts, then may not women wittingly make them dry: which all mothers doe, that giue not sucke to their children.

3 *Manoahs* wife being promised to beare a sonne, had this charge giuen her, *Drinke no wine, nor strong drinke, &c.* those things were especially hurtfull for her milke. It is therefore implied thereby, that shee should so order her diet, as shee might well nurse her childe, and haue good milke for him.

4 God by his good prouidence brought it to passe, that the mother of *Moses* (though shee were forced to cast out her childe) should nurse her owne childe. Yea, the mother her selfe was desirous to doe it, and therefore appointed her daughter to watch who should take it vp. These two circumstances imply that it appertaineth to a mother to nurse her children.

5 The Apostle layeth this downe as a note of a good woman, who in her place hath been careful to doe her duty, and thereupon fit to doe seruice in Gods Church (*If she haue nourished her children or word for word, If she haue fed her children.*) Now the proper food for young babes is breast milke, which by the Apostles rule, the mother must giue.

6 The

Postquam ubi laudaueris eam, &c. dixit Hier. ad Latam de filia sua.

Gen. 49. 25.

Of 9. 14.

Exod. 2. 7. &c.

1 Tim. 5. 10.

si inueneris quod

Tit. 2. 4.

6 The same Apostle commandeth mothers to *love their children*. How can a mother better expresse her loue to her young babe, then by letting it sucke of her owne breasts? As this is a testimony of loue, so it is a meanes of preserving and increasing loue: for daily experience sheweth that mothers loue those children best to whom they themselves giue sucke.

Summe these severall consequences together, and we shall finde the duty in question to bee very strongly inforced thereby.

1 As a blessing it is promised, that mothers shall giue sucke to the children that they beare.

2 As a curse it is threatned, that women shall not bee able to giue sucke.

3 An Angell gaue direction to a mother so to carry her selfe as shee might haue store of good milke for the childe which she should beare.

4 God by his speciall providence manifested that the proper mother was the best nurse for a childe.

5 It is the note of a good woman to performe this part of her particular calling, namely to nurse her owne child.

6 Women ought to doe all the best duties of loue that they can to their children.

Therefore mothers ought to nurse their owne children.

II. Some of the most worthy patternes in whose example this duty is commended to mothers, are these.

1 Sarah gaue sucke to *Isaak*. This example is to bee noted especially of the greater sort: as rich mens wiues, honourable mens wiues, and the like. For Sarah was an honourable woman, a princeesse, a rich mans wife, a beautifull woman, aged and well growne in yeeres, and a mistresse of a family.

Are not these excuses pretended by many mothers for not nursing children themselves?

2 The virgin *Mary* gaue sucke to *Iesus*. This example is to bee noted especially of the meaner sort, for the virgin *Mary* was young, poore, persecuted, forced to remove & flie with her child from country to country. Are not these excuses

pretended by other mothers.

These two patternes do not only commend the duty, but also strippes all mothers that are negligent therein, of all excuse.

To these may be added the examples of *Annah*, of *Dauids mother*, and of many others. What if also I adde the example of that true, naturall, affectionate mother who stood before *Salomons* throne to plead for her childe? shee thus saith of her selfe, *I arose to giue my sonne sucke*, &c. If this had not beene a good motherly duty, shee would not then and there haue pleaded it.

III. The places of Scripture which take this duty for a matter granted, and for a ruled case, are such as these.

1 Where Sarah saith, *Who would have said to Abram that Sarah should have giuen children sucke?* In this phrase she setteth forth Gods blessing in giuing Abram a sonne by her. Now in that she expresseth the blessing vnder this phrase of *giuing sucke*, she taketh it for grant, that the mother which beareth children must giue them sucke.

2 Where David saith, *thou diddest make mee hope upon my mothers breasts*, hee doth not onely imply that his mother gaue him sucke, but by the phrase maketh it a ruled case that the childe which sucks must hang vpon the mothers breast.

3 Where Salomon saith, *O that thou wert as my brother that sucked the breasts of my mother*, he taketh it also for grant, that brothers and sisters, as they come out of the same wombe, so they should suck the same breasts, euen the breast of her out of whose wombe they came, their owne mothers breasts.

4 Where the woman said to Christ, *Blessed is the wombe that bare thee, and the paps which thou hast sucked*, shee taketh it for grant (as it was an vsuall practise in those daies) that the paps of that woman whose wombe bare him, gaue him sucke.

These arguments wee haue from the light of Gods word: other we may haue from Gods workes and the light of nature, as

1 God hath giuen to women two breasts fit to containe and hold milke: and nipples vnto them fit to haue milke drawne

mt Sam. 1. 22.
n P(al. 22. 9.

o 1 King 3. 21.

Gen. 21. 7.

7 sal. 22. 9.

can. 3. 1.

Luke 11. 27.

Ipla suggerit
natu. matri-
bus ipsi lac-
dos effusus

Gen. 21. 7.

*factus. Idcirco
cum ani-
manti enixa
lactis alimen-
tum omni pra-
buit. Sapiens
vero etiam pro-
videntia mam-
mas feminis
binas effudit,
dicitur. Plut. de
Instit. lib.
In his animanti-
bus quia lacte
aluntur, omnis
fere cibis la-
cte deinde incipit.
Cic. de Nat. D.*

drawne from them. Why are these thus giuen? to lay them forth for ostentation? There is no warrant for that in all Gods Word. They are directly giuen for the childes food that commeth out of the wombe; for till the childe be born, there is no milke in the breasts: anon after it is borne, milke ordinarily floweth into the breasts; yea a great part of the meat which they eat, turneth into milke. They make this admirable work of Gods providence to bee in vaine, that drie vp this Spring, and suffer not their children to partake of the benefit of it.

2 That nourishment whereon the child fed in the mothers wombe, and whereby it was there sustained, turneth into milk, and commeth into the breasts, when the childe commeth out of the wombe. Whence wee may gather, that of all womens milke, That womans milke is fittest for the childe, out of whose womb the childe came.

3 Together with the milke passeth some smacke of the affection and disposition of the mother: which maketh mothers to loue such children best, as they haue giuen sucke vnto: yea and oft times such children as haue sucked their mothers breasts, loue their mothers best: yea we may obserue, many who haue sucked others milke, to loue those nurses all the daies of their life.

4 Other things are nourished by the same that they are bred. The earth, out of which plants grow, ministreth nourishment to the said plants: trees that bring forth fruit, yeeld sap to that fruit, whereby it groweth to ripenesse: vnreasonable creatures, and among them the most sauage wilde beasts, as Tigers & Dragons, yea sea-monsters, giue sucke to their young ones: whereupon the Prophet saith of women that giue not sucke to their Children, that they are more cruel then those sea-monsters, *Like the Ostriches in the wildernesse*: for the cruell Ostrich, and the hatefull Cucco are the two kinde of creatures which are noted to leaue their young ones for others to nourish; the Ostrich leaueth her eggs in the dust: the Cucco leaueth hers in other birds nests. Other creatures (if nature afford them not milke and dugges, as to

birds it doth not) feed their young ones other waies, yet by themselves.

5 Shall I adde another argument which daily experience confirmeth, namely, Gods blessing vpon this motherly duty: commonly such children as are nursed by their mothers, prosper best. Mothers are most tender ouer them, and cannot indure to let them lie crying out, without taking them vp and stilling them, as nurses will let them crie and crie againe, if they be about any businesse of their owne. For who are commonly chosen to bee nurses? Euen poore country women which haue much worke to doe, and little helpe; and so are forced to let the childe lie and cry, many times till it burst againe. Children nursed by their mothers, are for the most part more cleanly & neatly brought vp, freer from diseases; not so may die; I am sure, not so may through negligence cast away. The number of nurse-children that die every yeere, is very great. It hath beene obserued in many country villages, that the most part, that from time to time die there, are nurse children. Are not mothers that might haue nursed their owne children, if they would, accessary to the death of those that are cast away by the nurses negligence?

On these and other like reasons heathen women, and very sauages, haue in all ages beene moued to nurse their owne children: and some heathen Philosophers haue vrged and pressed the necessity of this duty. Neuer was it more neglected, then among those that beare the name of Christians.

Let mothers know, of what ranke or degree soeuer they bee, that (out of the ease of necessity) they haue no warrant to put forth their children to others to nurse. Wee read not, in all the Scripture, of any holy women that euer did it.

§. 13. Of the obiections for putting children forth to nurse.

Obiect. Many nurses are mentioned in Scripture, as *Rebekahs* nurse, *Mephisheths* nurse, *Joash* his nurse, and others.

1 *Answer.* Such nurses mentioned in Scripture, were commonly drie-

Bb

nurses.

*Matres maiore
studio & cura
nutrient, nempe
ex ipsi visceri-
bus disingunt li-
beros suos. Cum
nutrices vixite
qua mercedem
ament, charita-
tem prebent
subditiciam.
Plut. de Instit.
lib.*

*Mater Bernardi
liberos suos ali-
enis uberibus
nutriendos co-
mittere resugie-
bat, quasi cum
lacte materno
materni quo-
dammodo boni
infundens eis
naturam. Gnil.
Abb de vit.
Bern. l. c. 1.*

Lam. 4. 3.

*Arist. de Gen.
1. 2. c. 3.
Plutarch. loc.
citat.
A. Gellius
Noct. Attic.
comment. li. 12.
cap. 1.*

*Gen. 24. 59.
2 Sam. 4. 4.
2 King. 11. 2.*

Gen. 35. 8.

Ruth 4. 16.

Ch. 1. 12.

nurses. *Rebekahs* nurse went with her before she was married: how can it bee thought that shee was a milch nurse? Could they tell when *Rebekah* should haue a childe? or when shee had one, that *Deborah* (the nurse there mentioned) should haue milke for her? It is said that *Naomi* became nurse to *Ruths* childe. Now *Naomi* was old; long before this she was past child-bearing, without an husband for many yeeres: how then was it possible that she should giue sucke? She was therefore a drie nurse, as other nurses mentioned in Scripture.

2 *Ans.* The mothers of those children which are said to haue nurses (if those nurses were milch-nurses) might be dead: or if liuing, not able to giue sucke for want of milke, nipple, or for some other like defect: or it able, sin in putting forth their children.

3 *Ans.* Though it bee said that there were nurses, yet is it no where said, that a mother put forth her childe to sucke.

Exod. 2. 7.

2 *Obiect.* *Pharaohs* daughter put forth the childe, which she tooke for her own, to nurse.

Ans. She bare not this childe, nor was the naturall mother of it, so as this is nothing to the purpose. Yea it maketh against the obiectors, in that the true mother of this childe nursed it.

Num. 11. 12.

1 Tim. 3. 7.

3 *Obiect.* The metaphor taken from nurses is oft vsed, and applied to God, and to Gods ministers.

1 *Ans.* The vsing of a thing by way of comparison and resemblance, doth not simply iustifie it: instance the parable of the vniust steward, and of a thiefe.

Luke 16. 1, &c.
Reu. 19. 16.

2 *Ans.* The metaphor may be taken from a drie nurse as well as a milch nurse: for the comparisons are not vsed of giuing sucke, but of bearing and carrying in armes, as drie nurses vie to carry children.

3 *Ans.* The metaphors are most fitly taken from mothers that are nurses to their owne children.

4 *Obiect.* Many mothers haue not such skill in giuing sucke as nurses haue.

Ans. Let them learne, seeing it is their duty.

5 *Obiect.* Mothers that are of great

wealth and high place, cannot endure the paine of nursing, nor take the paines in handling young children as they must be handled.

1 *Ans.* The greatest that be, must set themselves to doe that duty which God requireth at their hands, though it bee with paine and paines. Note *Sarahs* example before recorded.

2 *Ans.* By this it appeareth, that if other women could beare their children in their womb nine moneths, and endure the paine of travell for them, they would hire them to doe it. But seeing they doe the one (namely, beare and bring forth their owne children with hard labour) why should they not doe the other? If they say there is an vnauoidable necessity of bearing and bringing forth their children; I answer, that conscience ought to moue them to nurse those children, which necessity forceth them to bring forth. God by this latter of nursing children, maketh triall of women, whether they will, for conscience sake, doe that duty which they may, if they wil, put off. But because God knew, that many will doe no more then necessary layeth vpon them, he hath made it a matter of impossibility, for women to beare and bring forth their children by another.

Ans. If women would with cheerfulness set themselves to performe this duty, much of the supposed paine and paines would be lessened.

4 *Ans.* Though they put not forth their children to nurse, they may for their ease entertaine a nurse, so they giue sucke themselves.

6 *Obiect.* A mother that hath a trade, or that hath the care of an house, will neglect much businesse by nursing her child, and her husband will saue more by giuing halfe a crowne a weeke to a nurse, then if his wife gaue the child suck.

Ans. No outward businesse appertaining to a mother, can bee more acceptable to GOD then the nursing of her childe: this is the most proper worke of her speciall calling, therefore all other businesse must giue place to this, and this must not bee left for any other businesse.

As for the husbands sauing, by putting

ring the childe forth to nurse, no gaine may giue a dispensation against a bounden duty.

7 *Obiect.* It will breake tender faire women, & make them looke old too soone.

1 *Ans.* Gods ordinance must not giue place to womens nicenesse. Sarah was faire and old: the Virgin Mary was faire and young.

2 *Ans.* Drying vp a womans milke will more breake her, then her childes sucking of it: for it is a meanes both of better health, and also of greater strength, as to beare children, so to giue them sucke. Barren women and bearing women which put forth their children to sucke, are most subiect to sicknesse and weaknesse. The drawing forth of a womans milke by her childe, is a meanes to get and preserue a good stomach, which is a great preseruatiue of good health.

8 *Obiect.* Husbands are disturbed in the night-time, and hindered of their sleepe by their wiues giuing sucke to their children.

1 *Ans.* By this reason neither mothers nor other nurses which haue husbands, should giue sucke to children.

2 *Ans.* Seeing children come from the loines of the Father, as well as out of the wombe of the mother, they must be content to endure some disturbance as well as their wiues, and so much the rather, that they may the more pittie their wiues, and afford vnto them what helpe they can.

9 *Obiect.* Many husbands will not suffer their wiues to nurse their children themselves.

Ans. Because it is a bounden duty, wiues must vse all the meanes they can by themselves or others, to perswade their husbands to let them performe it: they must take heede that they make not this a pretext to couer their owne sloth, and lothnesse to this duty; they may not make themselves accessary to their husbands fault, by providing a nurse, and sending the childe away themselves: if their husbands will stand vpon their authority, and be perswaded by no meanes to the contrary, they must be meere patients in suffering the childe to be taken away.

10 *Obiect.* Many poore women maintaine their house by nursing other folkes children.

Ans. If they were not that way imployed, they might take pains in some other thing. But the gaine of one may not make another neglect her duty.

11 *Obiect.* Some mothers cannot giue sucke, they haue no milke: others cannot very well, in that they haue no nipples, or they haue sore breasts, or are sickely, or it may bee that they haue such a disease, as the childe, if it should sucke of their milke, would draw to it selfe, and so the sucking might proue very dangerous to the childe.

1 *Ans.* God requireth no impossibilities: wherefore in propounding the duty, I put in this caution (*so farre as they are able.*)

2 God requireth *mercy, and not sacrifice*: if therefore in truth it be so, that the mothers giuing sucke to the childe will be dangerous to her selfe or to the childe, she may and ought to forbear: for giuing sucke is but as *sacrifice* to preventing of danger, which is *mercy*. But women must take heed that they pretend not inability and danger, without iust cause. Some are themselves the cause of wanting milke, because they will not let it be drawne downe; or because they will not vse meanes (for meanes there are) to get and increase milke. There are meanes also to raise nipples where the breasts are very flat. Refusing to giue suck, many times causeth some sickness in a woman, and sore breasts, which might be prevented with the childes sucking. If the sorenesse be only in the nipples, a mother with enduring a little more pain may safely giue the childe sucke. Many mothers haue giuen their children suck, when blood hath runne by the mouth of the childe by reason of sore nipples, and yet both mother and childe done very well.

12 *Obiect.* Diuers children being nursed by the mother, haue died one after another.

Ans. Due and thorow search must bee made by those that are skilfull: and if any cause bee found in the mother, then the rule holdeth, *Mercy and not sacrifice*:

crifice : but if none can bee found, the issue must be referred to Gods prouidence : and the vncertaine event must not bee an hinderance to a knowne duty.

Thus the answering of the forenamed obiections maketh the point so much the more cleere.

§. 14. *Of the fathers duty in encouraging his wife to nurse her childe.*

The duty which on a fathers part in this respect is required, is that he incourage his wife, and helpe her with all needfull things for the performance of this duty. It is noted of *Elkanah*, that he suffered his wife to tarry at home while she gaue sucke to her sonne, and would not force her to goe vp to the tabernacle as his other wife did, but gaue her all the ease and content he could, saying to her, *Doewhat seemeth thee good.* And of *Abraham* it is noted, that after *Sarah* had done giuing the childe sucke, he made a great feast, even the day that *Isaak* was weined: one end whereof was to testifie his reioycing for Gods blessing on her motherly duty so well performed.

§. 15. *Of the faults contrary to a mothers nursing her childe.*

Contrary to this duty doe all such mothers offend, as for any by-respects when no necessity requireth, put forth their children to bee nursed by others.

1 Some doe it for ease and quiet, because they cannt endure to haue their sleepe broken, or to heare their childe wrangle and cry.

2 Others doe it for nicenesse, because they are loth to open their breasts, or to soile their clothes.

3 Others vpon pride, conceiting that their beauty would bee impaired, and they looke old too soone.

4 Others vpon gaine, because they can haue a child cheaper nursed abroad then at home, where, at least, they must hire a maid the more.

5 Others vpon pleasure, that they might more freely ride abroad, and meete their Gossips.

6 Others vpon other by-respects

all which doe argue much selfe-loue : little loue to their childe, and little respect to God. They can be counted but halfe-mothers : for nursing a childe is as much as bearing and bringing it forth.

§. 16. *Of a fathers fault in hindering his wiues nursing of her childe.*

To the forenamed fault of mothers doe all such fathers make themselues accessory, as forbid their wiues to nurse their children, or are a grieue to them by their complaints of trouble, disquiet and expence : or afford not things needfull, or doe not incourage them all they can to doe it. The mothers both paine and paines is the greatest : it is in comparison but a small thing that fathers can endure therein. Their fault therefore must needs be the greater, if any way they be an occasion of their chldes putting forth to nurse : which I haue the rather noted; because husbands for the most part are the cause that their wiues nurse not their owne children : and that partly by suffering, and partly by egging them on to put out their children. If husbands were willing that their wiues should performe this duty, and would perswade and incourage them thereto, and afford them what helps they could, where one mother now nurseth her childe, twenty would doe it.

§. 17. *Of parents soynnt care about their childrens Baptisme.*

There is a further duty to bee performed of parents to their children euen in their infancy, and that is in regard of their spirituall good, which is this,

Parents ought to procure that their children bee rightly baptized in due season.

This is indeed a common duty appertaining to both parents, but most principally to the father, and that for two reasons.

1 The father is the chiefe and principall Gouvernour, and hath the greatest charge : accordingly hee ought to haue the greatest care euen in such matters as are common to both.

2 The mother at that time by reason of her trauell and deliury is weake, and

1 Sam. 1. 23.

Gen. 21. 8.

and not in case to haue her head much troubled with many cares, much lesse able her self to take order for such weighty matters. Only the husband is to make known to his wife (if she be not extraordinarily weake) what his purpose is concerning the place, time, manner, and other like circumstances of baptizing the childe, and to aduise with her about the name, witnesses, and such like points. And if the husband be too backward and negligent, the wife ought so farre as she is able to put him in minde of his duty therein, and to stirre him vp by her selfe or some other to performe it.

§. 18. *Of the reasons to moue parents to see their children baptized.*

That parents are bound to procure Baptisme for their children these reasons declare.

1 The commandement of God concerning circumcising children; in the roome whereof Baptisme succeedeth now vnder the Gospell (Col. 2. 11, 12.) Gods commandement to this duty was first giuen to *Abraham*: and that for himselfe and all his posterity to obserue. (Gen. 17. 10.) After this it was in the law laid down as a positive statute, *Leu. 12. 3.*

2 The practise of the *Jewes* in a faithfull and constant obseruance of this ordinance: as of *Abraham*; of *Zachary* and *Elizabeth*; of *Ioseph* and *Mary*, and many others.

Obiect. The children which were borne in the wilderness were not circumcised.

Ans. They had no abiding place in the wilderness, but were euer and anon remouing: so as it would haue beene dangerous for the children to haue been circumcised: in that extraordinary case this rule took place, *I will haue mercy and not sacrifice.*

3 The practise of *Christians*, who beleeuing, were themselves and their whole household baptized. Vnder whole household, children must needs bee comprised.

4 *Christ* embracing and blessing such children as were brought to him: and rebuking those that would haue kept them from him.

5 The promise of God made to them: for seeing God is so gracious as to extend his promise to our children, our care must be to procure the seale which God offereth for the confirmation of that promise.

6 The right they haue to Gods Kingdom. Baptisme is an euidence of that their right. It is parents duty to get them that euidence: If children haue iust title to any lands & reuenues, or to any earthly honours and dignities, parents will do what they can to make that title sure vnto them euen in their infancy: much more carefull should they bee to make that rich and glorious inheritance, which is in heauen reserved for them, as sure vnto them as they can: now no better meanes for the effecting of this then Baptisme.

7 Their conception and birth in sinne. Children drew contagion from their parents: therefore great reason it is that their parents should see them washed with the water of regeneration.

8 The comfort which from the performance of this duty will arise to Christian parents, yea and to the children also themselves when they come to the age of vnderstanding. When parents behold the covenant of God surely sealed and confirmed to their children, they cannot (if at least they beare any loue to their children) but much reioyce therein. And it must needs also much comfort the childe, when (being of vnderstanding) hee shall know that from his infancy hee hath eard the seale and pledge of his regeneration.

9 The constant continued custome of the true Catholike Church, which euer since the Apostles time hath afforded the sacrament of baptisme to children.

§. 19. *Of parents procuring their children to be rightly baptized.*

There being such forceable motives to stirre vp parents to performe the duty (which motives shew it to be a weighty duty) I will further shew how this duty ought to be performed.

Two things in childrens baptisme ought to be obserued.

1 That it be rightly done:

B b 3

2. That

*Veraciter con-
suevere possu-
mus quid va-
leat in parvulis
baptismi sacra-
mentum ex
circumcisione,
et Aug. de
Bap. l. 5. c. 24.*

b Gen. 21. 4.
c Luk. 1. 59.
d 2. 21.

c 10. 5. 5.

Mat. 13. 7.

Mat. 16. 15, 33.

Mat. 19. 13.

Gen. 17. 7.
Act. 2. 39.

Mat. 19. 14.

2. 1. 5. 5.

*Consuetudo ma-
tris Ecclesie in
baptizando
parvulis nequa-
quam speranda
est. Aug. de Gr.
l. 10. c. 23.*

2 That it be *seasonably* done.

In the *right*-performance thereof, some things are *necessary*, and some *expedient*.

Things of *necessity* are these especially:

Matth. 28. 19.

1 That the childe bee baptized by a *Minister* of the word.

Ioh. 3. 5.

2 That it be baptized with the *element* of *water*: the only element sanctified to this purpose.

In Patrem, & in Filium, & in Spiritu Sanctu baptizamus, ut Trinitatis vultus appareat sacramentum: sed in vno nomine quod intelligitur Deus. Hier. in Eph. 4.

3 That the forme prescribed by Christ (*Matth. 28. 19.*) bee vsed, *In the name of the Father, and of the Sonne, and of the Holy Ghost*: whereby the vni-ty of the Godhead, and trinity of Persons is plainly set forth.

4 That the proper rite be vsed of applying the *water* to the body of the childe, so as at least the face of the childe may be sprinkled therewith.

Things of *expediencie* are,

1 That the childe bee baptized in a publike place, where Gods people ordinarily meet together, being set apart for the worship and seruice of God.

2 That such a time be chosen out, as an assembly of Saints may bee there present.

These two circumstances are the rather to be obserued, because Baptisme is one of the *solemne* parts of Gods publike worship; a pledge of our incorporation into the body of Christ, and communion of his Saints, and therefore with the more solemnity, (as a matter of great moment) before many witnesses, with the assistance of the faithfull prayers of an assembly of Saints, to bee performed.

§. 20. Of Parents care to give a fit name to their childe at his Baptisme.

A third matter of great expediencie about a childs baptisme is, that *Parents* be carefull in giving a fit name.

Parents must give the childs name.

It belongeth to parents to give the name to their childe: for so holy parents (whose pattern in Scripture is in this respect commended vnto vs) haue done from time to time: and for their warrant to doe it, it is worthy to be noted, that when God was pleased to appoint a name to a childe, hee gaue in charge to the Parent so to name him,

laying to him, *Thou shalt call his name* thus and thus.

It is also euident, that the time of Baptisme is the fittest time for giuing the name. Under the Law, childrens names were giuen at their Circumcision: and so vnder the Gospell it hath in all ages beene vsed: and that for these reasons.

1 That their names may be a testimony of their baptisme.

2 That so oft as they heare their names, they may be put in minde of their baptisme.

3 That they might know how by name they are giuen to Christ to bee his souldiers, and therefore there must be no starting from him.

4 That they may also bee assured, that being baptized with water and the spirit, by name they are registred in heauen.

Now because names are so solemnly giuen, and of so good vse, most meere it is that fit names should be giuen to children. And for prooffe hereof, let the names which in Scripture are recorded to bee giuen by God himselfe, and by such holy men and women as were guided by his spirit, bee obserued, and wee shall finde them to be holy, sober, and fit names.

For direction to parents in this duty, I will set downe some sorts and kinds of names as bee fit, and befitting Christians.

1 Names which haue some good signification: and among them such as are warranted by the Scripture, as *Iohn* (the grace of God) *Jonathan* (the gift of God) *Andrew* (manly) *Clement* (meeke) *Simeon* (obedient) *Hannah* (gracious) *Prudens* (wise) and such like: that thus their name may stirre them vp to labour after the vertue signified thereby.

2 Names which haue in times before vs beene giuen to persons of good note, whose life is worthy our imitation, as *Isaak*, *David*, *Peter*, *Mary*, *Elizabeth*, and such like: that the names may moue them to imitate those worthies.

3 Names of our owne ancestors and predecessors, to preserve a memory of the family; which appeareth to haue been an ancient practise euen among Gods people,

a Gen. 17. 19.
Matth. 23. 31.
Luke 1. 13.

c I uer. 59.
e 2. 21.

Why the name is giuen at baptisme.

Fit names to be giuen.

not by whom their Children are baptized; whether heretickes, idolaters, laicks, or women. Little doe they regard the comfort of conscience, and strength of faith, that ariseth from this; that a lawfull Minister in Gods roome and name, as Gods Ambassador, putteth the seale of God to his couenant.

6 The practise of such as (I know not upon what nicenesse or state) must have their children baptized at home in their private house. This manner of baptizing taketh away much from the honour of that high ordinance, which ought to be done with all the seemly solemnity that may be.

7 Their practise who bring their child to Church to be baptized, accompanied onely with the Midwife, and three witnesses. It were almost as good be baptised in a priuate house: for it is not the walles of the Church, but the assembly of Saints, that addeth to the honour of the Sacrament, and is most of all to be respected.

8 Their practise who vpon state, or for great witnesses, or such by-respects, put off the baptizing of their Children longer then is meet, some, two or three weekes, some, two or three moneths, some longer : whereby they shew too light esteeme of this Sacrament, in that they preferre meere complementall circumstances before a matter of so great moment. God oft sheweth his iust indignation against such, in taking away their Children vn baptized, before the time set downe by them for baptisme bee come.

9 Their practise who care not what heathenish, idolatrous, ridiculous names they giue to their Children. What respect doe they shew either to G O D, in whose name their childe is baptized, or to the holy Sacrament it selfe, or to the congregation of Saints before whom the name is giuen, or to the childe it selfe, who all his life is to carry that name?

Hitherto of the duties of Parents respecting their Childrens Infancy.

Such as respect their child-hood fol-
low.

§. 23. Of Parents providing things needfull
for the life and health of their Chil-
dren.

The child-hood of a childe is reckoned from the time that it beginneth to be of any

discretion and vnder-
standing, till it be fit to
be placed forth: euen
so long as ordinarily
it liueth vnder the pa-
rents gouernment.

The duties which parents for this time must perform to their Children, may be drawne to these two heads.

1. Care to bring
them vp.

2. Care to place them forth.
For their well training vp, respect must be had both to their *temporall* and also to their *spirituall* good.

Two things are required of parents, in regard of the *temporal* good of their childre.

I To nourish them
well.

2 To *nurture* them
well.

Children } Fed.
must be well } Taught.

* Feed them in discipline, saith the Apostle.

Under *nourishment* are comprised all needfull things for *health* and *life*; which Parents ought to provide for their Children, as

1 *Food*, which Christ taketh for a ruled case. Whence he draweth his argument to shew that God will provide for his Children. *What father (saith he) if his sonne aske him bread, would giue him a stone, &c.* Mat. 7. 9, 10, 11.

2 *Apparell*, for it is expressly noted, that Israel made his sonne a coat, (*Gen. 37. 3.*)

Many distinguish
the whole course of
a mans life into
four parts.

1. Childhood.
2. Youth.
3. Man-age.
4. Old-age.

Child-hood from
his birth to 14
years.

Youth from 14
to 25.

Man-age from
25 to 30.

Old age from
thence unto his
death;

But for better distinguishing the duties which parents are to perform, I follow not so accurate a division, but rather distinguish the degrees of age according to the times wherein new duties

a. Inprocreta
 au. ta. in. pro.
 fia.
 In prole 'atten-
 ditur ut aman-
 ter suscipiatur,
 benigne nutria-
 tur, religiosè
 educetur. Aug.
 de Gen. ad lit.
 l. 9. c. 7.

Laschia nomina
parulis bapti-
zandis impo-
nenda non sunt.
Job. de Bay

3 Recrea-

Refellionitem-
pim, & mensu-
ra, & qualitas
pueris compe-
tenter discer-
nantur. Basil.
Apost. c. 15.

3 Recreation, which in young children especially is needfull for their health. In that Zachary chap: 8. verse 5. told the Jewes, and that in way of blessing, that boyes and girles should bee playing in the streets; he implieth that it is a lawfull and meet thing, which parents should permit vnto their Children. But yet the time, and measure, and kinde of recreation must be well ordered.

4 Meanes for recovery of health when they are sicke: For this end was it, that Jeroboam sent his wife to the Prophet, in behalfe of his sonne who was sicke: that the Ruler came to Christ for his sonne also who was at point of death; and that many others came to him for their sonnes and daughters being ill.

Whatsoever other things are needfull, Parents to their power must provide for their Children: else the Apostle coun-
teth them worse then Infidels.

Both equity and necessity require thus much of Parents.

Equity, in that children owe all their paines and seruice to their parents while they are vnder them, and are wholly at their command, and in that regard haue no meanes to provide needfull things but by their parents helpe. Parents therefore in all right must herein bee helpfull to them.

Necessity, in that, if the life and health of Children be not well provided for, no duty, no seruice can be expected at their hands.

§. 24. Of parents too much niggardlinesse, and carelesnesse toward their children.

There are two extreames contrary to the forenamed prouident care of parents for their Childrens good:

In the defect, Couerousnesse.

In the excessse, Lauishnesse.

Some parents so far faile in the defect, as they almost starue their Children through want of necessities: not affoording them sufficient wholesome food, nor meet and comely apparel, but suffer them to goe tagged and ragged like beggars brats: if they be sicke, God may recouer them if hee please: but the parents will vse no meanes: when they are well, they afford them no time of refreshing them-

selues by any recreation, but ouer-strictly hold them in. There is not onely want of charity, but plaine vnnaturalnesse in such parents: euen more then in the most cruell beasts. For the wilde beasts doe with much tendernesse prouide for their young ones.

§. 25. Of Parents too much lauishnesse and indulgency vpon their Children.

Others surpasse as much in the excessse, feeding them too daintily, attiring them too garishly, tending them too coo-
ringly, and letting them spend too much time in sport and play. Many and great are the mischiefs that follow thereup-
on: as

1 They who are in their child-hood daintily fed, and too much pampered, besides that for the most part they are most sickly, they will in time grow so squeamish, and choise of meates, as their Parents shall not know what to provide for them, or when to giue it them: The full soule lasteth an hony combe; yea, if a stranger cometh to the Table, where such a childe sitteth, hee may soone obserue that he hath beene too daintily fed. If at first Children be fed with ordinary moderate diet, they will afterwards both bee in better health and liking, and also more contentedly, and thankfully accept whatsoeuer shall be provided for them. But excessse breederth diseases both in body and minde.

2 Vanity in apparell doth also much corrupt young children: for there is in them euen from the cradle a naturall disposition to outward brauery: now for parents to pranke them vp, what is it but to blow vp the fire of that Vanity, and make it arise into such a flame as in time may much scorch the parents themselues, and vtterly consume the children: and yet how vsuall a fault is this? how monstrously doe many parents offend there-
in? what foolish fashion is vsed of the greatest swaggerers, and lightest strumpets, which they will not bring their children vnto, and that when their children are not able to discerne betwixt stufes or colours? what can this proclaime but parents pride & folly? Proud maids are many times the instruments of pranking

horum saluti
consultant?
Greg Naz ad
Vital.

Prov. 27. 7.

21 King. 14. 2.

6 Job. 4. 47:

1 Tim. 5. 8.

1. Contrary,
Couetousnesse.

Non est boni
parentis quem
procreauit, &
educerit, eum
non et vestire
& ornare. Cic.
de Orat.
Nona ipsa Je-
ra sentas suos
arctissime a-
mani? Nihilne
fandere parua,
apris, boum,
armentis au-
di? si, quanto
cum tremore

pranking vp their children (especially when they are little ones) more then is meet: but yet the blame lieth on Parents for suffering it.

3 Tending Children too cockishly, maketh them too long children, and too tender, and oft altereth a good constitution of body. Some are so ouer-much tender of their children, as if a child neuer so little complaine, or refuse the meat (though for daimeesse or fulnesse) the Physician must presently be sent for, and the Apothecary sent vnto, and the child with supposed and apish kindnesse made much worse.

4 Too much sport maketh them wild, rude, vnfit to be trained vp to any good calling, and spendeth their spirits, and wasteth their strength too much. Yet many Parents care not how much time their children spend in sport, and how little in learning: they think it duls their children too much to be held to schoole, or to any learning: whereas indeed too much play infatuates them more, and learning would much sharpen their wits.

§. 26. Of well nurturing Children.

I referre good nurture in part to the temporall good of Children, because (as afterwards we shall heare in the particulars) it is an especiall meanes of the outward temporall welfare of the childe euen in this world. Vnlesse this be added to *nourishing*, wherein doe reasonable men and women exceed vnreasonable beasts: the most cruell beasts that be, are very tender (as we heard before) towards their young ones, nourishing them, and prouiding all things needfull for them till they can shift for themselues. But as God hath giuen to man a reasonable soule, an vnderstanding head, capacity, docility and aptnesse to learne, so ought parents to make vse of those parts and gifts, lest for want of vsing them in time, they be lost; and so children proue little better then bruits. In this respect the prouerbe is true, *Better bee vnfed then vn taught*. Experience sheweth, that good education is better then a great portion. The holy Ghost doth very much presse this point on parents, as wee shall after heare in the particulars. For I will han-

dle these three points.

1. The *kinde* of nurture.
2. The *time* when it is to be done.
3. The *meanes* of well doing it.

§. 27. Of Parents neglect in nurturing Children.

Contrary to good nurture is too much liberty; which oft bringeth much woe, and vtter ruine vpon children: it is the greatest enemy that can be of good education, and the nurse of all vice. Yet many parents care not to let their children liue as they list: all the care they take, is, that they be fed and apparelled. This is a common fault both of rich, and of poore parents. The rich pretend that their children need no education, because they haue enough to leaue them: not knowing that education is an especiall meanes to make them keep and well vse *that enough*. The poore pretend that they are not able to bring vp their children to any thing: not considering that the Lord by his prouidence hath so ordered the affaires of men, that as there are fit employments for the greatest, so also for the meanest, which without much cost may be vsed. The fault therefore wholly resteth in the negligence of parents. And if thereupon children fall into any riot, their Parents shall answer for it.

§. 28. Of Parents teaching their Children good manners.

The nurturing of Children before mentioned, consisteth

- 1 In teaching them good manners.
- 2 In training them vp to a good calling.

Not onely heathen men, and other moralists which were but mere naturall ciuill men, but also the holy Ghost himselfe hath prescribed many rules of good manners; and much vrged and pressed the same.

1 The word *nurture*, mentioned by the Apostle in this text which wee haue in hand, implicth as much: and the phrase which Solomon vseth, *Train up a child in the way he should goe*; that is, teach him how to order the course of his life.

- 2 The many *precepts* of reuerencing our

*Si parentum incuria filii in im-
temperantiam
labentur, genito-
res res omnia-
rum illarum
sunt causa.*
Apost. 1. 4. c. 11.

1. The kinde
of nurture.

** Gal. 4. 19.
See Treat. 1.
§. 119.*

b Prov. 22. 6.

c Lev. 19. 32.

Pro. 25. 6.
Luke 14. 8.

d Gen. 23. 7.
E 43. 33.
Job 32. 4, 6.

e Job 30. 1, 12.
Luke 14. 7.

1 Cor. 14. 40.

* Εὐχρηστία.
Rom. 13. 13.
1 Thes. 4. 12.

Phil. 4. 8.

1 King 10. 5.

Gen 43. 33.

1 Pet. 3. 11

1 Thes. 4. 12,

our superiors, & carrying our selues with respect one to another, are rules of good manners. Hereof there be very many in Scripture.

3 Those rules are^d commended by many examples of holy men recorded in Scripture.

4 Such as haue^e failed in the rules of good manners, and rudely carried themselves, are reprobued by the Holy Ghost.

Neither is it without good reason that this point is so set forth. For

1 Good manners are a very comely and seemely thing. But it becometh Christians to *doe all things decently*. That decency is not only to be applied to the affaires of Gods Church, but also to the whole course of our life, in which respect we are commanded to *walke^e decently*, that is, to order all our actions and the whole course of our life mannerly.

2 They are a thing of good report, and that, both to parents and children. Now we must doe *all things that are of good report*.

3 They worke a kinde of delight, and loue, and admiration, in those that behold them, as is noted of the Queene of Sheba, when she beheld the comely carriage of *Solomons* seruants : and of the Egyptians, when they beheld the orderly sitting of *Iosephs* brethren.

4 They are an outward ornament to piety and religion, & make it to be much more respected : in which respect *S. Peter* exhorteth beleeuing wiues well to order their conuersation before infidell husbands : and *S. Paul* exhorteth al sorts of Christians to *walk decently toward them that are without*.

The holy Ghost hauing thus vrged the point of *good manners*, we may not think it a meere complementall matter, and a needlesse point, but a bounden duty.

§. 29. Of the objections against good manners.

1 Obiect. Religion and grace consisteth not in *good manners* : many that haue not a sparke of Gods feare in their hearts, are able to carry themselves in their outward behauiour very orderly and mannerly:

Ansiv. Though grace consist not who-

ly in it, yet cannot grace well be without it : it is a great ornament and comeliness thereunto. And though mannerliness may bee seuered from a feare of God, yet Gods feare will not bee seuered from it. Restraining grace may be in him who hath no renewing grace; but renewing grace presupposeth restraining grace, euen as reason presupposeth sense, though sense may bee without reason. If such as feare not God, can carry themselves comely and mannerly, what a shame is it for such as seem to feare God, not to doe so: shall not *those* be a witness against *these*?

2 Obiect. Good manners are an hinderance to grace : they who are most diligent in teaching or practising the one, are commonly most negligent in the other.

Ansiv. This is a meere cauill. Sure I am, that grace is no hinderance to good manners. If any make good manners an hinderance to grace, it is their fault.

3 Obiect. Good manners, to grace are as mint, annise and cummin, to the great and weighty things of the Law.

Ansiv. Grant it to bee so : yet seeing both may stand together, why should they bee seuered? Christs rule is this, *These things ought ye to haue done; and not to leaue the other undone*.

4 Obiect. Many that make great shew of Religion, are very rude and vnmanly.

Ansiv. If there be onely a shew of Religion in them, no maruell that they haue no manners. If some examples of such as are truly religious, and want good manners, should be shewed, their pattern is no president, much lesse can it proue that to be no duty, which Gods Word hath set downe for a duty. Many that well performe some duties, much faile in other duties, Who almost followeth Gods word as he should, in euery thing?

§. 30. Of parents suffering their children to be rudely brought vp.

Contrary to parents care in teaching their childrē good manners, is dissoluteness : when parents suffer their children to grow vp in rudeness, not caring how they carry themselves at home or abroad.

Matt. 23. 23.

abroad, toward their parents, or toward others. Rude bringing vp maketh children to be of a crooked, peruerse, stubborn, churlish, surly, doggish disposition; as on the other side, good nurture in this kinde breedeth ingenuity, amiableness, courtesie, and kindnesse. If such as are rudely brought vp, bee children of Professors of the true Religion, they bring a stain vpon their profession: yea they dishonour God, as if he were the Author of vnmanerlinesse and confusion; against which the Holy Ghost protesteth: and they make themselves and their children a scorn in the eye and mouth of prophane persons, who will bee ready to point and say, *Behold the children of Professors, how rudely they are brought vp, and ill taught! they haue not so much as good manners in them.*

For auoiding this blemish, Schoole-masters and all such as haue the charge of trayning vp young children, must be an helpe to parents in teaching children good manners.

§. 31. *Of parents training vp their children to some good calling.*

The second branch of *good nurture*, is a training vp of children vnto a good calling. This charge (*Traire vp a childe in the way that he should goe*) directly tendeth to this purpose. This duty hath frō the beginning of the world been performed by parents, and their performance thereof commended by the holy Ghost. Adam brought vp his sonnes to seuerall callings: one was a ^a *keeper of sheepe*, another, a ^b *tiller of ground*. The like is noted of ^c *Iaakobs* sonnes, ^d *Labans*, and ^e *Reguels* daughters, ^f *Isha's* sonne, and many others. I

Much good may from hence arise to parents themselves, to their children, and to the people and places where such children shall liue.

1 A good calling is an especiall meanes for children to maintaine themselves and family, to relieue those that stand in need, to ease their parents, and (if the need of parents require it) to relieue and maintaine them.

2 It is that *way* wherein God Angels haue a charge to keepe them while they walke in it.

3 It is a meanes wherein and whereby they may be seruiceable to the common wealth where they liue.

4 It is the best place wherein the generall duties of Christianity may bee most manifested, and best performed.

5 It is the best ordinary meanes that can be prescribed to keepe a childe from the vanities of youth, from immoderate pursuit of pleasures, from vnlawfull games, from idlenesse, from ill company and such like euils; which, as they are finnes in themselves, so occasions and prouocations to other most grievous and enormous finnes, and proue to bee the very bane of youth.

Obiect. Many parents haue good lands to leaue to their children: what need is there of a calling to such?

Answ. 1 Much land may soone bee consumed by such as haue not skill well to vse it.

2 Maintenance is but one end of a calling, and that not the chiefeft and most principall.

3 More good may bee done by skill in a calling, then by great store of land.

4 We are borne for others as well as for our selues: it is not therefore sufficient to say, I haue enough to maintain my selfe.

§. 32. *Of parents care in choosing a fit calling for their children.*

The point in generall being declared to be a duty, I will adde some directions for the better performing of it.

1 Children are to bee trained vp in those things which are the ground-work of all callings, as *reading, writing, and principles of learning*. Whatsoeuer the particular calling be, these will be of great vse to any one. Many that haue not been taught them at first, would giue much for them afterwards. Parents at the first might teach their children those things with much ease and small charge, which afterwards cannot bee so well learned, partly for want of leasure, and partly because the parts of those who are growne in yeares, are not so fresh and fit to learne, as in child-hood they were. Those things are not to bee

con-

1 Cor. 14. 33.

Admonition
to Schoole-
masters.

Pro. 22. 6.

a Gen. 4. 2.
b Gen. 37. 12.
c Gen. 29. 9.
d Exod. 3. 16.
e 1 Sam. 16. 7.
Benefits of a
good calling.

Psal. 91. 11.

Directions for
choice of cal-
lings.

1 Generall
principles are
to be taught.

1 The calling
must be law-
full.

3 The calling
must be fit for
the childes
ability.

4 The best
callings must
be preferred.

1 Cor. 12. 31.

Children to
be trained vp
to the mini-
stery.

contemned as small, without which great things cannot stand.

2 The calling whereunto children are trained vp, must be lawfull, approued by Gods Word, and not against the generall rules thereof: so may they keepe a good conscience in the exercise thereof.

3 The calling must be fit for the childe that is trained vp to it. As there are diuers callings, so there are diuers abilities of sundry children; some are fittest for callings of wit & learning; others for callings that require an able & strong body. Wherein the wise disposing prouidence of God is much comended: for thus are men much more vsfull one to another. Now for choise of a fit calling, a childes best *ability* wherein especially it consisteth, whether in the exercise of minde or of body, is duly to be obserued: and also his inclinatio, to what calling he is most disposed.

4. Among fit callings (for there may bee many) that which is best and the most excellent, is to be preferred. To this purpose not vnfitly may I apply that of the Apostle, *Comet earnestly the best gifts.*

On this ground let parents be exhorted to traine vp such children as they finde fit, to the great and weighty calling of the ministry: no calling wherein any may do more good, and wherein (if they be able and faithfull Ministers) they can receiue more comfort and contentment. This exhortation is the more to bee regarded, because in comparison of those who are trained vp to other callings, so few are trained vp to this.

§. 33. Of parents faults contrary to their duty of training their children vp to a calling.

On the contrary, many parents much offend, in not training vp their children to a calling as they should. And the offence in this kinde is committed many waies. As

1. When parents suffer their children to liue like little masters at home, and passe over all their youth in idlenes. Thus they proue very drones, and caterpillers in the Common wealth: if they haue a patrimony, they soone waste it: if they haue none, they oft proue either theeuers

or beggers: they are fit for all companies the readiest prey for the deuill that can bee: for they are like the *house empty, swept and garnished*, which when the euill spirit espieth, hee presently entereth into it with seuen other spirits worse then himselfe.

The wise Law-maker among the heathen is said to order, that the childe, which by his parents had been taught no Art, should not bee forced to nourish them, though they were old or poore. This I alleage not to iustifie the law (for it is against the Christian rule of ouercomming euill with goodnesse) but to shew how the very heathen iudged the neglect of this duty a great fault in parents.

2. Whē parents neglect to teach their children in their child-hood the general and common grounds of all callings: some vpon niggardlinesse; others vpon carelesnesse. Thus poore men make their children vnfit for many meanes, whereby they might wel maintain themselves: and rich men make their children vnfit for magistracy, and for good society. Yea poore and rich are thus nuzzled vp the more in ignorance, and made the more vnfit to profit by the preaching of the Word, & other meanes of spirituall education.

3. When parents bring vp their children in vnwarrantable & vnlawfull callings, as to be of Popish and idolatrous orders, to attend vpon papists, to be stage-plaiers, keepers of dice-houses, &c. Some (which is horrible to thinke of) traine vp their daughters to bee common strumpets: and some (which is yet more horrible) traine vp their children to bee-forcerers and witches. How can they in these keepe a good conscience, when the very workes of their calling are sinne? Is not this to thrust them head-long into hell? They who thus binde their children to doe the deuils sacrileges, are spirituall murderers of them.

4. When parents haue no respect at all to the fitnessse of the calling: as when they traine vp children of able bodies, but dull and slow capacity, of a stutering tongue & other like imperfections,

Mat. 23. 44.

Solon legibus
cauisse legitur,
ut filius, quem
parentes nullā
artem docuif-
sent, non coge-
retur illos alere
(senio confectos,
aut ad inopiam
reductos. Eras.
Instit. Matrim.

Pharisees Ve-
neri domum
dabant de pro-
stitutione filia-
rum, antequam
ingerent eas
coris. Aug. de
Ciu. D. l. 4. c. 10.
vide Lud. Viu.
in hunc loc.
Recte dicuntur
parentes filios
demoniorum
sacrilegis ob-
ligare comantes,
spiritualiter ho-
micide. Aug.
Epist. 23.

to learning, wherein they proue very dunces, and lose all their time, or are not able to make vse of the learning which they haue: or when they traine vp children which haue a great inclination to learning, & are very fit therunto, in some other trade, which, after many yeeres spent therein, they are forced to leaue.

5. When parents only seeke after the most gainfull trade, and neuer thinke to educate their children most to the honor of God. How can such expect Gods blessing vpon the meanes vsed for their childrens goods? Hence is it, that among Papists so many are trained vp to Ecclesiasticall orders and functions: and so few among Protestants. For there is a very great maintenance and reuenues for such among Papists; but little in comparison among Protestants.

§. 34. *Of parents teaching their childre piety.*

The spirituall good of children, and that in their childhood, is to be procured by parents as well as their temporall. Wherefore *Parents must traine vp their children in true piety.* This is expressly cōmanded in my text, vnder this phrase *admonition of the Lord.* Vnder the Law God did both simply^b command it, and that very often, and also ordained diuers outward^c rites; and caused many visible and extraordinary^d monuments to be set vp, that thereby children might be occasioned to aske of their parents the mystery of them, and that parents from that inquiry of their children, might take occasion to^e teach them the ordinances of the Lord.

This expresse charge of the Lord is further cōmended by that practice which holy parents from time to time haue yeelded thereunto: instance the examples of^f *Abraham*, *David*, *Bathsheba*, *Lois* and *Eunice*, with many others.

I *Piety* is the best thing that a parent can teach his child: for as reason maketh a man differ from a beast; and as learning and ciuility maketh a wise & sober man differ from sauaiges & swaggerers; so piety maketh a sound Christian much more to differ from the most ciuill and wel ordered natural man that can be. Learning, ciuility, calling, portion, are all nothing without piety. Now it is a special point

of wisdom, to seeke the best good that we can, as for our selues, so also for our children: yea this is an euident signe of a parents true loue of his childe.

2 There is a necessity that children be taught piety, because they are not borne but made Christians: by nature they are vtterly destitute of all piety: for by nature *every imagination of the thoughts of mans heart is onely euill continually* (Gen. 6.5.) & in that respect *man is born like the wilde asse colt* (Job 11.12) so as a man were better be vnborn then not taught piety.

3 The charge & office of parents bindeth them to teach their children piety: for they are by God made watchmen ouer their children: if therfore their children liue & die in impiety through their parents negligence, their blood shall bee required at their parents hands; instance the example of^k *Eli*.

Ob. This duty appertaineth to Ministers.

An. 1 God hath giue an expresse charge hereof to parents, as we heard before.

2 In the family a parent is all in all ouer his childe; a King, a Priest, & a Prophet. Therefore that which a Minister is to do for matter of instruction in the Church, a parent must do at home.

3 Children haue need of daily instruction; the parents paines in this kinde must be added to the Ministers: and both are little enough.

4 Parents hauing more familiarity with their children then Ministers, must needs better know their capacity, and their disposition; and so may better know after what manner to instruct the, whether to giue them milk or strong meat; whether to deale mildly or roughly with them.

5 Instructions from parents are commonly more kindly accepted then from others; & children will the better relish them, when they come frō their parents. They say that a plant will best grow in the soile out of which it first sprung; so instructions comming from those who both brought vs forth, and first brought vs vp, are like to doe most good.

6 There is no such meanes to breed loue in a childs heart, as to be an instrument of bringing piety therinto. Now who shuld more seeke the true loue of a childe then a parent? In this respect a parent is more bound

Infans tibi est: ab infantia sanctitate imbuitur: ab ipsis vngui culis Spiritus consecratur. Greg. Naz. Orat. 40. in S. Bapt. Lege Hier. Epist. ad Lat. b Deut. 4.9. & 6.7. & 11.19. Psal. 78.5,6. c Exo. 12. 26. & 13.14. d Ios. 4.6,7,21.

c Deut. 6.20,21

f Gen. 18.19. g Pro. 4.4. h & 31.1. i 2 Tim. 1.5. Reasons. 1 Benefit of piety.

2¹ Necessity of piety. *Flunt non nascuntur Christiani.* Hier. ad Lat.

3¹ Charge of parents.

k 1 Sam. 3.13.

Why Parents as well as Ministers are bound to teach piety.

bound to this duty then a Minister.

7 It is impossible, that a Minister, who, it may be, hath many hundred children vnder his charge, should well instruct them all: It is therefore requisite, that each parent looke to his owne children.

As these distinct answers satisfie the obiection, so they serue as so many more reasons to inforce the duty: wherefore to proceed in adding other reasons,

4 Great equity there is that parents teach their children piety, because they ^Pconceiued and brought them forth in iniquity. If they suffer them to lie and die in that corrupt estate, they are more cruel then the Ostrich and Dragon.

5 Children are most properly Gods: ^{borne to God}: he is the most proper parent of them: in comparison of God, fathers and mothers of the flesh, are but nurses. They must therefore nurture them in *the admonition of the Lord*.

6 Piety is that, which of all other things, will make the childe most obedient, and gratefull to his parents: for thus there is a double bond to bind him: 1. his birth. 2. his new birth: especially when the cause of the one hath beene also the cause of the other.

7 Nothing can more settle the heart of a wise parent on his death bed concerning his children, then assurance that piety is planted in them: for then may he with stronger confidence commend them to Gods prouidence, & with greater assurance expect his blessing vpon them after he is dead.

8 Parents, by teaching their children piety, are an especiall meanes of propagating true religion from age to age, and from generation to generation. No better meanes can be thought of. For if all parents were carefull of their duty in this kinde, as there is a succession of children, and thereby a preservation of mankind, so there would be a succession of those that feare God, and thereby a preservation of true Religion. My children that are taught by me, may be fathers of children, and so teach that to their children, which they haue learned of me: yea after them may grauid children proue fathers of other childre, & they teach their children the same, and so from age to age o-

thers after them. This is the meanes on our part: and in our time we must do our part: and for those who come after vs, leaue the issue to God.

Not only the great benefit of this point, but also the too much neglect thereof, in most families, hath moued me the longer to insist on it, and the more forcibly to presse it. For the better performing thereof, I will adde some directions.

§. 35. *Of directing parents how to teach their children true piety.*

1 Whatsoeuer principle of piety, parents doe teach their children, they must bee sure that it bee grounded on Gods Word: thus much this phrase (*admonition of the Lord*) implieth.

Thus shall parents be sure to feed them with good wholesome spirituall food, such as shall make to their spirituall nourishment, and eternall life. In this respect principles of religion, grounded on Gods Word, are called *sound*, or *wholsome*, or *healthfull words*: and that both in regard of their matter and substance, and also in regard of their effect; they cause and preserue good, sound, spirituall health. Wee know that naturall men haue a care to giue their children such food as is wholsome for their body: (*for will a father that is euill, giue his childe a stone, or a serpent, and not that which is good?*) Conscience must moue religious parēts, to haue the like care of the soules of their children, as nature teacheth al parēts to haue of their bodies. If parents be carefull to draw those principles, wherein they instruct their children, out of Gods Word, they shall bee sure not to poyson their soules with any error, heresie, superstition, or idolatry.

2 When children begin to read, let them read the holy Scripture: so was *Timothy* trained vp *from a childe* (2 Tim. 3. 15.) Thus will children suck in Religion with learning: for there is a secret vertue lurking in the holy Scripture (which is Gods own Word) more then in any bookes of men: so as through Gods blessing, there may by this meanes be an inward worke of grace in children euen in their young years. Besides, no bookes are more easie then many parts of Scripture; and no histories more admirable and delightfull,

C c 2 then

4 Equity.

p Psal. 51. 5.

5 Gods children.
q Jer. 16. 20.
11.

6 Cause of obedience.

7 Comfort of parents on their death-bed.

8 Propagation of piety.

1 Principles of piety to bee all taken out of Gods word See Treat. 8. §. 21.

2 Tim. 1. 13.
ὅτι ἀπὸ τοῦ λόγου.

Mat. 7. 9, 10, 11.

a Let children at first read the Scripture. *Sacra Scriptura nominibus utantur, & loca fabularum selectis hibernis hibernis, & sententis proverbialibus ex Solomone illustrantur.* h. 15.

then the Histories of the Scripture. It is the aduice of an ancient Father, that yong children bee made acquainted with the words and names of holy Scripture: and that, in stead of tales and fables, choice Histories of the Bible be made knowne to them; and that they be instructed in the Prouerbs of *Solomon*.

3 Catechize children daily: Deut. 6. 7.

3. Let children be catechized constantly from day to day; *Rehearse them continually vnto thy children*, saith the Law. That which is daily done, is in Scripture said to be done *continually*; as the sacrifice which was daily offered, was called a *continvall offering*.

Here let this *cameat* be noted, that in giuing this spirituall food, parents deale with their children, as skilfull nurses and mothers doe in feeding Infants; they will not at once cram more into their mouths then their stomach is able to digest, but they will rather oft feed them with a little: so it is not meet, that parents be too tedious; that will but dull a childs vnderstanding, and breed wearisomnesse, and make it loth to bee againe instructed: but *precept vpon precept, precept vpon precept, line vpon line, line vpon line, here a little, and there a little*. Thus shall they learne with ease and delight; and this being oft performed, in time a great measure of knowledge will be gained thereby. If a vessell haue a little mouth, lye vse not to fill it by powring whole pail-fuls vpon it; for so all may be spilt, and it receiue little or nothing: but we let the liquor fall in by little and little, according to the capacity of the mouth; so is nothing lost, and the vessell filled the sooner. Thus are children to be dealt withall.

Isa. 28. 10.

4 Take all occasions from sensible things to make a spirituall vse.

4. To the set times of catechizing children, let other occasions of teaching them piety be added: as at table, by resembling the spirituall food of their soules to that corporall food, whereby their bodies are nourished; when they are walking abroad, by shewing them the stars, how they remain stedfast in their course; the trees, how they bring forth fruit in their season; how all things are for the vse and benefit of man, and thereupon make spirituall vses. Note the direction which for this purpose the Law giueth to parents, *Thou shalt talke to thy children*

Deut. 6. 7.

of my words, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

5. Let parents open to their children the mysteries of those outward rites which God hath ordain'd in his Church, as of *Preaching, Baptizing Children, administering the Lords Supper, ceasing from worke on the Lords day*, with the like. This was exprefly commanded vnder the law. Visible rites are great helpees to the weak vnderstanding of children, when they are plainly opened and applied; yea they are also especiall meanes of keeping in memory the mysteries contained vnder them, as course threds or wiers are means to preserue pearles put vpon them. So oft as they see the rites, they will bee put in minde of the mysteries implied vnder them.

6. To this may be referred a declaration of such great and admirable workes as God in former times hath done for his Church; especially such workes as haue beene done in their time; and if any memorials be remaining of the, make them knowne to children. This direction was also giuen vnder the Law, concerning the monuments which were set vp, of the great deliuerances that God gaue to his people. In particular, when the day of the Gunpowder-treason is solemnized, parents ought to teach their children the occasion of solemnizing that day: and as God doth any great workes of mercy or of iudgement, point them out to children. When there is a great famine, plague, or any mortality, instruct children in the causes thereof; when victory, plenty, peace, or the like, teach children from whence these come. Outward sensible things do best work vpon childre.

7. Let religious schoole-masters be chosen for children: so likewise other masters to whom children are put forth: and religious houses, where they are placed. *Hannah* commended her first borne childe to old *Eli*, a good, religious high Priest. If masters theselues be religious, there is good hope that they will instruct in piety such as are vnder them which if they doe, what an helpe will that bee to parents? If both parents & masters ioyne therin, it must needs be very profitable to

5 Open the mysteries of the rites of the Church. Exo. 13. 26. & 13. 14.

6 Let Gods great workes be declared.

Isa. 4. 6, 7.

7 Let religious masters be chosen.

1 Sam. 1. 25. Magister probus, et vita, atq. eruditio est eligendus. Hier ad Lat.

the

the children. If parents should faile, yet might masters make a good supply.

8. Let parents be to their children a good patterne and example in piety. *I and my house* (saith ^a *Iosua*) *will serue the Lord*: he setteth himselfe first as a guide to the rest. ^b *I will walke in mine house with a perfect heart*, saith *Dauid*, whereby he would make himselfe an example, as to others of his family, so to his childre. Example is a reall instruction, & addeth a sharp edge to admonition. Much more shall a religious parent doe by practice then by precept. For children are much inclined to follow their parents: let them goe before, children will soone follow after. Practice is an euident prooffe of the necessity of the precept deliuered.

§. 36. *Of Parents faults contrary to their duty of teaching their children piety.*

Many are the aberrations contrary to the forenamed care, of teaching piety. For

1. Most parents care only for the temporall and ciuill good of their children: so their children may be well fed and clothed, & brought vp in some profitable calling, whereby they may well maintaine themselves in this world, little thought is had, or care take for their spirituall life in this world, or eternall life in the world to come. Wherein are these parents better then heathen? *Iob* was otherwise minded, he was more carefull for their soules then for their bodies.

2. Many are so farre from teaching piety, as they teach their children profanenesse, pride, riot, lying, deceit, and such like principles of the deuill. It had bene better for such children to haue liued among wilde beasts, then vnder such parents. As the children hereby are thrust head-long to hell, so their blood shall be required of their parents.

3. Others thinke it enough that their children be taught a religion, but what religion is skillett not. Such are they as hauing rich kindred, but popish, commend their children to the education of such kindred, in hope of some temporall benefit, that their children may reape from them. If they were as carelesse of their childrens bodies, they would be accounted little better then murderers;

and is not the soule more precious then the body?

4. So farre are many from catechizing their children, and that daily, as they teach them not so much as the Lords Prayer, the Beliefe, and the ten Commandements. Wherein Papists shall rise vp in iudgement against them, that are very diligent in teaching their children, *Pater noster*, *Aue Maria*, and such like Latine principles as the children cannot possibly vnderstand.

5. Few vse the forenamed outward helpees, as the holy rites appointed of God, the great and glorious workes of God, his extraordinary workes of mercy or iudgement, to instruct their children thereby. As they themselves care not to take notice of any such thing, so they care not whether their children doe it or no.

6. So much do some preferre a little pelfe before the true good of their children, as they care not to what Schoole-master they put their children, be he profane, or popish, or vnlearned, especially if he be a kinsman, or one of their friends. Few will so doe in case of their health or outward estate; but will rather get the best Physician, or the best Lawyer that they can. Children oft learne such euill qualities of their schoolemasters, as they can neuer shake off againe.

7. Many proue very bad patternes to their children, and giue very ill example by profanenesse, riotousnesse, swearing, drinking, playing at vnlawful games, &c. These parents, as they brought forth their children in sinne, so they lead them on forward to hell. Their euill example is not onely an hinderance to the good instruction of others, but also maketh all their owne counsels (if at any time they doe giue any good counsel) to be in vain, for the left hand of euill example, soone pulleth downe more then the right hand of instruction can build againe.

To conclude, those parents, whose children are not brought vp in the instruction of the Word, shew plainly that they regard neither the saluation, nor damnation of their soules.

Hitherto of the Kinds of nurture. The Time thereof followeth.

Cc 3 §. 37. of

8 Be an example.
a Ios. 24. 15.

b Psal. 101. 2.
Nihil in se &
in Patre suo videt,
quod si fecerit,
peccet.
Mementote vos
parentes virginis,
magis eam
exemplis doceri
posse, quam
voce. Hier. ad
Lat.

Iob non tantum
pro corpore filiorum
solicitus erat, sed plus de
anima cogitabat.
Orig. in Iob
lib. 1.

Alexander &
in moribus, &
in integritate
sui, non potuit
carere vitiis,
quibus adhuc
parvulus fuit
infectus. Hier.
ad Lat.

Parentes non
educant filios in
eruditione do-
mini, quia solli-
citi non sunt
pro salute vel
perditione eo-
rum. Orig. loc.
citat.

§. 37. *Of instructing children so soone as they are capable.*

In handling the *time* of good nurture, I will shew

1 When it ought to be *begun*.

2 How long it ought to be *continued*.

1 Parents ought to begin to nurture their children, so soone as they are capable of any instruction. Euen as young birds are taught by their dammes to flie, so soone as their wings can carry them. ^bTraine vp a childe (saith Salomon) that is, while he is young and tender : and againe, ^cHe that loveth his childe, nurtureth him betime. Thus was Samuel sent when he was very young, to bee trained vp vnder Eli, (1 Sam. 1. 24, 25.) and Solomon was instructed by his father, when hee was tender, (Pro. 4. 3.) and Timothy was taught the Scriptures ^d from a young child, or infant.

There are both *pruatiue*, and *positiue* reasons to presse this point. *Pruatiue*, in regard of the mischiefes that may bee prevented thereby. *Positiue*, in regard of the good that may bee gained thereby.

1 Many are the euils which children by nature are prone vnto, euen as ranke ground is subiect to bring forth many weeds : for ^ethe imagination of mans heart is euill from his youth : and ^ffoolishnesse is bound in the heart of a childe. If therefore they be not well nurtured betimes, what can be looked for, but the fruits of euill, and folly. But timely nurture will preuent such fruits, and bee an excellent preseruatiue against their own naturall corruption, against Satans temptations, and against the allurements or discouragements of the world.

2 Continuance in euill maketh children obstinate, and inflexible therein. *Eli*es sonnes being suffered to goe on in wickednesse till they came to ripenesse of yeeres, would not afterwards *harken to the voice of their Father*. What creature can bee tamed, if it bee not begun with while it is young ?

3 When children first begin to be capable of instruction, they are most pliable to follow the direction of their parents, as is euident by the ordinary course of nature in all things. Clay, wax,

and such other things, while they are soft receiue any impression : twigs, while they are tender, are bowed any way : birds and beasts are easily tamed when they are young : corne sowne betimes, bringeth a timely and plentiful haruest.

4 That which in childhood is learned, is longest retained : *Traine vp a childe in the way that he should goe, and when hee is old, he will not depart from it*. A vessell longest keepeth that sauour with which at first it is seasoned : and by experience we may note old men best to remember the things which in their childhood they learned : yea by well educating children from their infancy, much labour may afterwards bee spared : for constant vse of vertue bringeth it vnto a law :

Obiect. To teach children while they are young, is but as to teach a Parrot or such like vnreasonable creatures : they may learne what is taught them, but they cannot conceiue it.

1 *Answe*. Though children haue not so deepe an apprehension while they are young, as they haue when they come to riper yeeres, yet so soone as they are capable of instruction, they doe much better conceiue what is taught them, then vnreasonable creatures can doe.

2 Though that were granted, yet it would not thereupon follow, that it is better not to bee taught while they are young. For, first it is better they should be framed and squared to a good couise, before they can discerne betwixt good and euill, then bee suffered to runne on in euill, till they get an habit therein, which after it is got, will hardly be cast off. Secondly, by teaching them before they can well conceiue, their apprehension is much helped. What may be the reason that children of kings and great men, are commonly of more vnderstanding at 12. or 14. yeeres of age, then poore and meane mens children at 17. or 18. but that they are sooner, and better instructed ? Thirdly, as by age their vnderstanding commeth to more and more ripenesse, they will more and more conceiue that which at first they did not so well vnderstand. When schollers first learn their Latine rules, they learne them

II. The Time of nurture. Nurture must be begun betimes.

b Pro. 22. 6.

c & 13. 14.

שחר שחר שחר
name.
ind. in Piel
שחר name
sa. ere, id est;
mure.

d 1 Tim. 3. 15.

e & f Pro. 22. 15.

g & h Pro. 22. 15.

i & j Pro. 22. 15.

k & l Pro. 22. 15.

m & n Pro. 22. 15.

o & p Pro. 22. 15.

q & r Pro. 22. 15.

s & t Pro. 22. 15.

u & v Pro. 22. 15.

w & x Pro. 22. 15.

y & z Pro. 22. 15.

aa & ab Pro. 22. 15.

ac & ad Pro. 22. 15.

ae & af Pro. 22. 15.

ag & ah Pro. 22. 15.

ai & aj Pro. 22. 15.

ak & al Pro. 22. 15.

am & an Pro. 22. 15.

ao & ap Pro. 22. 15.

aq & ar Pro. 22. 15.

as & at Pro. 22. 15.

au & av Pro. 22. 15.

aw & ax Pro. 22. 15.

ay & az Pro. 22. 15.

ba & bb Pro. 22. 15.

bc & bd Pro. 22. 15.

be & bf Pro. 22. 15.

bg & bh Pro. 22. 15.

bi & bj Pro. 22. 15.

bk & bl Pro. 22. 15.

bm & bn Pro. 22. 15.

bo & bp Pro. 22. 15.

bq & br Pro. 22. 15.

bs & bt Pro. 22. 15.

bu & bv Pro. 22. 15.

bw & bx Pro. 22. 15.

by & bz Pro. 22. 15.

ca & cb Pro. 22. 15.

cc & cd Pro. 22. 15.

ce & cf Pro. 22. 15.

cg & ch Pro. 22. 15.

ci & cj Pro. 22. 15.

ck & cl Pro. 22. 15.

cm & cn Pro. 22. 15.

co & cp Pro. 22. 15.

cq & cr Pro. 22. 15.

cs & ct Pro. 22. 15.

cu & cv Pro. 22. 15.

cw & cx Pro. 22. 15.

cy & cz Pro. 22. 15.

4 What first learned, best remembered. Pro. 22. 6. Quo semel est imbuta recens, seruabit odorem Testa diu. Mor. Si liberis ab ipso statim initia leges optimas imponamus, minimum postea laborabimus. Conuersado ipsa virtutis in legem transeat. Chrys. in 1 Tim. Rom. 9.

Obsequentes fa-
citis filios vestros
ab infantia, at-
tendentes ne in
vos pot. statem
habeant prater
vestrum senten-
tiam. Confess.
Apost. 1.7.6.4.

meerely by rote, without vnderstanding the meaning of the, yet afterwards come to make very good vse of them. Wherefore children are to be instructed be- times, euen for the benefit that may be after reaped, as come is lowne in winter, to receiue a crop the haruest following: and to preuent the mischiefes that may fall out, lest they get head ouer their parents against their minde.

§. 38. *Of mothers peculiar care in nur-
turing young children.*

By the way let mothers especially note this point of *timely nurture*, as a point in peculiar appertaining to them. The ^b grandmother *Lois*, and mother *Eunice*, first taught *Timothy*. ^c *Bathsheba* taught *Salomon* when he was young. Oft doth *Salomon* warne children not to for- sake *their mothers teaching*.

Whereby hee implieth, that mothers should teach their children, especially while they are young: which duty so belongeth to a mother, as ^e *Salomon* layeth the blame; and shame of the neglect thereof, vpon her: on the other side, the honour of well nurturing children redoundeth especially to the mother. To this purpose is it, that the ^f particular names of the mothers of the kings are recorded in Scripture: intimating there- by, that mothers were a maine cause of the piety, or impiety of such children. *Salomon* and *Abolom* had both one fa- ther, but diuers mothers. May we not well thinke that *Salomons* mothers care to instruct him, was an especiall meanes of his piety: and that *Aboloms* mo- thers neglect of this duty, was some cause of his impiety? It is expressly noted of *Abaziah's* mother, that she was *his counsellor to doe wickedly*, which made him so wicked as he was. Home-expe- rience confirmeth as much: for if father and mother be of diuers religions, most of the children will follow the mother. For while children are young, their mo- ther is most in their sight: she feedeth, she apparellth them, she tendeth them when they are not well, (when the *Shunamites* childe being ill, said to his fa- ther, *My head, my head*, he said to his ser- uant, *Carrie him to his mother*.) Her pre-

cepts therefore and practice in that re- spect, are best heeded by the children, and she hath the best opportunity to per- swade them to what she liketh best: so as what they learne in their younger yeeres, commonly they learne of their mothers: and that which then they learne, for the most part sticketh most close vnto them, and is longest retained by them, as was noted before.

I haue not thus in particular pressed this point vpon mothers, as if I exempted fathers from all care of nurturing their children in the beginning: for in my text the Apostle nameth *Fathers*: and *Salomon* saith, that his *father taught him euen while he was tender*: and *David* felt the smart of neglecting his other children. It is therefore (as hath before been proued) a ioynt duty belonging to both. Fathers therefore must doe their best endeouour, and see that mothers doe theirs also, because he is a gouernour ouer child, mother, and all.

§. 39. *Of letting slip the best time for
nurture.*

Contrary is the negligence of most parents, who let the best yeeres wherein their children are most docible, passe ouer in wantonneffe, vanity, and folly; and so lose that which can neuer be re- couered againe, *most precious time*. Hence is it, that when they goe about to re- claime their children, they finde them exceedingly peruerse and head-strong: much like to a strong bigge arme of a tree, which if a mangoe about to strai- ten, he cannot easily make it bow: and though it bow, yet will it not continue to stand as he would haue it: nay, it may be, that it will rather breake then bow much. Such a branch was *Adoniah*. It is apparent, that in his childhood he was not well nurtured: for *his father would not displease him from his childhood*.

The fathers putting off this duty to the mother, and the mothers putting it off to the father, is a great cause of the neglect thereof. Were both of them perswaded that it belonged to them both, and in that respect would to their power be helpfull each to other, chil- dren would much better be instructed.

b Compare
1 Tim. 1.5.
with 3.15.
c Prov. 31.1.
d & 1.8.6
6.2a.

e Prov. 29.15.

f 1 King. 15.2.
16.

2 Chron. 22.3.

2 King. 4.19.

* 5.37.

1 King. 1.6.

§. 40. Of parents continuing to nurture their children.

As parents must begin betimes to nurture their children, so they must hold on therein, as long as they retain any government over them: yea so long as they remaine to be parents vnto them. Some difference there may be in the manner of performing this duty: for children are to be vsed as children: and they who are growne in yeeres, and of riper vnderstanding, accordingly to be dealt withall: yet still must parents haue a care of their welldoing. The word vsed in my Text, and translated, *Children*, is a general word which in Scripture and other writers is vsed to set forth all sort of children, of what sex, of what age, of what degree soeuer they bee. In handling the duty of children, we shewed, that children owed a subiection to parents, so long as they liued together: wherefore by the rule of relation, so long also an authority remaineth in parents ouer their children, and accordingly they ought to haue a fatherly care for their good. On this ground *Eli* did well in admonishing his childre after they were married; his fault was, that hee went not farre enough in doing his duty: somewhat he did, but not all that hee should and might haue done. *Iob* is commended for the care hee had ouer his children when they were growne in yeeres, for day by day hee sent for them and sanctified them, and that after they had seuerall houses of their owne, and dwelt apart: and this all their daies.

For the performance of that which is now vrged, parents must so carry themselves from time to time towards their children, as they can keepe the reines in their owne hands, and retain a power to curbe their children as they see occasion. They may, as their children grow vp in yeeres, slacken the reines more and more, but neuer let them cleane goe, and cast them loose on their childrens necke.

§. 41. Of parents folly in letting goe all their power ouer their children.

Contrary is their folly, who put themselves in their childrens power, and let

goe all their authority ouer them. Many parents that haue thus done, hauing by wofull experience found the mischief and inconuenience that hath followed thereupon, haue much repented their folly, and vsed meanes of redresse, but all too late. For a mischief is much more easily preuented then redressed. All the power that *Dauid* had, could not hold in *Abolom*, after hee was permitted to haue horses, and chariots, and men at his command. If *Dauid*, as hee began, had continued to keepe him within a compasse, and stil held him vnder, all the treasonable plots which he put in execution, might easily haue bene preuented. Our times affoord too many examples of parents folly in this kinde, and of the mischiefs following thereupon.

Of the Time of nurture thus farre. The Meanes thereof follow.

§. 42. Of adding admonition to instruction.

The meanes of helping forward the good worke of nurture, are especially two:

1. Frequent admonition.
2. Due correction.

Both of them are implied in this text; one in the word translated *admonition*, which (according to the notation of the Greeke word) is a putting of a thing into the minde, an vrging and pressing of it; the other in the word translated *nurture*.

Now, both these are to be ioyned together, as being very helpfull each to other. For admonition without correction, is like to proue but meere vanity; and correction without admonition, will bee too much austeritv.

The duty which the first of these setteth forth, is this,

Parents must oft whet instruction vpon their children; they may not thinke it enough to tell their children what they ought to doe, but to instruction they must adde admonition; and, as it were, beat into their childrens heads the lessons which they teach them; that so they may make a deeper impression in their hearts. Thus shall their instructions bee like the words of the wise, which are as nails fastened, or fast knocked in; they remaine firm where

72. TXXVZ.

* Treat. 5.
§. 62.

1 Sam. 3. 25.

Iob 1. 5.
Hoc faciebat il-
le beatus vir,
non semel, aut
secundo, neq. u-
no anno, aut du-
obus, sed sic fa-
ciebat Iob om-
nibus diebus
vita eorum. O-
rig in Iob. lib. 1.
Direction.

Agre crepren-
das quod finis
conuiscere.
Hier. ad Lat.

2 Sam. 15. 2.

III. The means
of nurture.

vs. 1012.
See Treat. 1.
§. 110.

rus. 112.
See Treat. 1.
§. 119.

Annuncia, gra-
cipe, impera,
suade eis, &c.
Aug. de salut.
docum. cap. 29.

Eccl. 12. 11.

where they are once fastened, & cannot easily be pluckt out: for as many blowes doe knocke a naile vp to the head (as we speake) so many admonitions doe settle good instructions in a childe's heart, and cause that the heart be established in that which is taught, which is a thing to bee laboured after. The generall exhortation of being *instant in season and out of season*, may be applied to this purpose: but more pertinently that *direction* which is in particular giuen to parents, of *whetting Gods Words* vpon their children.

To this purpose is it that *Solomon* vseth to double his instructions, and vrge them againe and againe, as *Heare the instruction, for sake not the law; receiue my words, hide my commandments within thee; incline thine eares; apply thy heart, &c.* yea oft hee repeateth the very same precepts.

The apprehension of children is fickle, and their memory weake: if they be but once, or seldome, or slightly instructed, that which is taught, will soone slip away, and doe little or no good.

For the better performing of this duty, parents must think of the best meanes they can, to fasten their instructions vpon their children, and obserue their inclination and disposition, and see with what they are most moued. Constant exhortations, and powerfull perswasions are comprized vnder admonition, which in their Kindes, as occasion requireth, are to be vsed.

§. 43. *Of parents wearisomnesse in instructing their children.*

Contrary is the practice of those parents, who soon wax weary in instructing their childrē. The Apostle laieth it down as a generall caueat in good duties that *we wax not weary*. If in no good thing we must wax weary, shall parents wax weary in doing good to their children? Yet how many bee there, that hauing once taught their childrē, think they haue done duty enough in that kinde? If their children wil take it, they may. They are loth to take too much paines in often vrging the points which they haue taught them.

Thus that teaching vanisbeth away: and so it falleth out, as we say in the pro-

uerbe, *As good not at all, as neuer the better.*

This is one point wherein old *Eli* failed: for he gaue very good instruction to his children: but because hee there stayed, neither was that accepted of God as a sufficient discharge of his duty, nor were his children any whit bettered thereby. If this were a fault in him, notwithstanding his children were come to yeeres of discretion, & to ripenes of vnderstanding, how much greater is the fault in those whose children are but young?

Obiect. If a childe take not instruction at first, he is but of an vntoward and peruerse disposition: all the paines that can be taken, will be lost.

Answ. It may be childishnesse rather then peruersnesse, or some imperfection, rather then obstinacy. Considering the necessity of good nurture, no paines may be thought too much. There is more peruersenesse, and vntowardnesse in such parents as waxe weary in doing this duty, then in such children as at first are not wrought vpon: for this is a meanes ordained of God to cure this vntowardnesse.

§. 44. *Of Parents reproofing their Children.*

The other meanes of helping nurture, is correction.

Which is of *Verball*, *Reall*, *Words*, *Blowes*, two sorts; *by* *Words*, *Blowes*.

The former is *Reprehension*; and it must alwayes goe before the latter, which is most vsually and properly called *Correction*.

Reprehension is a kinde of middle thing betwixt admonition and correction: it is a sharpe admonition, but a milde correction.

It is the rather to be vsed, because it may be a meanes to preuent strokes and blowes, especially in ingenuous, and good natured children (for *a reproofe entereth more into him that is wise, then a hundred stripes into a foole*) and because it may be vsed, when it is not so meet to vse strokes and blowes, as when children are growne to man-age.

The many good fruits which the holy Ghost noteth to proceed from due reproofe, doe shew that it is a duty, where-

of

e Heb. 13. 9.

f 2 Tim. 4. 2.

g Deut. 6. 7.

Acuit. in piet. acuit valde, vel frequenter. Metaphora ducta a gladio, qui dum acuitur, sepius impellitur ad eodem. Vatab. in annot. in hunc loc. vide

Treat. 1.

§. 130.

h Pro. 1. 8.

i & 2. 1. 2.

Direction.

Gal. 6. 9.

b Pro. 17. 10.

c Pro. 3.23.

d & 15.32.
e & 15.5.

f & 24.25.

g Gen. 9.25.

h & 24.30.

i & 49.4.

h. Sam. 2. 27.

Eli, dum filius

maiestus esse

seuera increpa-

tione recusat, &

illos & seip-

sum una perdi-

dit, Chrys in

1 Tim hom. 9.

1 King. 1.6.

Omnia que
d. liquerint
fili. de paren-
tibus requirun-
tur, qui non
erudierint filios
suos. Orig. in
Iob. lib. 1.

of parents ought to make conscience, as they desire to promote the good of their children: and so much the rather, because many good fruits redound to the parents that reprove, as well as to the children reprov'd. In regard of their good who are reprov'd, it is said, ^c *Reproofes for instruction, are the way of life*; they cause ^d *understanding*, and make ^e *prudent*. In regard of their good who reprove, it is said, ^f *To them that rebuke shall be delight*, (that is, much comfort and matter of reioycing, so as they shall not need to repent what they haue done) and a blessing of good shall come vpon them; that is, either a blessing of good men, who will blesse, praise, and commend them; or a blessing of good things, and that from the Lord, who will reward them for this conscionable performance of their duty.

Vpon these grounds ^g holy men haue not spared to rebuke their children as there was occasion. Though ^h *Eli* did somewhat in this duty, yet because hee was not more seuerer therein, he brought destruction both vpon himselfe, and his children.

The direction noted §.40. and 47. and Treat. 4. §. 35. may be here applied.

§. 45. Of Parents cockering their children.

Contrary is their too much doting on children, who are loth to giue them a foule word. *David* (though otherwise a very wise man) herein manifested much folly; for he displeased not *Adoniah* at any time in saying, *Why hast thou done so?* and like enough it is, that also he so cockered his other rebellious son *Abolom*. Note the fearefull issue that followed thereupon both to father and children. Though their father would not displease them, yet they cared not to displease their father, yea to grieue his heart, and vexe his foule. The like may all foolish doting parents looke for at their childrens hands. For first, parents by neglect of this duty highly displease God; therefore in iust reuenge will God giue their children ouer to displease and vex them. Secondly, neglect of reproofe is a meanes to make children rude, presumptuous, rebellious, and so carelesse to please their parents. Yea all things wherein children

offend through want of education, shall be required at their Parents hands.

§. 46. Of correcting Children.

The latter and more proper kinde of correction, which is by stripes & blowes, is also a meanes appointed by God to helpe the good nurture and education of children. It is the last remedy which a Parent can vse; a remedy which may doe good when nothing else can.

It is by the holy Ghost both expressly commanded, and also very oft pressed, vnder these and such like phrases, ^b *Chasten thy sonne: c correct thy sonne; d withhold not correction from the childe; e thou shalt smite him with the rod*. Were there no other motiue, this were sufficient. Gods charge was such a motiue to *Abraham*, as at it he would haue sacrificed his sonne: and wilt not thou at Gods command correct thy childe?

It is further commended by Gods owne example, which is not onely set forth in some particular instances, but by his general constant dealing with all, and that as an especiall token and fruit of his loue. For *whom the Lord loueth, he chasteneth, and scourgeth euery sonne whom he receiuet*h. If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sonnes. Let this example of God be well weighed, for it is of great weight. Who can better tell what kinde of dealing is fittest for children then God? Who can better nurture children then God? Who doth more truly aime at, and procure the good of children then God? Yea who doth more tender children then God? If God, the Father of spirits, in wisdom and loue thus deale with his children, Fathers of the flesh may not thinke by the contrary to shew wisdom or loue. Their wisdom will be folly, their loue hatred. Vpon these grounds it is taken for a thing granted, that Parents (who tender the good of their children as they should) doe chastise their children as need requireth: for it is said, that the ^h *Lord correcteth whom he loueth, as a father the sonne in whom he delighteth*. If parents vied it not, this were no good inference to say, *As a father*: Again, as a thing without controuersie it is said, ⁱ *We haue*

b Pro. 19.18.
c & 29.17.
d & 23.13.
e Verse 14.

Gen. 22.3.

Heb. 12.6, 8.

h Pro. 3.12.

i Heb. 12.9.

Reasons to
moue parents
to correct.

1 Benefits of
correction to
the parties
corrected.

k Pro. 22. 15.

l & 20. 30.

m Pro. 23. 13.

n Ps. 14.

haue had fathers of our flesh which corre-
cted vs.

The grounds of the equity of this du-
ty, respect partly the children corrected,
and partly the parents that correct. In
regard of children, it freeth them from
much euill, and worketh in them much
good.

Correction is a physicke to purge out
much corruption which lurketh in chil-
dren, & as a salve to heale many wounds
and sores made by their folly. In which
respect Salomon saith, that *Foolishnesse*
is bound in the heart of a childe, but the rod
of correction shall driue it farre from him:
and againe, *The blownesse of a wound is a*
purging medicine against euill: so do stripes
the inward parts of the belly. In regard of
the inward operation of this physicke,
correction is further said to preserue a
childe from death, (*if thou beatest him,*
he shall not die) and that not only from
temporall death (as many children are
thus preserued from the Magistrates
sword) but also from eternall death (*thou*
shalt deliuer his soule from hell.) Note
this, ye cockering parents, whose over-
much lenity is very great cruelty. For
may we not iustly count him a cruell pa-
rent, that should suffer diseases, boiles,
sores, and wounds to remaine, increase,
and fester in his childe, and giue him no
physicke, nor apply any plaisters, or me-
dicines to him? Nay rather, who seeth
his sonne running into a flaming fire, or
deepe water, and would not hold him
backe? Euen so cruell, and more cruell
are they, who suffer their children to run
on in euill, rather then correct them.

Obiect. Who can endure to make his
owne childe smart, and to put him to
paine?

Answ. The future fruit is more to bee
considered, then the present paine. Por-
ions, pills, and corrosiues, are fulsome, bit-
ter, and painefull; but because there is a
necessity of vsing them, and great mis-
chiefe is preuented by the vse of them,
wise parents will not forbear them for
the sensible bitternesse, and paine. Firly
doth the Apostle thus answer that obie-
ctio, *No chastning for the present seemeth*
to be iouous, but grieuous; neuerthelesse, af-
terward it yeeldeth the peaceable fruit of

righteousnesse. This may bee applied to
parents corrections as well as to Gods.

The good which correction bringeth
to children, is by *Solomon* noted in this
and such like phrases, *The rod giueth wis-*
dome: for it maketh children obserue
what is good, and what euill; what com-
mendable, and what blame-worthy; and
accordingly to doe the good, and leaue
the euill, which is a great point of wis-
dome.

Obiect. Instruction will better doe
this.

Answ. Instruction may giue them more
knowledge, but it is correction which
bringeth them to practise what they
know, which is the chiefest point of
wisdom.

In regard of parents, due correcting of
their children both freeth them of ma-
ny inconueniences, and also bringeth to
them much quiet.

1. It spareth them much paines. For
many admonitions oft repeated, and
inculcated againe and againe, will not
make many children so much to heed
wholsome and good aduice, as a little
correction. They are much more sensible
of smart, then of words.

2. It preuenteth much griefe, shame,
and vexation: for *a foolish sonne is a griefe*
to his Father, and bitternesse to her that
bare him. But it is *the rod of correction*
that driueth away foolishnesse, and so pre-
uenteth that griefe and bitternesse.

3. It freeth them from the guilt of
their childrens sinne, so as they are not
accessary thereto, as *Eli* was. For cor-
rection is the last remedy that a parent
can vse: if by that hee can doe no good,
it is presupposed that hee hath done his
vtermost endeaour: in which respect,
though the childe die in his sinne, yet the
parent hath deliuered his owne soule.

The quiet which is brought to pa-
rents by correcting their children, is thus
noted out by *Solomon*, *Correct thy sonne,*
and he shall giue thee rest, yea he shall giue
delight vnto thy soule. For children well
nurtured, and by correction kept in a fi-
liall awe, will so carry themselues, as
their parents may rest somewhat secure,
and not disquiet themselues (as they do
with children set at liberty) yea, as trees

p Pro. 29. 15.

q Matt. 7. 24.

r Benefits of
correcting to
him that cor-
recteth.

r Pro. 17. 25.

s & 22. 15.

t 1 Sam. 3. 13.

u Pro. 29. 17.

v Heb. 12. 11.

well

well pruned, & ground well tilled, they will bring forth pleasant and abundant fruit; and so their parents will have iust cause to reioyce in them.

§. 47 *A direction to parents in correcting their children.*

For well vsing this biting corrasive of correction, parents must haue respect to the *matter* for which they doe correct, and to their *manner* of correcting.

In regard of the matter, these three things must be noted.

1 That they be sure there is a fault committed; that so there be iust cause of correcting: else more hurt then good will proceed from thence. If a corrasive be laid where there is no sore, it will make one. If correction be vniustly giuen, it may prouoke to wrath, but will doe little good: This is it wherein earthly fathers are taxed, and made vnlike to God; for that many times they correct after their *owne pleasure*: which is a point of great iniustice.

2 That the fault be made knowne to the childe corrected; and he apparantly conuincd thereof. Correction must be for instruction, which cannot be, except the childe know why hee is corrected: for it is all one to him, as if he were corrected for no fault, if he know not his fault. God thus at first proceeded with the serpent, with *Eue*, and with *Adam*. Thus Iudges proceed in punishing malefactors. Yea thus will men deale with a dog. Should they not much more with a childe?

3 That the faults be such especially, as the parents can shew to their children (if at least they be of so much discretion) to be against Gods Word; as swearing, lying, pilfiring, and the like: for 1 these are most dangerous faults, and therefore more carefully to be purged out. 2 the childe corrected will thus be the better euicted of his fault, the more condemne himselfe, and more contentedly beare the correction.

In regard of the manner of correcting, foure generall, and foure particular rules are to be obserued.

The generall rules are these.

1 An eye must be had to Gods man-

ner of correcting his children, and in particular, of Gods correcting the parent himselfe: no better generall direction can be giuen: for Gods patterne is a perfect rule.

2 Prayer must be made by parents for themselves and for their children: for themselves, to be directed in doing it: for their children, to be bettered by it. Thus wil good Physicians in ministring physicke. In all duties is prayer to be vsed; especially in this: for a parent is ready, partly through his owne intemperate passion, and partly through the childs impatiencie, to fall into one extreme or other. This is not to impose vpon all, whensoever they take vp the rod, to goe and make a solemne prayer, but to lift vp the heart for direction and blessing.

3 Correction must be giuen in loue. *All things must be done in loue*: much more this, that carrieth a shew of anger and hatred. In loue they will giue physicke to their children, and splinter a ioynt, if neede be. God correcteth his children in loue: so must parents. Loue will make them doe it with tenderesse and compassion.

4 Correction must be giuen in a milde moode, when the affections are well ordered, and not distempered with choler, rage, furie, and other like passions. Disturbed passions cast a mist before the vnderstanding, so as a man cannot discern what is enough, what too much. When passion is moued, correction must be deferred. God correcteth in *measure*.

The particular rules are these.

1 Due order must be kept. Correction by word must goe before correction by the rod. *1 rebuke and chasten*, saith the Lord. Thus a parent will shew that he taketh no delight in smiting his child: it is necessitie that forceth him therunto. Thus a parent sheweth himselfe like to God, *who doth not punish willingly*, Lam. 3. 33. Physicians, when they minister strong physicke, will giue a preparatiue. Good and pittifull Chirurgions will try all other meanes, before they come to launch and seare.

2 Due respect must be had to the par-

Three things noted in the matter, for which correction is to be giuen.

Heb. 12. 10.

Gen. 3. 11. &c.

Foure general rules for the manner of correcting.

1 Cor. 16. 14.

Rev. 3. 19.

Nunquam, iratus qui accedit ad penam, medicritatem tenet. Cic. Offic. lib. 1.

1er. 30. 11.

Foure particular rules for the manner of correcting.

b Rev. 3. 19. *Ps ad vrendum & secundum medici, sic nos ad castigandū, raro, inuitique vniamus, nec unquam nisi necessario, si nulla reperietur alia medicina.* Cic. Offic. lib. 1.

tie

tie corrected: if he be young and tender, the lighter correction must be used. *Solomon* oft mentioneth a rod, as meetest for a childe; for that is the lightest correction. So if the childe be of a flexible and ingenuous disposition, soone sleapt, the correction must accordingly be moderated. If he be well growne, and with all be stout, and stubborne, the correction may be more seuer.

3 Due respect must be had to the fault: Sinnes directly against God, open, notorious, scandalous sinnes, knowne sinnes, sinnes often committed, in which they are growne vp, and whereof they haue gotten an habit, are with greater seueritie to be corrected.

4 A parent must behold his owne faults in correcting his childe: so more compassion will be wrought in him.

§. 48. Of parents too much indulgency.

Contrary to this dutie of correcting, are two extremes.

1 Too much lenitie.

2 Too much seueritie.

Many so cocker their children, as they will suffer them to run into any misdemour, rather then correct them. They cannot endure to heare their children cry: and therefore their children must be pleased in all their humours and euill desires. These parents bring shame to themselves, and mischief vpon their children: for God is oft forced to correct such. Heauy are Gods corrections, and oft light on parent and childe both: as appeareth by the iudgement on *Eli* and his sonnes: for such parents make themselves accessory to their childrens sinnes: yea also to the iudgements laid vpon their children. God saith of such parents, that they honour their children above God. It is therefore a fond indulgency which maketh parents regard neither Gods honour, nor their owne or childrens safetie.

Mothers for the most part offend herein, who are so farre from performing this dutie themselves, as they are much offended with their husbands if they doe it. And to proclaim their folly to all the world, they cannot commit their children to a Tutor or Schoolemaster,

but with a strait charge, that they correct them not.

Obiect. Correction maketh children fots and blockes.

Ans. If Gods Spirit deserue to haue more credence then such foolish women, that obiection is most false: for we heard before, how correction giueth wisdom, and driueth out foolishnes.

2 *Obiect.* Mothers may be the more borne with herein, because with long trouble they did beare, and with great trauell bring forth their children.

Ans. That may be a good motiue for them to seeke the true good of their children, that so their trouble & trauell may not be in vain: but not to vphold them in the broad way that leadeth to destruction.

§. 49. Of parents too much seueritie in correcting their children.

They who offend in the other extreme of seuerity, of the two are the more vn-naturall parents; they offend directly against the first branch of this text (*Pro- uoke not to wrath.*) Nothing more prouoketh then immoderate seuerity: for

1 It argueth no loue in the parent, but rather hatred, at least wrath, and other such like distempered affections.

2 It softneth not the childes heart, but hardneth it rather.

3 It maketh him dull, and stupid, and cleane peruerteth the right and true end of correction.

4 It oft maketh a child thinke of doing some mischief to his parent or himselfe.

That parents may the rather take heed of this extreme, I will briefly note wherein excess in seueritie is shewed.

It is shewed, when correction is giuen

1 For no fault. In this case, though correction be neuer so light, it is too seuer.

2 For small faults, in wrath and furie, though the stripes be few and light, yet the parents behauiour is too much seueritie.

3 To children that are young and tender, or soft, milde and ingenuous, as if they were in some yeeres, the most obstinate and peruerse that could be.

4 Too often: for euery thing done amisse: whereas parents should seeme

D

not

*Cauendum ne
maior pena,
quam culpa sit.
Cic. loc. citat.*

*Qui non corripiunt filios suos,
& eorum animas igni inextinguibili in interitum tradunt, & semet ipsos in furorem iudicij demergunt Orig. in Iou lib. 1.
1 Sam. 2. 30.*

Patres non oportet asperos esse circa filios. Cyp. Testim. 43. c. 71.

Verendum ne filii parentis ob quavis errata filios coarguant, fruentem tandem ipsi perfruant. Greg. Naz. ad Vnal.

Multa quae vident parenti, videre se dissimulant; multa se minime audisse fingunt quae auribus infixa habent. Greg. Naz. ad Vnal.

nor to see or heare many things which they see, and heare.

5 Too sorely: so as the childe is lamed, or some way so hurt, as he shall feele it as long as he liueth.

§. 50. *Of Parents care in providing fit callings for their children.*

Having laid downe such duties of parents as especially respect the childhood of children, I proceed to lay forth such as haue respect to their riper yeeres, wherein they are to be placed forth.

Here wee are to note
 { 1 The kinds of those duties.
 { 2 The means of performing them.

The kinds may be drawn to two heads.

1 Prouiding fit places and callings for them to exercise their gifts.

2 Prouiding fit marriages for them.

We heard before, how children were to be trained vp, and fitted to some good calling, euen in their childhood. Now further, when by vertue of good education they are inabled to discharge the functions and duties of a calling, and by yeeres they are well growne vp, so as it is time they should be set to some particular calling.

Parents ought to provide fit callings for their children, and fit places for them to exercise the gifts which by nature or education they haue gotten. For example, If children haue beene brought vp in learning, parents must vse what lawfull and honest meanes they can, to settle the in such a place and course, as they may professe and exercise their gifts, according to their seuerall kindes, be it Diuinitie, Law, Physick, or the like: or if they haue beene brought vp in any trade, to provide that they may set vp (as wee speake) and exercise their trade. The two first children that euer were borne of woman, ^a Cain and Abel, were placed forth in seuerall callings; and without doubt their places were so ordered by their parents. The like may be gathered out of these phrases, ^b Esau was a man of the field, and Iaakob dwelt in tents. ^c It is noted of Samuel, that hee made his two sonnes Iudges. Had they beene as faithfull in well vsing their places, as their father was

carefull in providing them, they might haue liued well themselues, and done much good to others. ^d Ishai hauing many sonnes, had a care hereof: for he sent his three eldest sonnes to the war; and placed them in a souldiers course of life: ^e his yongest he made a shepheard, which was in those daies and places a calling of greater reckoning then now it is with vs.

1 Thus shall they make vse of that abilitie, whereunto by their parents prouidence, and their owne diligence they haue attained: otherwise that abilitie may soone be lost. Doth not daily experience shew, that many, who haue beene well trained vp by their parents in learning, so far as they haue beene fit to haue entred into the ministerie, for want of place & imploiment, haue in time so forgotten all, as if they had neuer been trained vp in learning: & so in other sciences.

2 Thus come they to doe much more good in Church or Common-wealth: till men be placed in distinct callings, they are but fitting and preparing for future times. I denie not, but that both Church and Common-wealth may reape much benefit by the paines and labour of the younger sort, who are trained vp vnder others: but most properly are they counted members of the Church & common-wealth, and actuall instruments of the good thereof, who haue some particular distinct calling, whereby they doe good to others.

3 Thus they come to liue of themselves, and to be able to relieue others also. All the time of their education, they are commonly at the charge of others: at least, though by their paines they may gaine much; yet the gaine returnes to others: they themselves for the most part haue but a bare maintenance, meate, drinke and cloth (as we say) little haue they to lay vp for themselves for the time to come, or to giue to others for the present.

4 They thus come to traine vp others against after-times, as they themselves haue beene trained vp: whereby a continuall & perpetuall succession of all kinds of callings, is from time to time preserved: and thus Family, Church, and Common-wealth vpheld and maintained.

d 1 Sam. 17. 13

e 16. 11.

The benefits of a fit calling

* 5. 31.

Fit callings to be provided.

a Gen. 4. 2.

b 1 Sam. 17. 34.

c 1 Sam. 8. 1.

In short time would all callings & functions utterly decay, if a continuall supply were not thus made.

§. 51. *Direction for parents, in providing callings for their children.*

Two especiall cautions are to bee observed by parents, in providing callings for their children.

1 That such callings bee provided as their children haue bene trained vpon, and are in some measure fitted & enabled to performe the duties thereof: as to provide a Ministers place for him that hath bene brought vp in learning and studied diuinity: so in other callings, such as their childre may be their crafts-masters therein. Thus shall their children doe the more good therein, both to others and themselves. Bezaleel and Aholiab were chosen to build the tabernacle, because they were filled with wisdom to worke all manner of worke: likewise the seruants of Hiram were chosen to hew Cedar trees for the Temple, because among the Iewes there were not any that could skill to hew timber, like vnto the Sidonians. Pharaoh was carefull to haue men of activity rulers ouer his castell.

2 That such meanes be vsed for providing a calling, as parents in vsing them, may with faith call vpon God for his blessing. They that by lawfull meanes are brought into a calling whereunto they are fitted, are set therein by God, as is implied by this phrase, *As God hath called every one, &c.* A lawfull entrance into a calling, is a matter of great moment: hee that so entrencheth, may in a right vse thereof cast himselfe vpon Gods blessing, and with strong confidence expect the time, saying as the Prophet did, *Lord, I haue not thrust in my selfe, thou knowest.*

§. 52. *Of the extremes contrary to a parents lawfull care, in providing fit callings for his children.*

The extreme in the defect, contrary to a parents prouident care in providing a fit calling, is, a carelesse neglect of children after they are well educated, a leauing them to shift for themselves. * It is noted of the rauinous fowles that haue sharpe talons, that so soone as they per-

ceiue their young ones to be able to fly, they will flap and beat them with their wings, and driue them out of their nests, and after that take no further care of them. Wee may not be like such cruell birds. Reason and Religion teacheth vs otherwise. Good education is a good duty, but not a parents whole duty: the stay which is here made, may make all the former care and paines to be of little vse.

Obiect. This is to be left to Gods prouidence.

Answer. Meanes rightly vsed, are subordinate to Gods prouidence, and by them doth God manifest his prouidence and bring his counsel to passe: to neglect meanes, is to thwart & crosse the diuine prouidence. It is therefore well done to rely on Gods prouidence: but ill done to neglect the meanes of effecting it. Gods blessing is best discerned in the vse of meanes.

The extreme in the excessse, is a preposterous greedines in parents to bring their children to a calling. This is manifested two waies.

1 When they care not how fit their children be for the place, so it be a place of gaine and honour. Experience sheweth, that this is the bane of Church and Commonwealth. Hereby it falleth out in the politike body, as it would in a naturall body. If the hand should take vpon it to see, or the leg to heare, or the foot to taste, what could from thence bee expected, but ruine to the body? Trades-men oft vndoe themselves, their families and friends, by vndertaking such trades as they haue no skill in, or whereof they are not crafts-masters. The more excellent the calling is, the more mischief is done by this greedy preposterousnes. This extreme is so much worse then the former, as it is worse to do much hurt, then no good.

2 When they make no conscience of the meanes which they vse to bring their children into callings, but by vnlawfull meanes purchase their desires: as, by Simony to procure an ecclesiasticall function (whence oft followeth also periury) or by bribery to procure an office.

These indirect meanes take away

D d 2 difference

*adanci sunt; hic cum non
fuerint facti
volandi iam po-
tentes conse-
quuntur esse, alii
eos verberantes
ac impingentes,
nidis pellunt,
nullamq; pro-
fessionem erga
illos extrahis curam
debecere adbi-
bent. Basil.
Hexam. bom. 3.*

2 Extreme in
excessse.

1 Vnfit cal-
ling.

2 Vndue en-
trance.

Cautions in
providing
callings.

1 Cor. 3. 5.

1 King. 5. 6.

Gen. 47. 6.

1 Cor. 7. 17.

1 Cor. 3. 16.

1 Extreme in
the defect.

* *imiserabili
crudelitatem
seruorum animarum
quibus ungues*

difference betwixt fitnessse and vnfitness of persons : for the vnfitness that be, may by money purchase a place. Besides, though children be neuer so fit for these callings, yet there is little hope of any blessing from God, when the first entrance is without him : yea against his will & Word. Who can thinke that God hath placed such an one in his place? If God haue not placed him, with what faith can he seeke a blessing? with what hope can he expect a blessing? Much terror is by this meanes brought to many mens consciences : and they are oft in a great strait, not knowing whether it bee fittest for them to retaine, or relinquish their place.

But by the way, to resolute that doubt; If one that hath vnlawfully entred, be fit for the performance of his place, it is then safest for him to seeke pardon for the former offence, and reconciliation with God, and vpon true and vnfeigned repentance to hold the place (if at least the law vnder which he liueth, establish him therein) and bee so much the more faithfull in the discharge of the duties thereof.

§. 53. *Of parents care in providing fit marriages for their children.*

God hath further laid a charge vpon parents, to provide marriages for their children : for thus saith the Prophet in the name of the Lord vnto parents, *Take wives to your sonnes, and giue your daughters to husbands* : and thus the Apostle, *If any man thinke that he behaueth himselfe vncomely toward his virgin, if she passe the flowre of her age, & need so require, let them marry.* This direction was giuen in times of persecution, when by reason of the present necessity it was better not to marry. If then a parent ought to be carefull (*need requiring*) to provide a marriage for his daughter, much more ought he in times of peace. Holy parents commended by the Holy Ghost, haue bene carefull in performing this duty, as *Abraham*, *Isaac*, *Naomi*, & others: yea *Hagar* had learned this duty in *Abraham*'s house. But the perfect patterne (which surpasseth all other examples) is of *God* himselfe, who provided a fit match for his *sonne Adam*.

1 Children may not marry without consent of parents, (as was before shewed.) Parents therefore must be carefull in time to provide for them.

2 Parents are to children in Gods place : they must therefore take vpon them this care of God.

3 Mariage is the means which the Lord hath sanctified to preserve our bodies chaste & vndefiled : as parents therefore desire to keepe their children from vncleannes and pollution, they must take care that this meanes be vsed. Not only holy Apostles, but also heathen Philosophers, and that by the light of nature, haue found this to bee the fittest course.

4 This also is a meanes as to increase the commonwealth, and preserve an holy seed, and to erect new families, so to continue parents owne houses & name.

§. 54. *Direction to parents in providing marriages.*

Two cautions are to be obserued of parents, in providing marriages for their children.

1 That the match which they provide, bee meet : so said God when hee was about to provide a match for *Adam*, *I will make him an help meet for him.* Therefore the match provided must not bee too neere of kin, of a contrary religion, of two vnequall an age, of too great disparity in estate. These things will hinder loue, and cause disdain and hatred of one another.

2 Though the match may seeme meet in the parents eye, yet hee may not force his childe thereto. Could a fitter match haue bene found out for *Rebekah*, then *Isaac*? yet *Rebekah*'s friends asked her consent. I deny not but parents may vse all manner of faire meanes, to moue their children to yeeld to that which they see good for them : but if they cannot moue them to yeeld, to referre the matter to God, and not against their childrens minds to force them. When God had made a most meet match for *Adam*, hee brought her to the man : namely, to see how hee would like her. For the neereft bond of all is betwixt man and wife; a man must leaue Father and Mother, and cleane

Reasons.
* Treat. 5.
§. 16, 17.

* Liberos qui voluptatibus immis sunt dedit, dabit opera ut coniugio affragat; virtutum enim hoc est institutum iuuentutis. Plut. de Institut. lib. 1.
k Gen. 1. 28.
l Mal. 2. 15.

Gen. 2. 18.
* See Treat. 6.
Part. 1. §. 9, 10 &c.

m Gen. 24. 57.
What to be done, if children like not such a match as parents thinke meet. Non cogitur filius -familias uxorem ducere. Digest. l. 23. c. 2. §. 21.
Gen. 2. 22.

What is to be done, after one is vnlawfully settled in a fit calling.

Dase operam ut cum ad adultam aetatem filij pervenerint, matrimonio iungantur. Confessio. Apost. 1. 4. c. 11. lege (bry) in 1 Tim. bom. 9. b. 1er. 29. 6. c. 1 Cor. 7. 36.

d Gen. 24. 40.
e & 28. 2.
f Ruth. 3. 1.
g Gen. 2. 21.

h & 2. 18.
i Luke 3. 38.

vnto

Sacra in hoc
negotio paren-
tibus autori-
tasse debet:
sed tenenda est
media ratio, ut
sponte ac mutuo
consensu inter
se contrahant
partes. Cal. in
Gen. 24. Verse
57.

unto his wife; man and wife must alwaies liue together: great reason therfore that at the first ioyning them together, there be a mutuall liking of one another, lest euer after there be a perpetuall dislike: and though the authority of Parents ought in this case to be inuiolable, yet a middle course is so to be held, as the parties may willingly with a mutuall consent ioyne themselves together.

§. 55. *Of the extremes contrary to Parents care, in providing fit marriages for their children.*

The extreme in the defect is, when Parents carelesly let their children passe the flowre of their age: and neuer consider whether neede require that they should marry or no. Their children may sit long enough, before they seeke out a match for them, vnlesse it be brought to them: and when one is offered, though it be neuer so fit, yet, except they make an aduantage therof to themselves, they will hardly yeeld to it. Thus they make their Children to seeke out marriages for themselves, and without their consent to make them vp: or else to liue in discontent, if not in vncleanness. By the carelesnesse of Parents in this respect, are Children oft made a prey to the Deuill: whereof at the day of Iudgement, Parents shall giue an account to God.

The extreme in the excessse is, when parents through a couetous desire to get great & rich Matches for their children, marry them, before they be of yeeres of discretion to like or dislike, to know what is meet or vnmeet; or able to performe euen the essentiall duties of marriage. Seldome doe such vnlawfull marriages prosper.

In a like excessse doe they offend, who for outward aduantages match their children to such as by nature are vnfit for marriage; to idiots, to idolaters, to profane persons, or they care not to whom. And if their children like not these matches, they will doe, to the vttermost of their power, what they can to force them thereunto. Many mischiefes ordinarily fall out vpon such marriages, as vtter dislike betwixt husband & wife, continuall complayning one of another, in-

quiring after diuorce, or any other separation, wishing, yea practising one anothers death. To all these mischiefes doe parents, the cause thereof, make themselves accessary.

§. 56. *Of Parents providing a stocke for callings & marriages of their children.*

An especiall outward meanes, whereby parents may be the better enabled to provide fit callings and marriages for their children, is, before hand to lay vp some stocke, or competent portion for their children. This is comprized vnder that generall prouision, whereof he that is carelesse, is counted by the Apostle, *worse then an infidell*: but more expressly is it noted in these words, *Parents ought to lay vp for their children*: and commended in *Abrahams example*.

While children are vnder their Parents, they haue no meanes to lay vp for themselves: for all their seruice is for their Parents. But in regard of the times wherein wee liue, it is needfull for setting vp in a good calling, and for obtaining a fit match, that children haue some stocke and portion. It lieth therefore vpon the Parents, and their duty it is to provide it.

Obiect. Christ forbiddeth to lay vp treasures on earth.

Answ. If the scope of that place bee rightly marked, it will appeare, that Christ there forbiddeth not simply the thing it selfe, but

1 The *minde* of him that layeth vp: namely, when it is filled full of carking, and distrustfull thoughts, fearing that in the time to come he shall not haue sufficient. To this purpose doth Christ propound Gods prouidence ouer *Fowles and Lillies*.

2 The *manner* of laying vp: when temporall things are preferred before spirituall and heauenly: therefore he addeth this precept, *But lay vp treasures in Heauen, &c.*

3 The *measure*, when men neuer think they haue laid vp enough: but scrape what they can come by iustly or vniustly, & spare more then needs, euen things necessary, from themselves and others, to make a great stocke and portion for

Id d 2 their

Si filii innupti
seruore etatis
reconuetudini
fornicandi
inciderint, vos
parentes in
die iudicii
rationem Deo estis
reddaturi. Con-
fir. Apost. 1. 4.
c. 11.
a See Treat. 3.
Part. 1. §. 2.

b See Treat. 2.
Part. 1.
§ 1. 12.

b 1 Tim. 5. 8.
c 2 Cor. 12. 14.

d Gen. 25. 5, 6.

Mar. 6. 19.
expounded.

Verf. 16. 18.

Verf. 10.

ἡμεῖς τὸν νόμον
αὐτοῦ τὸ πνεῦμα
τοῦ κυρίου ποιούμεν.

Direction for
laying vp por-
tions.

Pro. 10. 2.

Ecl. 5. 12.

their children. The Word of *treasuring up* (which Christ there vseth) implieth an immoderate measure.

Among other needfull cautions for parents to bee obserued in laying vp for their children, these three are especially to be noted.

1 That iustly they come by that which they lay vp: and lay nothing towards a child's portion which is any way vniustly gotten; for *the treasures of wickednes profit nothing*: they may proue a fire to consume parents themselves, their children, their house, and whole posterity.

2 That they couet not too much to make their children rich, and for that purpose liue meanely and basely themselves, yea and deprive themselves of many necessities. An egregious point of folly is this, which *Solomon* hath much taxed.

3 That all needfull duties of charity to the poore, and of iustice to the Church and Common-wealth be performed, and pretext of laying vp for children hinder none of these.

§. 57. *Of the extremes contrary to a parents providing portions for his children.*

The extremes contrary to the forenamed duty, are these:

1 When Parents liue at the vtermost extent of their estate, and from time to time spend all their reuenues or all their gaines, and so are scarce able to make euen at quarter day, or yeers end; what stocke or portion can they lay vp for children?

2 When parents liue about their estate, and spend riotously their ordinary gaines, or reuenues, and for other necessary affaires are forced to runne in debt. Many are so farre from helping their children in this kinde, as they are a main hinderance vnto them, vrging their eldest son especially who is their heire, to be bound for them, and to lay such a burden on his backe, as (to vse the Common phrase) they make it carcke again.

3 When Parents haue enough for themselves and their children, and yet so couetously dote vpon their wealth, as they will not bestow a groat to helpe

them in calling and marriage, but say they keep all for them; what a wretched and foolish disposition is this, that they should still lay vp more and more for their children, and yet refuse to bestow any part thereof vpon them in their greatest need, when it might redound to their greatest benefit? God oft meeteth with such couetous Misers, and crosseth their purposes, by making strangers to enioy that which they greedily hoorded vp.

§. 55. *Of Parents last speech to their children.*

The last duty which Parents owe to their children, is, when they cease to be parents: that is, when they are going out of this world. Their duty at that time in general is, to do what lieth in them, that it may go well with their children after their departure. Both the reasons which are oft vrged by the Holy Ghost, to stir vp Parents to yeeld obedience to God, taken from the extent of Gods blessing (in this kinde of phrase, *Blessed shall their children be after them*) and Gods promises made to that purpose, doe proue as much.

For the better performing of this duty, three generall points, tending both to the temporall, and also to the spirituall good of children, are to bee obserued; and two particular points most tending to their temporall estate.

The three generals are these:

1. Good direction.
2. Faithfull prayer.
3. A wise choise of some friends to be as Parents to them.

1. For *direction*. When Parents obserue their time to draw neere, they ought to commend some wise & wholesome precepts vnto their children, the better to direct them in their Christian course. So did *Isaak*, and *Yaakob*.

Obiect. These Patriarkes had an extraordinary spirit of prophecying, and by vertue thereof foretold their children things to come.

Answer. They sustained a double person: one of a *Prophet*, another of a *father*: as Prophets, they had an extraordinary spirit; as Parents, they performed ordinary duty: by their extraordinary spirit, they

Sec 5. 6.

Pro. 10. 7.

Deut. 5. 29.

Parents on their death-bed to leaue good lessons to their children.
Gen. 28. 14.
Eccl. 49. 1. &c.

Sec Treat. 5. 9.

they foretold things to come: the ordinary duty which they performed, was to direct their children how to carry themselves in those times to come. For their prophecies were not onely predictions, but also instructions, to direct and teach them what to do. What they did by an extraordinary spirit in extraordinary things, we must do in ordinary duties, by the ordinary spirit of vnderstanding and wisdom which the Lord giueth vs. But the direction which ^d *Isaak* gaue to *Isaakob*, when he sent him to *Laban*, was no extraordinary prophesie: nor that which ^e *Dauid*, when hee was old, gaue to *Solomon*: and againe, ^f when he lay on his death-bed. Now these things are thus written for our imitation. And great reason there is to imitate those holy men in these things: For,

1. The words of a dying Parent are commonly most regarded: his last words doe make a deepe impression (^g this doe the brethren of *Ioseph* presse vpon him.) If euer therefore there be a time seasonable for a Parent to giue good instructions to his children, then is the time, when Parents are cleane departing from their Children.

2. Thus shall a Parent manifest his true affection, and earnest desire of his childrens good: for now they cannot think that he seeketh his owne ease, and profit, more then their good: as at other times some will bee ready to say of their Parents instructions and admonitions, *Our Parents know what is good for themselves.*

Direction. That the last words of Parents may be the more seasonably and profitably deliuered to their children, they must note, on the one side, what euils their children are most prone vnto, what temptations they are most assaulted withall, what snares they are most like to fall into; and on the other side, what vertues and graces are most needfull for them, and wherein they faile most; and accordingly they must order and frame their last words. Note for a patterne herein ^h *Isaaks* counsell to *Isaakob*, when he sent him to *Laban*, and thought hee should neuer see him againe: and ⁱ *Dauid* to his sonne *Solomon*.

§. 59. *Of Parents last blessing to their children.*

II. Concerning the prayers of Parents for their children, I noted it ^k before to be a generall duty neuer to be omitted: yet here in particular I mention it againe, because a parents blessing consisteth therein especially: and then is the most proper time for parents to bestow a blessing on their children, as ^l *Isaak*, ^m *Isaakob*, ⁿ *Dauid*, and others did. Let parents therefore, as they commend their owne soules into Gods hand, so commend their children vnto Gods grace and blessing. Gods providence is a good inheritance: many children doe thereby exceedingly prosper, though they haue but small outward meanes; whereas others that haue great meanes vsed for their good, come to ruine; Gods curse following them. Now no such meanes can be thought of to procure Gods blessing, or to with-hold his curse, as the faithfull prayers for Parents for their children; especially when Parents are leauing their children, & going to God.

§. 60. *Of Parents care to commend their children to some faithfull friends.*

III. The third generall point of making choise of some faithfull friends to commend their children vnto, is especially in behalfe of such as are not of sufficient age and discretion to looke to themselves, or to those weighty affaires which belong vnto them. The friends, which in this case are made choise of, ought to be such as the Parents themselves by good experience haue found to be honest, wise, faithfull, and louing to them and theirs; whom Parents are to set in their owne place for the good of their children. This meanes did *Dauid* vse when he was old, in the behalfe of his sonne *Solomon*. Many children haue found much helpe thereby. Such may make a good supply of the departure of Parents. These are so much the more needfull, by how much the more vnstable, and vnbridled youth is; and by how much the lesse able children are to helpe and giude themselves.

d Gen. 28. 1,
&c.

e 1 Chro. 28. 9.

f 1 King. 2. 3,
&c.

g Gen. 50. 16.

Direction.

h Gen. 28. 1,
&c.

i 2 King. 2. 3,
&c.

k 5. 4.

l Gen. 28. 3.

m & 48. 15.

n 1 Chr. 29. 19.

1 Chr. 22. 17.
& 28. 21.

§. 61. Of Parents neglect of their children for the time to come.

Contrary to a Parents providence for the good of his children after his departure, is the carelesnes of Parents for the time to come. They thinke the world is gone with them when they are gone, and therefore they will take no thought for the future times that shall bee after them; as if it were enough for euery one to looke to his owne time. There may seeme to be more selfe-loue in such Parents, then loue of their children, in that their care determineth with their owne time, and extendeth not it selfe to the time and continuance of their children. Hence is it, that not a word of direction and exhortation cometh out of their mouthes to their children when they are departing; no blessing that they will leaue behinde them, no friends shall be deputed by them, to bee as Parents to their children. Let God provide, say they. But where there is a referring of matters to Gods providence, without the vse of those means which God hath warranted and commended by his Word, there can be little hope that God should take care of that which is so commended to him. Such men doe not in faith depend vpon Gods providence, but make the very name thereof a pretext to cast off that care, which God, as a bounden duty, requireth of them. As there is little loue of Children in such Parents, so there is lesse zeale of Gods glory: for a Parents care of his Childrens welfare, especially of their continuing to feare and serue the Lord after their owne departure out of this world, is an especial meanes of preserving Gods feare in the world, and propagating it from age to age: so as this neglect is a greater fault then many are aware of.

§. 62. Of Parents making a Will before they die.

The two particular things to be obserued by Parents, for manifestation of their prouident care ouer their children for the time to come, euen after their departure, especially in regard of their temporall estate, are these,

1. That they make a Will.
2. That they leaue their estates to their children.

1. It hath beene an ancient commendable practise both among Gods people and others also, that haue beene guided with common ciuility, when they who haue any estate, waxe old, or sicke, and haue any occasion of expecting death offered vnto them, to make their last Will and Testament. This is set forth in the old Testament vnder this phrased (*Put thy house in order.*) A duty it is expressly^b commanded by God: and that not without good reason: For,

1. A Parents Will is an especial means to settle peace among children after his departure, & to make them content with that allowance which hee hath set out vnto them, because by the Will they know it was their fathers pleasure they should haue such and such a portion. If controuersies should arise, yet a Wil is a means for the law speedily to determine the same without any tedious & chargeable suits: for the Apostle taketh it for a ruled case, that *no man disanulleth or addeth any thing to a mans testament.*

2. After a Parent hath made his Will, he may the more quietly settle himselfe for heauenly contemplations, and preparations to death, and thinke of such good instructions as are most fit to giue as his farewell to his children, and the more willingly expect the moment of his dissolution, and the more patiently submit himselfe to the very stroke of death.

In performing this duty, a man must both obserue a fit time, & also take good aduice. The fit time is, while his vnderstanding is good, and his memory perfect: so as he may call to mind his debts, what he oweth, and what is owing to him: as also what goods hee hath to bestow, and with discretion and wisdom order his estate. And because through the cauls which many vnconscionable Lawyers and others are like to make, his true meaning may bee peruered, it is meet to haue the aduice of such as can in distinct words and phrased so expresse his meaning, as they shall bee free from exception. Matters of weight are wisely to be managed.

§. 63. Of

A Will to bee made.

1. King. 20.1.

Gal. 3.15.

Direction.

§. 63. Of neglecting to make a Will.

Contrary is the daily practice of too many parents, who are not willing to make any will at all : or else on vaine hope that they may liue longer, & when they are sicke, vpon conceit that they may recouer, or at least longer continue to enioy the vse of their vnderstanding and memory, put off the making of their Will till it be too late; and so die without Will, or make such a Will as minis-
streth more matter of suite, then if they had no Will at all; either because doubt is made whether he that made it, had his vnderstanding and memory or no : or because his Will is so abrupt and ambiguous, as his meaning cannot be known. The mischiefes that follow these neglects, are many. As

- 1 Discredit to the party deceased.
- 2 Contentions among his suruiuing children.
- 3 Wasting a great part, if not his whole estate, in suits of law.
- 4 Defeating many creditors of their due debt.

The reason which maketh many to put off the making of their Will, is a foolish conceit, that if a mans Will be once made, then hee must needs die out of hand. But what ground haue men for any such conceit? If sicknes grow vpon a man, so long as his Will is vnmade, his minde is vnsettled, his mind being vnsettled, the physick that is ministred to him, cannot so kindly worke; so as his death may bee the more hastened for not making a Will. Besides, if his speech faile before his vnderstanding, the thought that then hee shall die without a Will, may so perplex him, as his departure will bee very vnquiet and troublesome.

§. 64. Of parents leauing their estate to their children when they die.

It was * before shewed, that parents were to lay vp a portion for their children, against their entrance in a calling and marriage : There is a further duty required when they are going out of the world, namely, that they leaue their whole estate to their children. (Where I say whole, I exempt not workes of charity,

nor payment of debts, which is a point of iustice, but I include more then is giuen as portions or stockes in their lifetime.) That estate especially which parents haue receiued from their progenitors, are they most bound to leaue vnto their children. It is expressly recorded, that *Abraham gave all that he had, to Isaac.* Gods Law did prouide for this among the Iewes : for a man might not sell his land, to cut it off from his posterity. This was it that made *Naboth* refuse to sell his vineyard to *Ahab*, as his answer implieth, *God forbid that I should giue the inheritance of my fathers vnto thee* : because it was the inheritance of his fathers, that is, hee had receiued it from them, hee thought it vnlawfull to deprive his children of it. This phrase (*if children, then heires*) taketh it for a granted truth, that children haue a right to their parents estate : and if they haue a right thereto, they may not be defeated thereof.

God giueth wealth vnto parents but for their life time : in which time they are but as Guardians vnto Gods children, and are accountable to God : so as they haue not an absolute power to doe with it what they will, but according to the directions of the great Lord and Master they must vse it, reuerse it, and leaue it.

For this end parents must order their manner of liuing, according to that portion which the Lord hath appointed vnto them, and by his prouidence bestowed vpon them; they must (as it is said in the prouerbe) *cut their coat according to their cloth.* Of the two, it is much better for parents to liue vnder, then aboue their meanes. Prouided that they neglect no duty of charity, or iustice : nor through miserableness and niggardlinesse carry themselues vnbecoming the place wherein God hath set them, and estate which hee hath bestowed vpon them. He that liueth somewhat vnder his meanes, hath opportunity to lay vp portions for other children (if hee haue many) and to reuerse his inheritance in tire to his eldest (beside many other good workes of charity, as God shall offer occasion) which hee that liueth aboue his meanes, cannot doe.

Gen. 1. 5.

Leu. 25. 33.

1 King. 21. 3.

Rom. 8. 17.

Direction.

Inconueni-
ence of dying
without a
Will.

* §. 16.

The estate of
parents to be
left to their
children.

§. 65. Of

§. 65. *Of the inconueniences which improvident parents bring their children vnto, after their death.*

Contrary to this branch of a parents providence, are many courses of improvident parents : For

1 Some parents lauish and bezell out all their estate in their owne life-time, making it to determine in their persons. Vnworthy they are to receiue any inheritance from ancestors. Their fault is double.

1 In spending prodigally about their estate.

2 In wronging their children, and depriving them of their right : for particular persons succeeding one another, are but as diuers linkes of a continued family, which are by Gods providence added one to another : this chaine is not to be broken at any mans pleasure; but for the preservation thereof, that which hath beene receiued of the predecessors, must be left to the successors.

2 Others leaue their estate to their children, but so incumbered with debts, bonds; recognizances, and statutes, as their children were better be without it, then haue it. For the hauing it, maketh them liue at an answerable rate, & bringeth many burdens vpon them : besides, the debts wherein they stand obliged, make them as ^d *seruants to their creditors* : and in time they must bee forced to sell all, or as captiues lie in prison.

3 Others, though they deale not so hardly with their children, yet they deale too hardly, by peeling and polling their inheritance as much as they can : they will not forbear to make any present gaine that they can, though it tend neuer so much to the preiudice and damage of their children after them : as they who cut downe all the timber and wood that they can, and take out all the heart of their land.

4 Among these may be reckoned such parents, as by meere negligence suffer things to goe to decay, for want of timely reparations : whereby it commeth to passe, that such damages, as in the parents time might haue beene preuented with laying out a few shillings, cannot be

renewed with many pounds.

5 Such also as care not in their life time to cleere the titles of those things which they leaue to their children, but leaue all things so vnsettled & litigious, as it oft costs children more in suit of Law, to maintaine the inheritance which their parents leaue them, then the inheritance is worth ; and yet, after all their paines and cost, lose the inheritance too : whereas the parent that knew more then the child can, might with small paines and charge haue well settled and cleered all.

These are mischiefs that many children haue beene brought into, by the improvidence of their parents : which are the rather to bee made known, that such as come after, may proue the more provident for their children.

Hitherto of Parents duties. The persons to whom those duties are to bee performed, are next to be urged.

§. 66. *Of parents impartiall respect to all their children.*

The parties to whō parents are to performe all the forenamed duties, are expressed vnder this word (*Children*) which hath not any speciall respect to priority of birth, to constitution of body, to affection of parent, or any such thing, as if first borne, proper, beautifull, darling, or the like children were only meant, but all that are begotten and borne of parents, all their children are meant. Whence I obserue, that

Parents ought to haue an impartiall respect to all their children, and performe duty indifferently and equally to all. We haue for prooffe hereof Gods parterne, who accounteth all his children *deare or beloued children*. The Greeke word translated *deare*, is very emphatical : it is properly attributed to an onely childe : the seuenthy that translated the Hebrew Bible into Greeke, doe with this word interpret that phrase, *Only Sonne* : for where in Hebrew it is thus said to Abraham, *Take thy Sonne, shine onely one*, they thus translate it, *Take thy Sonne, thy deare one*, or thy beloued one. Other Greeke authors doe so attribute the same word to an onely childe, yea also and to an onely eye : as when a man hath but *one eye*, they

τα τινος.

τις αὐτῶν
αὐτῶν.
ἡ φ. 5. 1.

Gen. 22. 2.

כֹּהֵן אֶחָד
יְהוָה
תִּשְׁמַע לְךָ
וְלֹא יִשְׁמַע לְךָ.

Hesychius ἀγα-
πῶν ἐκ πατρὸς
μωροῦν.
Plutarchus δι-
κνὴ ἀγαπῶν
ὁὐκ ἐκ πατρὸς
μωροῦν.
Arist. Rhet. 1.
vocat unicum
oculum ἀγα-
πῶν.

they call it a *belovèd eye*. This word then sheweth, that God so respecteth all his children, as if all were but one, all a first-borne, all a darling childe. So rare a vertue this, impartiall respect is (rare in the excellencie of it, rare also in the scarcitie of it) as thorow-out the Scripture I can scarce finde a perfect patterne thereof among the sonnes of men. Many may be giuen of the contrary, as we shall after heare. But the more rare it is, the more we must labour after it, that so we may resemble Gods fatherhood.

Reasons.

1 All our children come from our owne substance and bowels. Why then should we respect one childe about another, more then we doe one eie, or one care about another? We are as tender ouer one as ouer another, though it may be we haue more vse of one then of another.

2 All our children are alike committed to vs by God: the same precepts and directions giuen for all alike: the like account to be giuen for all. If a King should comit many of his children to one nurse, would not he be offended (& that iustly) if she should put such a difference betwixt them, through a foolish partialitie, as to respect some, and neglect others?

§. 67. *Of parents preferring a dutifull childe before a disobedient childe.*

Obiect. What if one childe be more pious to God and parent, another more rebellious, may not a parent respect that more then this?

1 *Ans.* He may take notice of their different carriage, and accordingly reward the one, and punish the other, and yet carrie an equall desire of doing good to both of them alike: for the punishing of the rebellious childe is a parents dutie, an euidence of loue, and a meanes of doing him good.

2 *Ans.* It is no partialitie, to like grace and goodnesse in a childe, and for grace and goodnesse sake to loue his child so much the more, as also for impietie and obstinacy in rebellion, to haue his heart the more alienated from his childe: this is rather a vertue in a parent. Partialitie is, when on by and vndue respects one childe is preferred before another.

§. 68. *Of the prerogative of the first-borne sonne.*

Quest. May not a parent preferre his first-borne childe and heire, before his other children?

Ans. We must put difference betwixt a fathers disposing his estate vpon his children, & the ording of his affection towards them. A parents affection, and care of good education, and desire of true good, and faithfull prayers to God, may be as great towards his younger children, as towards his eldest sonne and heire, and yet may he bestow the greatest patrimony vpon the heire: which is no partialitie.

2. *Quest.* Is it then iust and equall, that the eldest sonne should haue a greater patrimony then any of the rest?

Ans. It is most iust and equall. For 1 God hath so appointed it: yea he made this to be one of the prerogatiues of the first-borne, to haue a double portion. Vpon this ground *Joseph*, who was the first-borne of the true wife, had a double portion; and as a testimony thereof, his posteritie made two tribes.

2 The lawes of all Nations doe order as much.

3 Our Law giueth the whole inheritance of freeholds to the eldest sonne; in which respect it is due vnto him. For in ciuill and temporall matters this rule is true, *we line by law*. I take it to be a matter of conscience, for a parent to leaue that to euery childe, which by law is due to him. Neither is it without good reason, that the law ordaineth, that a parents whole estate of freehold land should descend: for

1 There is an excellency in the first borne, as is euident by *Jaakobs* speech to his eldest sonne, *Thou art my first borne, my might, & the beginning of my strength, the excellency of dignity, and the excellency of power*. And thereupon God tooke the first-borne as peculiar to himselfe.

2 Houses & families by this meanes are vnheld and continued from age to age. How needfull it is for the establishment of a Commonwealth, that families should thus be continued, is euident both

b Gen. 21. 17

c 1 Chr. 5. 2

d Gen. 49. 3

e Exod. 13. 2

both by experience to all such as haue but halfe an eie to see wherein the stability of a commonwealth consisteth, and also by the many lawes which God ordained among the Iewes for this purpose: as

1 *Leu. 25. 23.*

2 *Exod. 21. 2.*

3 *Exod. 21. 2.*

4 *Num. 36. 8.*

1 That ^f no land should be quite cut off from a family.

2 That ^s if any through pouerty were forced to sell his land, the next of kin was to buy it.

3 That ^b if a man that had sold his land, could by no meanes redeeme it, at the yeere of Iubilee he was to haue the possession of it againe.

4 That if daughters were heires, they should not marry out of their fathers tribe: and this reason is giuen, *that every man may enjoy the inheritance of his fathers.*

Obiect. By leauing the whole inheritance to the eldest, hee may be made a Gentleman, and all the other beggers.

Ans. In this respect parents ought to be so much the more prouident for their other children, in training them vp to callings, or laying vp portions, or settling other estates vpon them beside the maine inheritance, or in taking order that competent portions be raised out of the inheritance of the eldest son, in case God take them away before they haue otherwise provided for their children.

Out of this answer may a third reason be gathered, to shew that it is a behouefull law for the commonwealth, that the heire should haue all the land. For this law maketh parents more carefull in training vp their younger sonnes to sundry callings which are profitable to a commonwealth. If euery childe should haue a part of his fathers lands, they would all so depend thereupon, as none of them would exercise themselves to such callings as are meanes of mens maintenance.

§. 69. Of parents partiality towards some children.

Contrary to the forenamed duty of a parents equall respect to all his children, is partiality in fathers & mothers, manifested sundry waies. For

1. Many parents haue their darling children, to whom so much affection is

shewed, as in comparison none is shewed to others. When some are hugged in the bosome, others are neglected as if they were none of their owne, but basely borne. The vnnaturalnesse of the Eagle is noted in this kinde, that she flaps and driues out of the nest one of her young ones, and feedeth only the other as her owne. From such partiality in parents proceed many mischiefs: as these,

1 They giue occasion to such as obserue it, to suspect that those children who are so little respected, are none of their owne.

2 They cause enuy, malice, and much contention to arise among children. *Vhen Iosephs brethren saw that their father loued him more then all them, they hated him, and could not speake peaceably vnto him.*

3 They prouoke God to inflict some iudgement on those children that are so cockerd, & preferd before the rest: that so they may the better see their folly.

This sinne of parents partiality is so much the greater, when vpon our ward respects they preferre the wicked and vngodly children before pious and gracious children. *Isaak herein much failed, for he loued Esau (a^d profane wretch) because he did eate of his Venison.*

2 Other parents so set themselves to raise their house, as all their care is to aduance their eldest sonne, by education, by liberall allowance, and by leauing all they haue to him: and in the meane while neglect their younger children. Though (as was noted* before) the maine inheritance may iustly without shew of partiality be left to the heire, yet to be carefull only for him, and to neglect the other, sauoureth ranke of partiality. It is most agreeable to naturall reason, that as life is given to all children, so meanes of maintaining life should be giuen to all.

3 In the number of partial parents may they be reckoned, who vniustly disinherit their first borne. For the inheritance of right belonging to them, and they not deservng to be disinherited, assuredly it is some by-respect or other which maketh parents prefer the younger

Iniquissima volucris aquila in educanda sua prole dicitur esse. Pullorum enim alterum alim percussum abigit: alterum solum uti suum educat. Basil. Hexam. hom. 3.

Gen. 37. 4.

c Gen. 25. 28. d Heb. 12. 16.

** 5. 68.*

Consentaneum est rationi natura, ut aequè tribuere cuique vitam, sic etiam viuendi facultates prestare. Basil. loc. citat.

ger before the elder : and this is plaine partiality. This kind of partiality is commonly in such parents as haue had children by seuerall wiues. Sometimes dislike of a former wife, maketh a father dislike the children hee hath by her, and (through dislike) to disinherit the heire by her. God gaue the Iewes an expresse law against this kinde of partiality.

Sometimes againe a gripulous seeking of aduantage to themselves, maketh parents to disinherit the right heire : as when a man, after hee hath buried the mother of his first borne, hearing of another woman which is of great wealth, maketh sute for her, she refuseth, because he hath an heire of a former wife. He, to remoue that blocke, entreth couenant to make the sonne which hee hath by her (if he haue any) his heire : hereupon the marriage is consummate : his second wife bringeth forth a sonne : hee for his couenant sake disinheriteth the first heire. An vniust, and vnlawfull practice.

§. 70. *Of the causes for which the first-borne may be disinherited.*

Quest. May not then a first-borne son be disinherited?

Ans. Yes. The Scripture noteth two causes wherein the first-borne may be put from the inheritance.

1 If he be illegitimate: for such an one hath no good title: *The sonne of the bond-woman shall not bee heire with my sonne,* saith *Sarah*, and that iustly. To like purpose say the sons of *Gileads* wife to *Iephthah*, *Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman*. Iust was that blame which *Iotham* laid vpon the men of *Shechem*, for making *Abimelech* the base son of *Ierubbaal*, King: and iust was Gods vengeance vpon them, for that wrong done to *Ierubbaals* legitimate children.

2 If he be notoriously wicked. Thus *Ruben*, for committing abominable incest, lost his birthright.

Many particular crimes are reckoned vp by the *ciuill* Lawyers, which would be too long here to recite.

§. 71. *Of the duty of fathers and mothers in law.*

The extent of this title (*Fathers*) is

in the last place to bee considered. Not only naturall parents themselves, but also all that are in their place, are comprized vnder it: As they who are in the place of parents,

1 By the bond of marriage:

2 By propinquity of blood:

3 By voluntary appointment.

The first sort are fathers and mothers in law : who are so reckoned, either by the marriage of parents themselves, or by the marriage of their children.

That man or woman which is married to a parent that had children before their marriage, is in the place of a naturall parent: thus *Ioseph* was a ^b father to *Iesus*, and ^c *Keturah* a mother to *Isaak*. So againe the naturall parents of that sonne that hath married a wife, or of that daughter that is married to an husband, are in the place of parents to the wife of their sonne, and to the husband of their daughter. Thus ^d *Iethro* was a father to *Moses*, and ^e *Naomi* a mother to *Ruth*.

All these are to account their children in law (that is, the children of their husband & wife, or the wiues of their sons, and the husbands of their daughters) as their owne naturall children, and according to the age & place of these childrē, to performe the forenamed duties, & euery way to seeke their good (except in such duties as after a peculiar manner belong to naturall parents, as *nursing*, to a naturall mother, *leauing the inheritance* to a naturall parent.)

For a patterne hereof, take the forenamed examples of *Ioseph* and *Naomi*. What naturall parents could doe more for their owne children, then *Ioseph* did for *Iesus*, & *Naomi* for *Ruth*? The history noteth, how *Ioseph* tooke care to haue his wiues childe^f circumcised, and presented in the Temple: how he ^g fled from place to place to preserue the childs life : how ^h perplexed he was, when heⁱ thought the childe was lost : how heⁱ trained him vp in his owne house. The history also noteth, how ^k *Naomi* brought *Ruth*, her sons wife, into her owne countrey, & trained her with her selfe, and ^l directed her whither to goe, and ^m what husband to haue, and ⁿ became a nurse to her childe.

1 Marriage maketh man and wife

E c one

Deut. 21. 15, &c

Gen. 21. 10.

Judg. 11. 2.

Judg. 9. 18.

e Gen. 49. 4.
1 Chro. 5. 1.

* Sum. Syluest.
part. 1. Tract.
de hered.

a Who are in
place of pa-
rents.

b Luke 2. 48.
c Gen. 25. 1.

d Exod. 18. 1.
e Ruth 3. 1.

Parents in
law to per-
forme like du-
ties as natu-
rall parents.

f Luke 2. 21, 22.
g Mat. 2. 14.

h Luke 2. 48,
i Ver. 51.

k Ruth 1. 22.

l & 2. 22.

m & 3. 1.
n & 4. 16.
Reasons.

of Ph. 5. 1.
Textra dya.
mtd.
p2 (or. 11. 2.)

one flesh: in which respect they ought to haue one minde, and the same affections, as mutually each to other, so ioyntly to the children of each other. On which ground also the husband and wife of a childe, being one flesh with the childe, ought as the childe to be respected. On this ground God counteth the Saints his ^o *deare children*, because they are ^p espoused to his naturall Sonne.

2 To respect the children of an husband or wife as their owne, is a great euidence of intire loue to the husband and wife. And to respect the husband and wife of a childe, is a great euidence of loue to the child it self. If the worlds prouerbe hold true (*Loue me, and loue my dog*) how much more true is this Christian rule, *Loue me, and loue my childe*: or *Loue me, and loue mine husband*: or *Loue me, and loue my wife*?

3 This also is an especiall meanes to kindle & preserue mutuall loue betwixt man and wife, who haue children of former husbands and wiues: as also betwixt parents and children.

§. 72. *Of the peruerse carriage of fathers & mothers in law to their children.*

Contrary is the carriage of most fathers and mothers in law: especially of those who are married to husbands, or to wiues that had children before marriage: so farre they are from performing the forenamed duty, as rather they enuy at the prosperity of their husbands and wiues children, and secretly endeauour to hinder it in what they can, and cunningly seeke to alienate the naturall parents affection from them: whence fearfull tragedies haue beene made, and lamentable mischiefes haue followed. What other reason can be giuen hereof, but a plaine instigation of the deuill, who thus laboureth to disunite those whom God hath ioyned together? For auoiding this snare, note the mischiefes that follow from thence.

1 Such parents sin against Gods ordinance: and as *Eue*, leane more to Satans suggestion then to Gods direction.

2 They alienate the hearts and affections of one from another: not only from their children, but from themselues.

3 They prouoke their children in law to contemne and despise them, and to yeeld no duty vnto them.

Hence note into what an hell vnkind fathers and mothers in law doe cast themselves. If this were duly weighed, I think they would bee otherwise minded. But the god of this world doth so blind their eyes with selfe-loue, and with enuy, that they cannot see the mischiefes wherein to they implunge themselves.

This is a point the more to be weighed, because the fault here taxed is so common, and hath in all ages been too common. What grievous complaints haue in former times beene made, and still are made by children against fathers & mothers in law? Whence also direfull imprecations haue followed. Let widdowers and widdowes that haue children, seriously thinke of it beforehand, and bee the more circumspect in taking a second or third husband or wife: and after they are married, let them take heed of Satans snares, and let conscience of duty more preuaile with them, then corruption of nature.

§. 73. *Of the faults of parents to their childrens husbands and wiues.*

Many parents, to the husbands and wiues of their children, doe also much transgresse & swarue from their duty: for

1 They will shew much more respect to their own children, then to their childrens husbands or wiues: as by coming to their daughters when their husbands are abroad, & neuer but then: and sending for their sonnes to their house, but not for their wiues.

2 In all differences they will take part with their owne children, though it bee in the worse part, and shew great partiality.

3 They will oft giue very ill counsell, aduising their sons to keepe their wiues short; aduising their daughters not to be too subiect to their husbands, yea priuily to purloine from their husbands.

4 If they liue with their children, they will so prie into euery thing that their childrens husband or wife doth, and shew such suspicion and ieaousie in euery thing, as they cannot but cause much

*Lacida terribiles m. scena
aconita nouerca, Ouid. Metamorph. l. 1. fab. 4.*

*Seneca Hippolytus.
Ouid. Metamorph. l. 15.
fab. 45.*

much discord: & hence it oft commeth to passe, that either parent and childe; or husband and wife must be parted: they cannot all in peace liue together.

These faults I thus note, that they may the more carefully be auoided.

§. 74. *Of their duty who are in stead of parents to Orphants.*

The next sort of those who are in stead of parents, are such as in bloud and kindred are next to parents: as grādfathers, grand-mothers, vnclcs, aunts, elder brothers, or sisters, their husbands or wiues, and cousins.

These commonly are counted to be in the place of parents, when God taketh away naturall and immediate parents from their children: so as they are parents to Orphants.

The duties which were prescribed to naturall parents, appertaine to them (except * before excepted.) Their duty is to see these Orphants well educated, well placed in some good calling, well married, and (if the Orphants bee left destitute of meanes) well provided for.

Mordecai is a worthy president and patterne for this kinde of parents. ^b Hee brought vp Esther his vnclcs daughter (for she had neither father nor mother) and tooke her for his owne daughter: when she was taken from him, ^c hee went to know how she did, and what should become of her; and ^d he gaue her aduice from time to time how to cary her self. Let such as are parents to Orphants take this example as a direction, and as a motiue to perform the other duties prescribed to naturall parents, as need requireth, and occasion is offered.

God by his prouidence taking away naturall parents, committeth their Orphants as a charge to the next of kin; that as naturall parents brought them forth, these should bring them vp: therefore for their recompence let them look to God, (who taketh vpon himself to be ^e a father of the fatherlesse) and for their incouragement remember the reward which Mordecai receiued of the Lord: yea also let them remember the blessing that God bestowed vpon Esther. God doth oft so blesse the means vsed for the education of Orphants, as they who take

the care thereof, haue no cause to repent their paines and cost, but rather haue much matter of comfort, ioy and thankgiuing.

§. 75. *Of the common neglect of Orphants.*

Too too common is the contrary disposition of most kinsmen, and kinswomen; they thinke they are bound to none but their own children, and if they haue no children, to none at all. Many are of Ruths kinsmans minde; they feare to mar their owne inheritance. Though they bee themselues exceeding rich, and spend much in apparell, pastimes and house-keeping, yet they can suffer the Orphants of their poore kindred to want, and to beg for need.

This is it that maketh the losse of naturall parents to be so much the greater. And herein many Christians are more inhumane then the heathen: which the Apostle implieth, where he saith, *They are worse then Infidels*: for Orphants next of kinne are to bee reckoned among those whom the Apostle termeth a mans * O W N E.

§. 76. *Of the duty of Guardians.*

The last sort of those who are in place of parents, are such as haue the charge of children committed to them by voluntary appointment of parents, or are chosen by children themselues, or by the Magistrate when parents are dead, or lunatike, or any other way impotent, and vnable to traine vp their own children.

Of these, care and conscience is rather required, then cost & charges: for commonly both their charges are allowed, and their paines recompenced.

They, who by reason of the death or impotency of naturall parents haue the charge of children committed to them, are commonly called *Guardians*: of whom two general duties are required:

1 That they looke to their Pupils good education;

2 That they preferue their patrimony and inheritance.

For their education, the directions giuen before to naturall parents, are to bee obserued by them.

For preservation of their patrimony, they must doe for their Pupils what they would doe for their owne children, and

The next of kin to Orphants, to be as naturall parents.

* §. 71.

b Est. 2. 7.

c Ver. 11.

d Ver. 20, 22.
chap. 4.
Ver. 13.

e Plal. 68. 5.

Ruth 4. 6.

1 Tim. 5. 8.

* 1 Tim. 5. 8.

so carry themselves, as with good conscience they may give that account to their Pupils, or any other, which the law requireth.

The two forenamed duties, are the maine ends for which Gardians are chosen: in performing whereof, if they bee faithfull, great redresse will be made of the vntimely death of parents; and notwithstanding parents die before their children be of discretion to mannage their estate, yet will their houses and families be maintained, and young heires kept from Cunnie-catchers & cheaters.

It is noted of *Iohn*, who had the mother of *Iesus* commended to him, that *he tooke her to his owne home*: whereby is implied his prouident care for her good.

§. 77. Of the fraud of Gardians.

Contrary is the practise of most Gardians, who take Pupils for their own advantage, & make a prey of the. The heathen could say, that Gardianship is to be performed for the benefit of the Pupill, & not of the Gardian. Yet among Christians is the forenamed fault of Gardians.

1 There are few children (that haue not naturall parents to looke to their good education) but are exceedingly neglected therein; and brought vp very rudely and licenciously: yea many times too sparingly and niggardly for diet, apparell, and other needfull things, though they haue sufficient to discharge all that shall be laid out vpon them.

2 The maine estate and patrimony of many Pupils is much impaired: and if they haue lands, as much waste is made vpon them as possibly can be: and when a reckoning is to be giuen, it shall bee a large, vniust, and most vnconscionable reckoning: if the Gardian can but get a generall release, it is all that he careth for.

3 Marriages are after a sort forced vpon many Pupils: & such matches put vpon them as they cannot like; yea such as are no way fit for them, neither for estate, nor yeers, nor proportion of body, nor qualities of minde.

Little doe these Gardians thinke of that account whereunto they shall bee brought another day before the Lord, who stileth himselfe the *helper of the fatherles*, and who *beholdeth mischief, & requite it*. Fearefull that iudgemēt which

the Lord hath^d threatned against those that oppresse the fatherles. Let not therefore vniust Gardians think, that the gain they get wrongfully from their Pupils, shall prosper: but rather let the looke for Gods curse vpon their owne children and goods.

If such as parents themselves haue vpon their death-beds committed their children vnto, in confidence of their faithfulness, shall deale deceitfully with their Pupils, their sin is doubled, & trebled. For

1 They violate the bond of friendship, faithfulness, & trust reposed vpon them.

2 They sin directly against iustice.

3 Most monstrously they transgresse the rules of charity.

§. 78. Of the duty of Schoolemasters and Tutors.

Among those who are by volūtary appointment set in the place of parents, are *Schoolemasters* & *Tutors* to be reckoned. The authority & charge of a parēt is for a time committed to the: therefore for that time they ought to perform a parēt's duty.

Their duty is appropriated to education: it appertaineth not to them to maintaine the children committed to them: they are rather themselves, by reason of their paines, that way maintained.

All the duties which were before comprised vnder *nurture*, belong to *Schoolemasters* & *Tutors*. More particularly they are to instruct children in three things.

1 In learning.

2 In ciuility, and good manners.

3 In true piety, and Religion.

I shall not need to speak more of these points then hath^e before bin deliuered: only to prouoke them to be diligent in well nurturing children in those three points, let the benefit of good Schoolemasters and Tutors be well noted.

Schoolemasters commonly cast the first seed into the hearts of children: they first season them: as the seed is, such will the crop be; as the first seasoning is, so will the sauour continue to be. If they sow no good seed at all, what harvest can be looked for? If they sow corrupt seed of rudenes, licētiousnes, profanenes, superstition, and any wickednes, the crop must needs be answerable thereto. But if they sow the good seed of learning, ciuility, & piety, there is great hope of a good crop.

Hence

d Exo. 22, 22, 23.

Iob. 19. 27.

Tutela ad utilitatem eorum qui commissi sunt, non ad eorum quibus commissi, gerenda est, Cic. Offic. 1. 1.

c P/al. 104.

"5. 28. 34."

The benefit of a good Schoolmaster.

Scholas &
phrontisteria
virosum &
mulierum phi-
losophiam et bi-
addictorum
construxit. Ni-
cep. eccl. hist.
l. 10. c. 21.

The benefit
of a good
Tutor.

Hence it followeth, that they are of great use, and may bring much good, not only to the children themselves, & their parents, but also to the Church & Common-wealth. *Julian* the Apostat was not ignorant hereof: and therefore endeavouring to root Christianity out of the world, he suffered no man that professed himselfe a Christian, to teach a schoole: but in stead of Christian Schoolemasters, he set vp in euery part of his dominions, heathenish Schoolemasters.

Tutors, to whose government young schollers, that are sent to the Vniuersities, are committed, haue to deale with children in their riper yeeres, even when the time of settling them in a course is come: the very time wherein much good may be done to children, or else wherein they may be vterly peruered. There will be little hope of bowing them, and drawing them into another course, after they be freed from the government of a Tutor. Tutors therefore, as they haue need of great wisdom, so of good conscience, that they may haue the greater care of their Pupils, and take the greater paines in teaching them the three forenamed points, *learning, civility and piety*. A good Tutor may doe much to reape the negligence, and amend the defects of a Schoole-master: but there remaine none to redresse the failings of a Tutor: children for the most part are past redressing, when they cease to haue a Tutor.

§. 79. *Of the negligence of Schoolemasters and Tutors.*

The vices contrary to the forenamed duty of Schoolemasters, are these.

1 *Vnskilfulnes*. Many that are more fit to be taught then to teach, take vpon them this weighty calling. Some haue not sufficient learning: some are rude, & know no good manners: & some know not the first principles of the oracles of God. No good can bee expected from these.

2 *Couetousnesse*. All that many seeke, is to multiply the number of their schollers, and to get as much as they can for boording, and teaching: they aime more at their owne gaine, then at their schollers profit. Children are not like to thrive well vnder them.

3 *Negligence*. Many are loth to take the paines of a Schoole-master, and thereup-

on come as little into the schoole as they can, take euery small occasion to be gone againe; care not how much their children play, if they be able to hire a poore Vsher, all the burden shall bee cast vpon him. Little is that fruit that can bee looked for from them.

4 *Want of piety*. Many skilfull and painfull Schoolemasters, vnder whose teaching children come forward exceeding well in learning, thinke, it nothing appertaineth to them to teach the grounds of religion, so as they altogether neglect piety. Assuredly they want it themselves: for were their own hearts seasoned with true piety, their consciences would moue them to teach it to their children. The things of the kingdome of God are like vnto *leaven*, which seasoneth the whole batch of dough with that season and fauour which it selfe hath. When children spend almost all their time with their Schoolemasters, of whom should they learne it, if not of them? What blessing can bee hoped from the paines of such Schoolemasters?

I might to these adde the ouer-much remissnesse of some (whereby children get too great an head) & the too great severity of others, either in frequency of correcting, as if they delighted therein; or in the measure thereof, as if they had to do with beasts, whereby they affright children, make them dull, yea and impudent also. But these extremes were before handled. Let Schoolemasters apply those things to themselves.

The common fault of Tutors, is, altogether to neglect their Pupils. Many think a Tutor to be a meere titular matter; no more to be required of the, but to beare the very name; & to vndertake that the Colledge be discharged for their Pupils diet. This conceit, & the practice answerable thereunto, is the blemish & bane of the Vniuersities. Many children wel trained vp in schooles, vterly lose the benefit of all their former education, when they are sent to the Vniuersity, because their Tutors altogether leaue them to themselves; and so they are made a prey to idle & lewd companions. By reason hereof many parents are vterly discouraged to send their children to the Vniuersity.

Ee 3

The

Mat. 13. 33.

* 5. 48. 49.



The seventh Treatise.

Duties of Servants.

§. 1. A Resolution of the Apostles direction to Servants.

EPHES. 6. 5. Servants, be obedient to them that are your Masters according to the flesh, with feare and trembling, in singlenesse of your heart, as unto Christ:

6. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart:

7. With good will doing service, as to the Lord, and not to men:

8. Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.



He third and last couple of a family are—Masters. Servants.

The direction which the Apostle giueth to servants, is in this text set downe.

1. Declareth their duties.

Therein he 2. Addeth motiues to performe them.

I. In declaring servants duties, he noteth—
1 The kinds
2 The manner
3 The extent

1 The kindes of seruants duties are noted in two words, — Obey, verse 5. Serue, verse 7.

2 The manner is set downe — Affirmatiuely, vers. 5, 7. Negatiuely, vers. 6, 7.

1 Affirmatiuely, by shewing what graces are requisite: to which purpose hee reckoneth vp foure particulars.

1 Feare and trembling.

2 Singlenesse of heart.

3 Conscience to Christ.

4 Good will. Vnder which are comprized,

1 Cheerefulnesse.

2 Readinesse.

3 Diligence.

4 Faithfulnesse.

2 Negatiuely, by shewing what vices are to be auoided: and these are two especially:

1 Eye-service, which as Christs seruants, is opposed to doing of things — from the heart.

2 Men-pleasing, which is opposed to doing the will of God.

3 The extent of seruants duties, is noted in these foure phrases,

1 Masters after the flesh, verse 5.

2 As to Christ, verse 5.

3 As seruants of Christ, verse 6.

4 Doing Gods will, verse 6.

II The motiues which the Apostle vseth, are partly Implied. Expressed.

They are implied three waies.

1 By declaring the place of a Master (as to Christ.)

2 By noting out the honour of their seruice (as seruants of Christ.)

3 By shewing the ground of seruants subiection (Gods will.)

The motiue expressed, is the Recompence which seruants shall haue for their paines, largely laid forth, vers. 8.

Therein these distinct points are noted in order.

1 The assurance thereof (knowing.)

2 The

3 The ground thereof taken from a generall rule (*whatsoeuer good thing any man doth.*)

3 The particular application thereof (*whether bond or free.*)

4 The kinde thereof (*the same shall hee receive.*)

5 The author and giuer thereof (*of the Lord.*)

§. 2. *Of the lawfulness of a masters place and power.*

In handling seruants duties, I will proceed according to the order proposed. In the first place therefore I will note out the kinds of seruants duties.

For finding out the kinds, I will obserue the method followed in handling childrens duties. Note then

1 The *Fountaine* of seruants duties.

2 The *Streames* that issue from thence.

The *Fountaine* resteth partly in the *opinion*, and partly in the *affection* of seruants.

In their *Opinion* they must be informed and resolu'd, that the place of a master and a seruant is lawfull and warrantable: that God in generall ordained degrees of superiority and inferiority, of authority & subiection: & in particular gave to masters the authority which they haue, and put seruants in that subiection wherein they are. Till the iudgement be resolu'd hereof, nor reuerence, nor obedience will bee yeelded as it ought. For Reuerence hath reference to Eminency and superiority: and Obedience, to Authority and power. Who will reuerence or obey him who he taketh to be his equall? This was the ground of the conspiracy of *Corah, Dathan, and Abiram*, that they thought, * *Moses and Aaron tooke too much upon them, and lift themselves up above the congregation of the Lord.* Wherefore I will here note the grounds of a masters authority, & seruants subiection.

1 God hath giuen expresse commandements vnto masters to gouerne their seruants: and vnto seruants, to bee subiect to their masters.^b In the fourth commandement God giueth a charge to masters ouer their seruants, to see that they doe no manner of worke. And the Angell biddeth *Hagar*^c *humble her selfe vnder her*

missresse hands. And heere seruants are commanded to obey their masters.

2 Many directions are giuen both to masters and seruants, in regard of their different places, how to carry themselves one to another. Read for this purpose the many lawes which *Moses* prescribed to both: the many counsels which *Solomon*, in his proverbes especially, giueth also both: and particularly the directions of this and other Apostles.

3 Saints in all ages haue beene set in these places: some in the places of masters, and some in the places of seruants; and according to the place wherein God hath set them, they haue performed their duty: masters, the duties of masters, and seruants, the duties of seruants.

4 The many parables which Christ vseth, taken from the power which masters haue, and exercise ouer their seruants, and the subiection which seruants yeeld to their masters, shew, that the authority of the one, and subiection of the other, are things without question granted and not denied.

5 God hath made many promises of reward both to masters & seruants, that conscionably performe the duties of their place: and hath made many threatenings against the one and the other that are negligent therein.

All these grounds are so cleerely and plentifully noted in the Scripture, that any one who is any whit acquainted therewith, may know them to bee so. Were there no other argument then this text which I haue in hand, it were enough to confound all gain-sayers, and to moue such as belecue, the rather for their faith & profession sake, to serue their masters after the flesh.

§. *Of the Anabaptists arguments against the authority of masters, and subiection of seruants.*

Contrary to this first ground of seruants subiection, is the opinion of Anabaptists, who teach that all are alike, and that there is no difference betwixt masters & seruants. Their reasons, whereby they would make shew to proue their vnreasonable opinion, are these.

Seruants must be informed of the lawfulness of a masters authority.

^a Numb. 16. 3.

Grounds of masters and seruants places.

^b Exa. 20. 10.

^c Gen. 16. 9.

Seruus christi
didit, plus
domini carna-
libus seruare de-
bet. Cyr.
Topim. 1. 3. 4. 9.
See Treat. 1.
§. 123.

1 *Obiect.* Masters are either Infidels or Christians: and so seruants either one or other. If masters be Infidels, and seruants Christians, how vnmeet is it that Christians should be subiect to Infidels? and if master and seruant be both Christians, they are brothers; but brothers are equals, and neither subiect to other.

Ans. Rule & subiection are matters of outward policy, they tend to the outward preferuation of Church, Cōmonwealth, and family, in this world: but faith, piety, and such graces are inward matters of the soule, tending to a better life.

These being thus different, one that is more excellent in the one, may be inferior in the other. Yea though there be an equality in the one, namely, in spirituall things, yet there may be a disparity in the other, namely, in ciuill, and temporal matters. And though Saints may be farre inferior to Infidels in outward estate, yet they are not a whit the lesse glorious before God. The honour proper and peculiar to Saints, is inward, not visible to the carnall eye of a natural man.

2 *Obiect.* It is against nature for one to be seruant, especially a bond-seruant to another.

Ans. To grant that it is against that absolute and perfect nature wherein at first God created man, and that it came by sin, yet is it not against that order and course of nature wherein God hath now settled man. God hath turned many punishments of sin, to be bounden duties; as that kind of subiection which a wife is now bound vnto, and mans eating bread in the sweat of his brow.

3 *Obiect.* It is the prerogative of Christians, to be *all one*: but subiection of seruants to masters, is against that prerogative.

Ans. That prerogative is meereley spirituall: for *in Christ all are one*, as they are members of Christ, which is a spirituall body: not as they are members of a politique body. A politique inequality is not against a spirituall equality.

4 *Obiect.* This subiection is against the liberty that Christ hath purchased for vs, and wherewith he hath made vs free.

Ans. It is not. For that liberty is from the curse and rigor of the morall law: from the ceremoniall law and the rites thereof: from Satan, sin, death, & damnation; but not from those degrees which God hath established betwixt man and man, for the good of mankind. Wherefore thou art not made a Christian, that thou shouldst be proud, & scorn to serue.

5. *Obiect.* We are expressly forbidden to be *seruants of men*.

Ans. To be a seruant in that place, is not simply to be in subiection vnder another, and to doe seruice vnto him, but to be so obsequious to a man, so addicted to please him, and so subiect to his will, as to doe whatsoeuer he will haue done; to regard nothing but his pleasure; to preferre it before Gods Word and will. It is not therefore the thing it selfe, but an'excesse therein which is there forbidden.

§. 4. *Of a seruants feare of his master.*

The other part of that fountaine, from whence the duties of seruants flow, resteth in the affection, & it is in one word *Feare*: which is an awfull dread of a master. An *awe*, in regard of his masters place: a *dread*, in regard of his masters power. An *awe* is such a reuerend esteem of his master, as maketh him account his master worthy of all honour: which *S. Paul* expressly enioyneth seruants to doe. A *dread* is such a feare of prouoking his masters wrath, as maketh him thinke & cast euery way how to please him. This is it which the Apostle here intimateth vnder these two words, *feare & trembling*. In both these respects, *S. Peter* commandeth seruants to be subiect in all feare.

So proper is this feare to a seruant in relation to his master, as where it is wanting, there is a plaine deniall of his masters place & power, which God intimateth vnder this expostulation, *If I bee a master, where is my feare?* that is, you plainly shew that you account mee not your Master, because in your heart there is no feare of me.

This feare will draw seruants on, cheerfully to performe all duty: the more it aboundeth, the more desire & endeauour there will be to please, and to giue good

Non vult te facere superbum Christus: Non ideo Christianus faciens ei, ut seruus dedigneretur. Aug. in Psal. 124. d. 1 Cor. 7. 23. See Treat. 1. § 124, 125, 126

a Seruants ought to feare their masters.

b 1 Tim. 6. 1.

c Eph 6. 5. 1 Pet. 2. 18.

Matt. 6.

Prima seruitutis causa peccatum est, &c. Verum & penalis seruitus ea lege ordinatur, quā naturalem ordinem conseruari iubet, &c. Aug. de Ciu. Dei l. 9. c. 15.

b Gal. 3. 28.

a Gal. 5. 1.

contin.

Th. 1.9.

Gen. 14.

Gen. 39.8.

Direction.

1774

Gen. 24.9.
Kōpōs Eph. 6.5Slauish feare
in seruants.

Mat. 25.24.25

Seruante de-
spising their
masters.

contentment (and this is a point com-
manded to seruants, *to please well in all
things*) yea it will glad the heart of a
seruant, to see his seruice prosper well:
hereof we haue a worthy patterne in *A-
brahams* seruant, whose care to doe his
busines, as his master would haue it, and
prayer for Gods assistance therein, and
thanks for Gods blessing thereon, shew-
eth an awfull respect which he bare to
his master.

Againe, on the other side, this feare
will keepe men from offending their ma-
sters (which was one reason that moued
Joseph not to yeeld to his mistresse:) and
in this respect it may preuent many mis-
chiefes which their masters offence and
wrath might bring vpon them.

One especiall meanes to breed and
preserue this feare in seruants, is, a due
consideration of the ground of their ma-
sters place and power: which is Gods
appointment: God hath placed them in
his stead, & in part giuen them his pow-
er: they are the Deputies and Ministers
of God, and therefore in Scripture the
title (*Lord*) is after a peculiar manner
giuen to them. What maketh subiects
stand in awe of inferiour Magistrates?
Is it not because they beare the Kings
person, and haue authority and power
giuen vnto them of the King?

§.5. Of the extremes contrary to seruants feare of their masters.

Two extremes are contrary to this ser-
uant-like feare.

1 In the excessse, a slauish feare: when
they feare nothing but the reuenging
power of their master: the staffe or the
cudgell, as we speake: so they may auoid
that, they care not whether their master
be pleased or no. This maketh them oft
to wish that their masters had no power
ouer them, or that they were dead. This
was that feare which possessed the heart
of that vnprofitable seruant, who said to
his master, *I knew thee, that thou art an
hard man, and I was afraid.* Such seruile
seruants will neuer be profitable.

2 In the defect, a light esteeme and
plaine contempt of masters. That this
is contrary to feare, is euident by that
opposition which God maketh betwixt

thē in these words, *If I be a master, where
is my feare, o ye that despise my name?* As
if he had said, Hereby ye shew that yee
feare me not as a master, because ye de-
spise me. This sinne of despising masters,
is expressly forbidden: and for it was
Hagar dealt hardly withall. When ma-
sters are poore, meane, weake, aged, or
otherwise impotent, then proud seruants
are prone to despise them; which argueth
a base minde, shewing that they respect
their masters power more thē his place.
The poorest and weakest haue the same
place and authority ouer seruants, that
the richest and strongest haue; all beare
Gods image alike: but disdainfull proud
seruants shew, that they regard not Gods
image at all.

§.6. Of seruants reuerence in speech.

The two maine streames Reuerence.
which issue out of the fore-
named fountaine, are

Reuerence is manifested in { Speech.
Carriage.

In Speech, by { Refraining Speech
Well ordering

Seruants reuerence in refraining speech,
is manifested 3 waies.

1 By sparing to speak, with-
out iust cause, in their masters
presence or audience. This
before de-
phrase (*They stand continually liuered of
before thee and heare thy wis- the reue-
dome*) (spoken of *Salomons* ter-
uants, sheweth that they were
slow to speake and swift to
heare in their masters pre-
sence.

2 By forbearing to reply,
when they obserue their ma-
sters vnwilling that they
should speak any more. Thus
did *Peter* forbear when his
Master gaue him this short
answer, *What is that to
thee?*

3 By attending to that
which their masters shall de-
liuer to them; for seruants
ought to shew such a re-
spect to their Masters spea-
king to them, as *Samuel* did
to GOD, when hee said,
Speake, thorty

Mat. 1.6.

c 1 Tim. 6.2.
d Gen. 16.46.

a 1 King. 10.8.

* Treat. 3.
S. 3.* Treat. 1.
S. 4. 5. 6. 7.

b John 21.22.

c 1 Sam. 3. 10.

d *Utraxue*,
See Treat.
§. 69. 1. 4.

c Gen. 24. 9.

f Mat. 16. 13,
14.
* See Treat. I.
§. 134.When behou-
full for ser-
uants to
speake to
Masters.
g 2 King 5. 3.

2 King 5. 13

Mat. 26. 17.

Speake for thy servant *thority with their* *beareth.* The titles of *husbands* & *chil-* *Lord and Servant* doe *drun (who are not* *shew, that this speech* *in so servile a de-* *is taken from the du-* *gree subiect to* *ty of servants. The* *their parents, as* *notatio of the ^d Greek* *servants to their* *word vse by the Apo-* *masters) must* *stle, and translated O-* *manifest their in-* *bey, implieth as much.* *ward searefo their* *This reuerence did A-* *husbands and pa-* *brahams ^c servant shew* *rents, by outward* *to his master, when* *reuerence, much* *he gaue him a charge* *more must ser-* *about choosing a wife* *uants to their ma-* *for his sonne.* *sters. To declare*

Servants, for well or- *the force of this* *dering their speech* *consequēce so much* *vnto their Masters,* *the more, let it bee* *must obserue fīue cau-* *noted, that the A-* *tions.* *postle addeth ano-*

1 That they haue *ther kind of word* *iust occasion to speake* *here, then hee did* *and that is either whē* *before, either* *their Masters require* *in wiues or chil-* *them to speake (as the* *drēs duties, name-* *disciples) or when ly,* *trembling.* *they see it behouefull for their Masters* *that they should speake. In such cases* *speech argueth reuerence, as well as si-* *lence in other cases.*

Quest. In what cases may it bee behouefull for Masters, that their seruants speake to them?

Ans. 1 When they know any thing that may be profitable for their Masters, they ought to declare it, though they be not asked: as ^b that maide which told her mistresse *Naamans* wife, that there was a Prophet in Samaria that could deliuer him of his leprosie.

2 When masters through ignorance, passion, or such like cause, refuse to doe that which their seruants know to bee good for them, they ought to perswade their masters to doe it; as *Naamans* seruants perswaded their Master, to wash himselfe in Iordan, as the Prophet aduised him.

3 When seruants are not fully instructed in those things which they ought to do for their Master, they ought to ask of him what is to bee done, as the Disciples, who said to their Master, *Where wilt*

thou that we prepare for thee to eate the Passeouer?

4 When some scruple ariseth in their minds about any charge that their master shall giue them, they may inquire of their master, as *Abrahams* servant, when he said, *What if the woman will not come with me?*

5 When their master vniustly suspecth any euill of them, they may speake, to cleere their owne innocency, as *David* did to *Saul*.

A second caution for seruants well ordering their speech is,

That the very forme and manner of their speech, when they haue iust occasion to speake to their masters, do fauour of reuerence: for which purpose let these particulars be noted:

1 That seruants giue reuerend titles to their masters.

It was in an honorable respect of their master, that the seruants of *Naaman* called him *Father*. In Scripture * one of Gods titles is attributed to masters, as *Lord*.

2 That their words bee few, no more then must needs, euen when they haue occasion to speake: as may be gathered out of the forenamed exāples alleaged, to shew when seruants might and ought to speake.

3 That all their words spoken to their master, be meek, milde and humble: note for this purpose how the children of the Prophets framed their speech to their master.

1 They humbly begge leaue for themselves to goe to Iorden.

2 They intreat him to go, in these words, *Vouchsafe, I pray thee, to goe with thy seruants.*

3 When one of them had lost the hed of his hatchet, as if he durst not be so bold as to speake to his master to get it him again, he referreth the thing to his good pleasure, saying, *Alas, master, it was but borrowed.*

A third caution is,

That they obserue a fit season to speake to their master: as when he is at leasure to heare them: (thus it is noted of the Disciples, that when their Master was alone, they propounded their questions vnto

Gen. 24. 5.

1 Sam. 24. 10.

Directions for
seruants well
framing their
speech to
masters.2 Kings 5. 13.
* §. 4.

2 King 5. 3. &c

Marke 4. 10.

1 Sam. 26. 17.

vnto him) or when his minde is quiet, not troubled with passion (thus, when *David* obserued that *Sauls* minde was somewhat pacified towards him, by that speech he vsed, *Is this thy voyce, my sonne David?* then hee tooke occasion more freely to speake to him.)

A fourth caution is,

Mat. 16. 16.
Job. 6. 68.

That they giue a ready and present answer to their master. This is oft commended in *Peter*, that when Christ propounded any question to his Disciples, hee would presently and readily answer.

A fift caution is,

1 Sam. 3. 18.
1 Sam. 14.
18, 19.

That all their speeches and answers to their master be true, not daring to tell a lie vnto them: this argueth a very reuerend respect of a master. When *Eli* demanded of *Samuel*, what the Lord had said to him, *Samuel told him euery whit, and hid nothing from him.* And when *David* bid the womā of *Tekoah* not to hide the thing that hee should aske her from him, she told him the whole truth. There is a double bond to tie seruants hereunto:

1 Their conscience towards God, who is a God of truth.

2 Their respect to their masters, with whom they ought to deale faithfully.

Gen. 24. 35, &c

Lastly, a seruants reuerence ought to be manifested by his speech of his master, euen behinde his backe; speaking good of him, and no euill: This part of reuerence also did *Abrahams* seruant shew to his master. Thus shall they shew themselves good, true-hearted, faithfull seruants, and not parasites.

§. 7. Of the vices contrary to a seruants reuerence in speech.

Offences contrary to the forenamed Reuerence of seruants to their masters, are these:

1 *Sauviness* and boldnesse in seruants, when they haue no more respect to their masters presence, then to any others; but are full of prate, and lowd in speech before their master, or in the roome next to him, where they may be heard as well as if they were in the same roome: much offence is thus oftentimes giuen to masters.

2 *Importunity* in speaking, and replying againe and againe, though their masters doe not onely shew their dislike thereof; but also expressly charge them to speake no more. Scolding maids, that will haue the last words of their mistresse, much offend herein. This is directly against the Apostles prohibition to seruants, that they *answer not againe.*

Th. 3. 9.

3 *Impatiency*, when they cannot endure to heare their master make an end of his speech, but either they will interrupt him, or sling away.

Pro. 29. 19.

4 *Stoutnesse*, when (as *Solomon* noteth) though they understand, they will not speake: though they know very wel that it is their masters pleasure they should speake, yea though they are bidden to speake, yet their stout stomake, and fullen heart will not suffer them to speake, no, though it bee neuer so beehouefull for their masters: if they know that their master goeth on in a course very prejudicial to him, yet will not they tell him of it: nay, if their master vniustly suspect any euill of them, they will let him abide in that iealously, rather then speake to cleare themselves: and if their master doe not expressly appoint them from time to time what to do, they will neuer aske: nor if they bee doubtfull of that which hee giueth them in charge, will they further inquire to be resoluēd thereof. This kinde of silence, in these and such like cases, argueth more doggednesse then dutifulnesse.

5 *Disdain*, when they scorne to giue the title *Master* to him that is set ouer them, because he is a poore and meane man.

* See 5. 5.

6 *Arrogancy*, when their words are high and lofty against their master, pretending that they are as good as hee, though for a time they bee vnder him. Clerkes, prentices, waiting-women, and such like, being borne of Gentlemen, & men of good degree, are for the most part guilty of this fault: the reason is, because their birth and parentage maketh them forget their present place and condition; or else (which is worse) maketh them wilfully presume aboue it.

7 *Muttering* and murmuring vpon euery occasion of discontent: whereby it

Prov. 15. 1.

it commeth to passe that they oft pro-
uoke much wrath (for gricuous words stir
up anger.)

Marke 3. 32.

8 *Vnseasonable interruption* of their ma-
ster: speaking to him when he is serious-
ly occupied in some weighty businesse
(as they who told Christ of his mother
and brethren, when he was preaching) or
vnseasonably speaking vnto him while
he is in passion, whereby they oft bring
much mischief vpon themselues.

Iob 19. 16.

9 *Answering their master at their own
leisure*, suffering him to call againe and
again. This doth Iob complaine of, say-
ing, *I called my seruant, and he gaue me no
answer.*

2 King. 5. 25.

10 *Flapping their master in the mouth
with a lie*: like Gehazi, who, when he had
lewdly fetched money and apparell of
Naaman, & his master asked him where
he had beene, said with a faire face, *Thy
seruant went no whither.* Let the iudge-
ment executed on him, make all seruants
take heede of the like sinne. For *Lying* is
in it selfe a hainous sinne: yet so much
the more hainous, when it is told to
one that hath authority ouer vs, and by
reason thereof standeth in Gods place.

1 Sam. 16. 3.

Lastly, *Euill language of their master be-
hinde his backe.* This is a sinne, though
that which is spoken to a masters dis-
grace be true: for the infirmities of a ma-
ster ought rather to bee couered, then
reuealed and laid open by a seruant.
How monstrous a sin is it then, to raise
slandrous reports against a master,
which are vntrue! This was Zibas sinne
against Mephibosheth his master.

*Hitherto of seruants Reuerence in speech
to their masters.*

Their Reuerence in carriage followeth.

§. 8. *Of seruants reuerend behaiour to
their masters.*

For manifestation of a seruants reue-
rence in carriage towards his master,
three things are especially required.

1 Dutifull obedience:

2 Respectfull behaiour:

3 Modest apparell.

1 Seruants
obeyance to
their masters.

I. Such dutifull and submissiue obey-
fance and courtesie, as becometh their
sex and place, and that according to the
most vsuall custome of the country and

place where they are, most seruants per-
forme to their masters, as they haue oc-
casion to goe to them, to come from
them, to receiue any charge of them, or
to bring any message vnto them. Where
Isaak saith in his blessing given to Iaakob,
*Be lord ouer thy brethren, and let thy
mothers sonnes bow downe to thee;* by that
phrase of *bowing downe*, hee noteth the
condition of a seruant, and withall im-
plieth a seruants duty: on this ground,
when the children of the Prophets saw
that the spirit *Eliab* rested on *Elisha*,
they taking it for an euident signe that
God had made him a gouernour and
master ouer them, *they came to meet
him, and bowed themselues to the ground
before him.*

Gen. 27. 29.

2 King. 2. 15.

II. Answerable to a seruants obey-
fance, must bee his whole behaiour be-
fore his master, seasoned and ordered
with such modesty and humility, as may
manifest an honourable respect to his
master: as

2 Seruants du-
tifull behai-
our before
their masters.

1 To *stand* in his masters presence;
which testifieth a readinesse to performe
any seruice which his master shall ap-
point him to doe: this was one thing
noted, and commended by the Queene
of Sheba in Solomons seruants: shee saw
their *standing*, and said, *Happy are these
thy seruants that stand before thee.* Where-
as it is said, that she saw also their *sitting*,
that phrase sheweth a seemely order
which they obserued, euen when they
were out of his presence, by giuing and
taking their right and due place.

2 1 King. 10.
5. 8.

2 By vncouering their heads in their
masters presence: this in our dayes, & in
the parts of the world where we dwell,
is in the male kinde a signe and token of
subiection.

3 By sobriety and modesty both in
countenance, and in the whole disposi-
tion of body, especially when seruants
are in their masters presence: for to com-
pose countenance and whole body so-
berly, because of the presence of one, ar-
gueth a reuerend respect of that per-
son, for whose sake that sobriety is
shewed.

III. The apparell also which ser-
uants weare, must be so fashioned and or-
dered, as it may declare them to bee ser-
uants,

3 Seruants
seemely appa-
rell.

uants, and vnder their Masters, and so it will argue a reuerend respect of their Masters. One end of apparell, is to shew a difference betwixt superiours, and inferiours, persons in authority & vnder subiection. It pleased the Holy Ghost to note this particular (*& their apparell*) as an obseruable point in *Solomons seruants*.

1 Kings 10. 5.

§. 9. *Of the fautes of seruants contrary to reuerence in carriage.*

The carriage of many seruants towards their Master, is cleane contrary to the forenamed reuerence. For

1 Rudenesse.

1 Some, through rudenes and want of good bringing vp, come to their masters and goe from them, as to and from their fellowes: no testimony of reuerence by any obeyfance: they know not how to giue it: whereby they dishonour their parents, and manner of education.

2 Too much familiarity.

2 Others, if at first coming to their Master, they giue some salutation, yet, through too much familiarity with the, all the day after they will carry themselves fellow-like, scarce vncouering their heads in their Masters presence, not enduring to stand long before him, but either setting themselves downe, or slinking away when they should bee in presence. Doubtlesse, from this ouermuch familiarity arose this prouerbe, *Good morrow for all day*. This vnmanerly familiarity is commonly in such seruants, as haue poore and meane Masters: for rich and great mens seruants can be so full of courtesie, as not a word shall bee spoken by their Masters to them, or by them to their Masters, but the knee shall be bowed withall: they can stand houre after houre before their masters, and not once put on their hat: if they be walking after their Masters, their Master shall not turne sooner then their hat will bee off, and that so oft as he turneth, or speaketh to them. Why should rich Masters haue so much reuerence shewed to them, and poore Masters none at all? Doe not the poore beare Gods image as well as the rich? Doth Gods Word make any difference betwixt rich and poore? Doth it say, *Serne rich Masters with feare & trembling*? Surely it is the corruptio of mans heart, which maketh this difference. Seruants naturally more regard their Ma-

sters outward ability, then inward authority; the honour which the world conferreth on men, more the honor which God conferreth: for God hath giue as much honor & authority to a poore master as to a rich, in that he is a Master.

Seruants commonly most faile in this duty of reuerence towards their Masters, there where they should most of all shew it, namely, in the courts of God, and assembly of Gods people, where the very Angels are present to behold our seemly carriage. Thus they cause the ministry of the Word to be euill spoken of, and thereby make their sinne so much the more hainous.

3 Pride.

3 Exceeding great is the fault of seruants in their excesse in apparell. No distinctio ordinarily betwixt a mans children & seruants: nay, none betwixt Masters and their men, Mistresses and their maids. It may be, while men & maids are at their Masters and mistresses finding, difference may bee made; though euen then also, if they can any way get without hall, they will doe what they can to be as braue as they can. But if once they be at their owne finding, all shall be laid out vpon apparell, but they will bee as fine as Master or mistresse: if not so costly, yet in shew as specious & braue. New fashions are as soone got vp by seruants, as by masters & mistresses. What is the end of this, but to be thought as good as master or mistresse? If the Queen of *Sheba* were now liuing, shee would as much wonder at the disorder of seruants in these dayes, as then she wondred at the comely order of *Solomons* seruants. Let these proud seruants looke to it: for if God haue threatned to *visit Princes children, that walke in strange apparell*, can seruants that so walke, thinke to goe scot-free.

Zeph. 1. 8.

Thus much of seruants Reuerence.

Their Obedience followeth.

§. 10. *Of seruants obedience.*

No inferiours are more bound to obedience then seruants: it is their main, and most peculiar function, to obey their masters. It is therefore here in my text expressly mentioned (*Seruants, obey your masters*) and all other duties are comprised vnder it.^a The reasons alleaged to moue wiues and childre to obey, ought much more

^a Treat. 3.

§. 17.

Treat. 5. §. 11.

Ff more

more to moue seruants.

Luke 19. 14.

They who are contrary minded, who are rebellious, and disdain to bee vnder the authority of another, and are ready to say of their Master, *Wee will not haue this man to reigne ouer vs.*, are fitter to liue among Anabaptists, then Orthodoxall Christians. For to what end is the lawfulnessse of their authority acknowledged, if subiection bee not yeelded vnto it? of the two, a man were better be blinded with error, then not obey the truth which he knoweth.

In handling this point of obedience, I will follow the same order, which I did in laying forth the obedience of wiues and children, and consider

1 The parts of seruants obedience wherein it consisteth.

2 The extent therof, how far it reacheth.

The parts are two.

One negative.

Another affirmatiue.

The *negative* is, to abstaine from doing things of their owne head, without or against their masters consent.

The *affirmatiue* is, readily to yeeld to do that which their masters would they should doe.

§. 1. *Of seruants forbearing to doe things without their masters consent.*

Seruants ought to forbear doing of things on their owne heads, without or against consent of their Masters, because, while the time of their seruice lasteth, they are not their owne, neither ought the things which they doe, to bee for themselves: both their persons and their actions are all their Masters: and the will of their Master, must bee their rule and guide (in things which are not against Gods will.) The rite, vsed vnder the Law of *boaring a seruants eare*, implied as much. *Dauid* therefore alluding vnto charity, saith to God (both of himselfe, and also of Christ, whom vnder a type he prefigured) *Mine eares hast thou boared*, and from thence inferreth, that hee would doe the will of God. We haue a notable patterne hereof in *Abrahams* seruant, who in a busines committed to his charge, propounds such scruples as came into his head, to receiue direction from his Master therein, lest hee should

Exo. 21. 6.

Psal. 40. 6.

Gen. 24. 5.

be forced to doe something of his owne head, without particular warrant from his master.

This generall will the better be cleared, if it bee exemplified in some particulars. Take therefore these instances gathered out of the Scriptures, of things which seruants may not doe without their masters consent.

1 Seruants may not goe whither they will. The phrase which the Centurion vseth (*I say to one, Go, and hee goeth*) implieth, that except his Master bid him goe, he ought not to goe.

2 They ought not to doe their own businesse and affaires. It is noted of *Iakob* being *Labans* seruant, that though he had flocks of his owne, yet he fed his Masters flocks, & committed his owne to his sonnes.

3 They ought not to doe what businesse they list themselves. *Achimaa* had a great desire to carry the newes of *Abshaloms* death to *Dauid*: yet without the leaue of *Ioab* his Captaine and Master, he would not doe it. The good Mistresse giueth the portion to her maides, namely, the portion of worke: that therefore must they doe which she giueth them to doe. The seruants of the Centurion did euery one, as by their Master they were inioyned: and the seruants that had talents committed to them, looked each of them to their owne talent.

4 They ought not to marry, while the time of their couenant for seruice lasteth, vnlesse their Master giue consent thereto. The Law of God thus setteth forth the lawfull marriages of seruants, *If his Master haue giuen him a wife*: whereby is implied, that if a seruant marry, it must be with his Masters consent.

Obiect. The Apostle, without exception of seruants, saith, *To auoid fornication, let euery man haue his wife, &c.*

Ans. He there sheweth what meanes the Lord hath sanctified to euery one to auoid fornication, but he doth not thereby giue liberty to euery one, headily to vse that meanes, against that order which God hath set downe.

2 That precept is given to such as are *in their owne power*: for of children hee saith, that parents must see what is meet or not meet for them.

3 That

Mat. 8. 9.

Gen. 30. 35, 36.

2 Sam. 18. 19, &c.

Pro. 31. 15.

Mat. 8. 9.

Mat. 25. 16, 17.

Exo. 21. 4.

1 Cor. 7. 2.

m Sui iuris.
n 1 Cor. 7. 36, &c.

3 That which servants are to gather from thence, is, if need so require, to make knowne their desire to their master, and to vse all the good meanes they can by themselves or others, to obtaine their masters consent.

Luke 16. 1, 2.

verse 8.

5 They ought not to dispose their masters goods at their own pleasure, no, nor for charitable vses. The Steward which wasted his masters goods, was iustly put out of office for it. Yea hee is called *unjust*, for disposing some of the for his owne future maintenance: therefore it was a point of iniustice, and unlawfull.

Ob. The Lord comended him therein.

Ans. He commended his wisdom, not his iniustice: his prouident care for the time to come, not the means of providing for himselfe. In regard of his generall prouidence, he is commended: in regard of the particular meanes, by deceiuing his master, he is called *unjust*.

o Gen. 30. 26.

6 They may not, before their couenanted time be expired, go away from their master. When *Isaac*, after long seruice, had a minde to bee gone, hee asked leaue, and because his vncle and master would not willingly let him goe, he tarried still.

p 31. 20.

Obiect. Afterwards *Isaac* priuily stole away from his master.

Ans. 1 His couenanted time was out.

2 Hee had an expresse warrant from God to be gone.

3 His manner of going away is not be iustified, & in that respect it is no good patterne.

§. 12. Of the unlawfull liberty which servants take to themselves.

Contrary to the forenamed limitations of servants liberty, are these, & such like lewd & licentious pranks as follow.

1 King. 5. 20.

1 When servants watch their times to goe whither they list, and their master not know it: as when their masters are seriously imployed, or abroad, or in bed. Thus that lewd servant *Gehazi* watched his time to run after *Naaman*, thinking that his master should not know it.

2 When being bound to their masters seruice, they doe their owne businesse, and, seeke their owne profit; and that,

without their masters leaue. This aggravated *Gehazi* his priuy stealing, & withdrawing himselfe from his master, that he went to receiue gifts for himselfe. Many such lewd servants there be, that knowing such and such friends of their master, who will bee ready to doe any kindnesse for them, will vse their masters name to borrow money, or get some other fauour, and neuer let their masters know of it.

3 When servants will chuse their own worke, and doe that which liketh themselves best, or else doe nothing at all. Thus where many servants bee in one house together, if they bee not in such places as they like themselves, they will mumble, and grumble, and doe nothing well.

4 When servants, especially maid-servants, that are bound, do purposely marry to free themselves: because our lawes do free a maid that is married, from her seruice to master and mistresse.

5 When they are liberall of their masters goods in giuing them away. Some think, that because they are of the house, they may dispose of the things of the house vpon charitable vses. But pretence of charity is no excuse for iniustice. Servants may giue notice to their masters or mistresses, that there are in the house such and such things meet to be giuen away, or that there are such & such poore folkes that stand in great need: but priuily without any consent at all, they may not giue away any thing of their masters.

6 When vpon discontent they run away from their masters. The two servants of *Shemei* which runne from their master, are taxed: for it by the holy Ghost. *Onesimus*, that run from his master, is sent backe againe by *Saint Paul*: and *Hagar* is sent backe by an Angell.

Obiect. What if master and mistresse be sharpe, rigorous, and cruell?

Ans. An Angell from heauen giueth one answer, (*Submit thy selfe vnder her hand:*) And an Apostle giueth another, *Bea subiect with all feare to the forward: for conscience towards God endure griefe suffering wrongfully.*

These faults are thus noted, that seruants

F f 2 taking

1 King. 2. 39.
Philem. ver. 12.
Gen. 16. 9.

Gen. 16. 9.

1 Pet. 2. 18, 19.

taking notice of them, may the more carefully auoid them.

§. 13. *Of seruants obedience to their masters commandments.*

The affirmatiue and actiue part of seruants obedience, consisting in a ready yeelding to that which their masters will haue done, hath respect (as the like kinde of childrens obedience) to the *Commandement, Instruction, Reproofe, and Correction* of their master.

I. A master hauing power to command his seruants, it is the duty of seruants to obey their master therein. The particular worke which appertaineth to a seruant by vertue of his place, is to haue an eye to his master, to see what he requireth at his hands. *Dauid* thus describes the property of good seruants, *Their eyes looke to the hand of their master.* That *looking*, as it implieth an expectation of reliefe and succour, so also a readinesse to receiue and execute any thing from them that they would haue done. The Centurion commendeth this duty in the example of his seruants, who euery one of them did what their Master commanded them to doe. It is further commended in the examples of *Abrams* seruant, *Eliabs* seruant, & many others. Note how farre the Lord Christ exacteth this duty of seruants; *Though a seruant hath beene all day plowing (a laborious and wearisome worke) yet when hee commeth home, his master commanding him to dresse his supper and wait, hee must doe it.* By all these proofes it appeareth, that if a master bid his seruant Come, Go, Do this, or that, he must obey.

The contrary hereunto is the highest degree of disobedience, as when seruants refuse to be at their masters command, and to doe what they charge them to doe: as *Ziba*, who being commanded to saddle his masters Asses, went away and did it not: and *Iobs* seruants, who being called, would not answer. Of all other offences this doth most prouoke masters: for it is a plaine contempt of their authority.

§. 14. *Of seruants hearkning to their masters instruction, in matters of their calling.*

II. As a master hath power to command, so his duty it is to instruct his seruants in the way of righteousness, and in that ciuill course of life wherein he is to walke. The duty then of seruants it is, in both to hearken and be obedient vnto them:

I. Such seruants as are vnder masters to learne their trade, are bound many wayes to hearken to them.

1 That for the time they may do the better seruice to their masters.

2 That by learning a trade or skill in any good calling, they may be the better able, when the time of their seruice is out, to maintaine themselves, to teach other seruants which shall bee vnder them, and to doe the more good in the place where they shall liue.

3 That thus they may the better discharge a good conscience in that particular place wherein God hath set them.

Contrary is the idle, sluggish, dull disposition of many seruants, who by reason of their carelesnesse & vntowardnes in doing that which they are taught, vex & grieue their masters, yea & make them weary of instructing them. Many prentices spend all the time of their prentiship without reaping any good at all: they neuer proue their crafts masters: so many in the country liue vnder good husbands, many Clearks vnder good Lawyers, many maids vnder good huswiues, & that many yeeres together: yet through their negligence get no good at all: whereas if they would haue been attentive and carefull, they might haue learn'd much. Enemies these are to their masters, to themselves, to the city and country where they liue, and to their friends and parents, especially, if they haue any aliue.

§. 15. *Of seruants hearkning to their masters instructions in piety.*

2 Such seruants as haue religious masters, who are carefull to instruct their household in the way of righteousness, ought to be obedient to their instructions: so were *Iosuahs* seruants (or else could not *Iosuah* haue vndertaken for them) as he

What masters command seruants must do.

Psal. 123. 2.

Mat. 8. 9.

d Gen. 24. 9.
c 1 King. 18. 43

f Luke 17. 7. 8.

Contrary.
Refusing to be
at command.

2 Sam. 19. 26.

Iob 39. 16.

See Treat. 8.
§. 21. 38.

Obedience of
seruants to pi-
ous instructi-
ons.

b Ios. 24. 19.

c John 4. 53.

d Acts 16. 15.

e 34.

f Rom. 16. 5.
Philem. v. 2.

g Acts 10. 7.

h Verse 2.

he did) and the seruants of that Ruler, of whom it was said, that *himselfe beleueed and all his house*, and the seruants of *Lidia*, and of the Taylor, concerning whom it is said, *she was baptizēd and her household*: *he beleueed in God and all his house*. Vnder these words *house* and *household*, none doubteth but that seruants are comprized.

Now then, if the seruants of these had not hearkned and yeelded to the instructions of their master & mistresse, would they haue beleueed in him in whom their masters beleueed, or beene baptizēd when their mistresse was? The like may bee gathered out of this phraze, *The Church in their house*: for thereby is implied, that all in the house were of the same faith that their master and mistresse were. It is expressely noted of the Souldier that waited continually on *Cornelius*, that hee was a *deuout man*; whereby it is presupposed, that hee harkened to his masters instructions: for it is noted of the master also, that *he was a deuout man, and feared God*.

The benefit which redoundeth to seruants by obeying such instructions, is vnspokeable: much more good may bee got by following the spirituall directions of religious masters, then the witty and commodious directions of the wisest Statesmen, and the skilfullest Artists, or Tradesmen that bee; so as there is a double bond to binde seruants to obey this kinde of instructions;

1 The bond of duty.

2 The bond of profit and benefit to themselves.

§. 16. *Of seruants faults contrary to obedience in matters of Religion.*

Notwithstanding the forenamed duty be so behouefull to seruants, yet of all other duties, is it by many least thought to be a duty, and most neglected, the cleane contrary for the most part being practized, as may appeare by these particulars.

1 Many seruants are of so impious a mind, as of all masters, they will not serue such as are religious, and make conscience to instruct their seruants in the way to saluation: they had rather serue profane masters, meere worldlings, and very Pa-

pists. For why? any thing better agreeth to corrupt nature, then to bee kept within the bounds of Religion: few like the strait gate and narrow way that leadeth to life: for the god of this world so blindeth mens eyes, that they cannot see the blessing of life at the end of this way, they onely see the straitnesse of it: or if they should see it as farre off, yet they so fauour the things of the flesh, and of this present euill world, as they would not regard that which is so far off. Now, religious masters will endeaour what they can, to keepe all their seruants in that narrow way; but irreligious masters will suffer them to follow the sway of their own corruption, to sweare, to profane the Sabbath, and to spend that whole day in sleeping, sporting, eating and drinking: to goe to bed without prayer, or catechizing, or reading the Word of God, and so to rise againe and goe about their businesse: to which holy duties, such deuout masters as *Cornelius* was, will hold their seruants.

2 Others that are placed by their friends vnder such deuout masters, or (not knowing before hand the disposition of their masters) haue themselves covenanted with them to be their seruants, after they haue bin a while in the house, thinke their masters house a prison to them, muttering and murmuring against their strait keeping in, as they deeme it: and being called in to any religious exercise they will be ready to say, *I was not hired for this, neither am I bound to you herein, set me about your worke, and I will doe it*.

3 Some again are more negligent and dissolute in their businesse, because their masters are religious. It is a common complaint, that profane, worldly masters shall haue more seruice then religious and godly masters, yea though *these* giue better wages, diet & lodging then *those*. Many thinke the fault hereof to be in the master: but assuredly for the most part the fault is the corrupt disposition of seruants, that esteeme pleasure in sinne, and liberty thereunto, more then wages, diet, and lodging; whereby they shew themselves impious against God, vngratefull to their masters, iniurious

2 Mutter against them being in seruice,

3 Negligent, because masters religious

Contrary,
1 Loth to
serue religi-
ous masters.

1 Tim. 6. 2.

to their masters, iniurious to themselves. Let this peruerse disposition be noted, the rule of the Apostle very pertinent to this point, may bee the better obserued, *They that haue belcening masters, let them not despise them, but rather doe them seruice, because they are faithfull and beloued.*

§. 17. *Of seruants obedience to reproofe and correction.*

The same directions may serue for yeelding to reproofe and correction: for they may both be brought to one head: and in the generall they doe both agree. For reproofe is a verball correction, and correction is a reall reproofe.

The obedience which seruants, in regard of these, must shew to their masters, is twofold.

1 Patiently to beare all manner of reproofe and correction.

2 Readily to amend that, for which they are iustly reproued or corrected.

1 Pet. 2. 18, & c.

For the first of these, seruants haue an expresse precept, inforced by many reasons in these words, *Seruants bee subiect to your masters with all feare, not onely to the good and gentle, but also to the froward. For this is thankeworthy, if a man for conscience toward God, endure griefe, suffering wrongfully. For what glory is it, if when yee be buffeted for your faults ye take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.* Here we see,

1 That correction is patiently to bee borne by seruants: if correction, then much more reproofe.

2 That though correction bee vniustly inflicted, yet it is patiētly to be endured: therefore much more when it is deserued.

bP/al. 105. 18.
c Gen. 39. 20.

3 That *buffeting*, and that of a froward master, is to bee borne: therefore much more, lighter correction of a good and gentle master. *Ioseph* patiently endured *setters*, and *iron chaines*, and *imprisonment* inflicted vpon him most vniustly, euen for his faithfulness to his master. Great was the recompence which God made vnto him: and assuredly God will recompence all the wrong, paine, and griefe, that in this case shall be endured for conscience sake. For the Apostle

saith, that this is *thankworthy*, that is, worthy of praise & commendation, and so worthy of recompence and reward. Again he saith, that it is *acceptable to God*, so as God will recompence it, though men may account it but baseness and blockishnesse: yea though vniust masters may thereupon take occasion the more to trample vpon, and insult ouer their seruants.

To these motiues I may adde the rule of our Christian profession (which is also intimated by the Apostle in these words, **Euen hereunto were yee called.*) For our Christian calling requireth all men to *d* *giue place vnto wrath*: *e* *To turne the other cheek, when one is smitten*: *f* *To overcome euill with goodnesse*. If all Christians must shew such patience to all men, euen their equals: how much more seruants to masters? The Apostle commendeth to seruants the example of Christ in this case: *hee was reuiled*, and much *he suffered*, and that most iniuriouly, and yet patiently did he beare all. If seruants thus suffer with him, they also shall reigne with him.

* 1 Pet. 2. 11.

d Rom. 12. 19.

e Mat. 5. 39.

f Rom. 12. 21.

g 1 Pet. 2. 21.

§. 18. *Of the extremes contrary to seruants patient bearing of reproofe and correction.*

Patient bearing of rebuke and blowes, seemeth an *hard saying* to most seruants: they cannot endure to heare it: for their minde and carriage is cleane contrary thereunto.

1 Some being but reproued, though iustly, are ready to answer againe, and to chop word for word: a sinne *b* expressely forbidden. It seemeth by the Apostles expresse mentioning of it, that *answering againe* hath beene an old euill quality in seruants.

b Tit. 2. 9.
and answering
vnto us.

Obiect. If a master vniustly reprove his seruant, & the seruant answer not againe, he wittingly suffereth his master to continue in his error, and so maketh himselfe accessary to his masters sinne.

Answ. There is difference betwixt a spightfull, reuengefull contradicting of that which is spoken, and an humble, mild, reuerend, seasonable apologie for that which is vniustly censured. *This* is lawfull: but *that* is forbidden.

2 Others

2 Others scorne to bee corrected : which disdaine they manifest many waies:as

1 By muttering, and saying *they came not for that end*. But though that were not the maine end of their subiection; yet is it a meanes to keepe them vnder subiection: and therefore to bee endured by them.

2 By running away, as * *Hagar*.

3 By struggling and struuing with their master or mistresse: and taking the staffe or wand by the end: or by holding the hands of those that correct them.

Obiect. Shall I suffer my selfe wrongfully to be beaten, when I can helpe my selfe and hinder it?

Ans. 1 Seruants may not bee their owne Iudges, whether their correction be iust or vniust: for men are so prone to soothe themselves, and to extenuate the euill actions which they doe, as if they be not corrected till they thinke it iust, they would neuer bee corrected.

2 To endure punishment (that I may vse Saint *Peters* word) it is not otherwise *thanke-worthy*. If iustly thou beest punished, thou hast but thy desert. If forcibly, so as thou canst not resist, necessity maketh thee beare it. The sturdiest theeuers that be, being pinnioned, suffer themselves to be turnd ouer, because they see a necessity. But Christ (whose example in this case is set before seruants) could haue freed himselfe, but would not. If seruants endure for conscience sake, they will not resist, though they be able.

3 Others, if they be smitten by master or mistresse, will giue as much as they receiue, they wil smite againe: a practice vnbecoming any Christian, but most vnseemely for Christian seruants, who manifest thereby a despight of Gods image and power in their masters.

4 Others are so possessed with a deuill, as they will seeke all the reuenge they can, if they be corrected: whence it commeth to passe, that some hot, heady, hardy youth, stick not to challenge their masters into the field: and others, more maliciously minded, secretly endeaour to take away the life of their masters. Many that haue not the opportunity to

practise such villanies, doe notwithstanding in their hearts with their masters destruction, and make most fearefull imprecations against them; whereby they make themselves guilty of blood before God.

§. 19. *Of seruants amending that, for which they are iustly reprimed or corrected.*

More then patience is required of them that are deseruedly rebuked or corrected for their faults: namely, * repentance, and amendment. Thus shal the smart and paine which seruants endure, be as good physicke vnto them, & turne to their good. True amendment of former faults, may make one a better seruant then he was before hee committed those faults: witnesse that which Saint *Paul* saith of *Onesimus*, ^b *in time past hee was to the vnprofitable, but now profitable to thee and me.*

Contrary is their disposition, who notwithstanding all rebuke and correction, goe on still in their euill and lewd courses, and continue to prouoke their master more and more, & so make them adde blow to blow, and stroke to stroke, till they haue no hope of them, but are forced to put them out of doores. This commeth either from a scornfull, disdainfull stomake (for ^c *a scorner heareth not rebuke*) or from a base, seruile, stupid, blockish, brutish nature, that is not moued with any smart or paine, like a restie Iade, that will not stirre, though hee bee whipt or beaten neuer so much. ^d *Solomon* implieth thus much, by putting into one leash an horse, an asse, and a foole: meaning by a foole, a scornfull, blockish seruant, to whose backe a rod is as a whip to an horse: of such a foole hee saith, that ^e *an hundred stripes enter not into him: and againe, ^f Though thou shouldest bray a foole in a mortar among wheate with a pestle, yet will not his foolishnesse depart from him.*

But what shall wee say of such as for rebuke and correction are the worse? What, but that shame, beggery, & some ignominious death or other is like to befall them?

Hitherto of the *Kindes* of seruants duties. The

* See §. 12.

^a 1 Pet. 2. 21.

^f Mat. 26. 53.

* See more of this point, Treat. 5. §. 33. & 34.

^b Philem. verse 11.

^c Pro. 13. 1.

^d Pro. 26. 3.

^e Pro. 17. 14.

^f Pro. 27. 22.

The next point respecteth the Manner of performing them.

§. 20. Of seruing with trembling.

The Manner how seruants ought to performe their duties, is noted in foure phrases:

1. The first whereof is this, *with feare and trembling.*

Feare is both a fountaine from whence all other duties flow: and also as a sauce to season them all.

Commonly the season and fauour of waters commeth from the fountaine: which Saint James implieth, where hee saith, *No fountaine doth yeeld salt water & fresh*: for if the fountaine bee salt, the streames issuing from thence, will be salt: and fresh, if the fountaine be fresh: so if feare be seated in the heart of seruants, all their obedience and submission will bee seasoned therewith. Let therefore seruants here learn by their manner of performing all their duties, to declare that there is a true seruant-like feare seated in their hearts. Hereof I shall need say no more, then what hath beene before deliuered.

The other word *trembling* added to feare, addeth emphasis, shewing that it is no small feare that is required of seruants: and it giueth them to wit, that their masters hauing a power to punish them, they must so carry themselves, as they prouoke not their master to wrath, but bee very carefull and circumspect to auoid his displeasure, that they giue him no iust occasion of offence. This care had that seruant of David, which first espied Absalom hanging in a tree, and told Iob thereof: hee so feared the displeasure of the King his master, as to gain a thousand shekels of siluer, he durst not kill Absalom. The like is noted of Obadiah, who was afraid to tell his master Ahab where Eliah was, lest his master might haue thought he had mocked him, if the Spirit had carried Eliah away.

This trembling feare is needfull, in regard of the small loue that seruants commonly beare to their masters. There are not those motiues to stir vp loue in seruants to their masters, as in children to their parents: except therefore through

awe and dread they be kept in compasse, they will exceedingly transgresse: and because this is so needfull, seruants must labour to nourish it, as a meanes to keepe them from ouer-much boldnesse.

Contrary on the one side is a proud despising of a masters authority (saying, if not with their mouthes, yet in their heart, as Gaal of Abimelech, *Who is he, that we should serue him?* or as those that despised the gouernment of Christ their Master, *We will not haue this man to reigne ouer vs*: and againe, *Let vs breake his bonds asunder, and cast away his cords from vs*.) And on the other side, a wretched carelesnesse, not fearing any punishment before they feele it: like to many desperate theeues, that no whit feare the power of the Iudge, but desperately say, *We haue but one death to pay*. The authority of God himselfe is despised, and his reuenging hand is lightly regarded by such proud and desperate seruants; so as their sin is no small sinne.

§. 21. Of seruing with sincerity.

The second branch concerning the manner of seruants performing their dutie, is in these words, *in singlenesse of heart*: so as all must be performed with an honest and vpright heart: *What soeuer yee do, doe it heartily*, saith the Apostle to seruants in another place. Thus did Ioseph in singlenesse of heart serue his master: instace, his refusing to abuse his mistresse in a priuate chamber, when shee desired it, and no other body was in the house. Happy were it for masters to haue such seruants: then might they take no more care then Potiphar did, but put all that they haue into their seruants hands. Neither would this rare vertue in seruants be onely profitable to their masters, but also very comfortable to themselves, and bring them much peace of conscience.

Contrary is hypocriticall seruice; when seruants haue a heart, and a heart, making shew of one heart outwardly, & haue another, euen a cleane contrary heart within them. Such an one was Gebazi, who came in and stood before his master, as if he had performed some good seruice for his master, when he had most highly dishonoured him: and such an one was Iudas,

Iam. 3. 12.

* S. 4.

* See Treat. 1. §. 124.

2 Sam. 18. 12.

1 Kings 18. 9, &c.

Iudg. 9. 28.

m Luke 19. 14.
n Psal. 2. 3.

II.

Col. 3. 23.

Gen. 39. 11, 12

Gen. 39. 6.

Psal. 12. 2.

2 Kings 5. 25.

Iohn 13.29.

das, who carried as faire a face to his Master, as any of the Disciples, and yet was an arrant traitor: for when he was thought to goe out to buy prouision for his Master, he went to betray him.

Eye-seruice.

All eye-seruice is contrary to the fore-named singlenesse of heart, when seruants are diligent, so long as their masters eye is on them: like little children that will do any thing their mother will haue them doe, while her eye is vpon them; but nothing, when her backe is turned. The world is full of such eye-seruing seruants, who, while their masters are present, will be as busie as Bees: but if he be away, then either idling at home, or gadding abroad, or nothing but wrangling, and eating, and drinking with the drunkē; like that lewd seruant whom Christ noteth in the parable. Let the iudgement denounced against him, bee noted of such seruants.

Mat. 24.49.

§.22. *Offeruing for conscience sake.*

III.
Sic seruus non
ut seruus ad
oculum, sed ut
domini studio-
sus. Confess. A-
post. 4.4. c. 22.

The third branch of the manner of seruants performing their duty, is in these words, *as vnto Christ, as the seruants of Christ, doing the will of God, as to the Lord*: all which doe set forth a good conscience, or such seruice as is performed for conscience sake, is for the Lords sake, which is all one: because the conscience hath an eye onely to the Lord, to his will, & to his ordinance. Though there were no other motiue in the world to moue them to obey their masters, yet their conscience to God would moue them. Such was Iosephs manner of seruing his master, as the reason which he himselfe rendreth to his mistresse sheweth, *How can I doe this great wickednesse, and sinne against God?* The prayer which Abrahams seruant made to God, & the thanks which he rendred to him for blessing his iourney, shew, that hee serued his master for the Lords sake. It is more cleare then needs bee proued, that such was Iakobs seruice to his master. This is the rather to be noted of Christian seruants, because herein lieth the greatest difference betwixt belecning seruants, and others: others may serue with feare and trembling, in singlenesse of heart, and with good will; but onely Saints doe seruice as to Christ; for con-

Gen. 39.9.

Gen. 34.23, 27.

science sake. If this bee not that which onely they aime at, yet assuredly they doe chiefly and principally aime at it: which maketh them not to content themselves with doing the thing, but to endeaour to doe it after the best manner they can, so as God may best accept thereof: whereby as they approue themselves to God, so they doe much good to their masters, and bring much comfort vnto their owne soules.

Contrary is the minde of most, who doe all the seruice which they doe, on by-respects; they may performe much duty, and it may be, doe much good to their masters; and thereupon they may get good wages at their masters hands, and extraordinary recompence also, and liue in much quiet vnder them; but no reward can they looke for at Gods hands: so as I may say to such seruants, as Christ said to those who did all to haue glory of men, *They haue their reward.*

§.23. *Of seruants willingnesse to performe their duty.*

Service on
by-respects.

Mat. 6.2.

III.

The fourth branch respecting the manner of seruants performing their duty, is noted in this phrase, *with good will*. This good will of a seruant to his master, hath respect partly to the disposition of the seruant, and so it implicth willingnesse and cheerefulness; and partly to the benefit of the master, and so it implicth faithfulness.

Service to be
done cheere-
fully.

Of willingnesse to do that duty which belongeth to a seruāt, Christ Iesus (who tooke vpon him the forme of a seruāt) hath made himselfe a worthy patterne: *I delights to doe thy will*, saith hee to him that sent him; and againe, *My meat is to doe the will of him that sent mee, and to finish his worke*. Doth not a man eat his meat willingly, with delight and cheerefulness? Euen so did Christ the worke of him that sent him. So cheerefully did Iakob serue his Vncle Laban, that *seuen yeeres seemed to him but a few dayes*.

b 2 Tim. 2.7.

c Psal. 40.8.
d Iob. 4.34.

e Gen. 29.20.

Obiect. The reason thereof was the loue hee had to Rachel.

1 Answ. This was one reason, but not the onely reason: had he not borne good will to his Vncle & Master, as well as loue to his wife, the time might haue seemed

seemed tedious enough: but both meeting together, made the time passe away the better.

2 *Answ.* If the loue hee had to *Rachel*, made him doe his seruice so cheerfully: then if seruants loue God, for whose sake they ought to doe their seruice, it will cheerefully be done.

1 That which the Apostle applyeth to *gining of almes* (2 Cor 9.7.) may bee extended to all manner of duties which God requireth. God loveth cheerefulness: that worke therefore which is not seasoned therewith, God regardeth not.

2 As cheerefulness maketh God the better to like the work, so it maketh the worke much more easie to him that doth it. Our common prouerbe noteth as much, *Nothing is hard to a willing minde.*

3 * Let there be cheerefulness in a seruants minde, and he is as free as his master: for such a seruant is *the Lords freeman* (1 Cor. 7. 22.) and when he cannot be made free of his master, he doth after a manner make his seruice free.

Haue an eye to God, to his acceptation, and remuneration, and it will quicken thy spirit. Mans reward maketh poore men glad of worke, and cheerefull in doing their work: it is as sugar to sharpe wine. Tradesmen, Physicians, Lawyers, all sorts of men, are by gaine drawne on with great willingness to take great paines. Should not Gods recompence of our paines, make vs much more willing? Surely it would, if we had such an eye of faith as *Moses* had, thereby to see the recompence of reward which he saw.

Contrary is heauiness of spirit, and discontentednesse of minde, when seruants doe their seruice lowringly, grudgingly, by compulsion (as Beares are brought to a stake) and of necessity, as slaues in a Galley. Such seruice must needs be vntowardly done: but though outwardly it be well done, yet can the doer haue little comfort therein, because God accepteth it not.

§ 24. Of seruants quicknesse and diligence in their seruice.

Seruants, in testimony of their wil-

lingnesse and cheerefulness, must bee both quick and diligent in their seruice: for these are effects of willingness: *Quicknesse* hath respect to the time of doing a thing: *Diligence*, to the paines that is taken about it.

Hee that is *quicke* in his seruice, taketh vp no more time about one thing then must needs; but is *ready* to do one thing after another, and thus doth much more seruice. It is expressly noted of *Rebekah*, that she *hasted*, and let down her pitcher, and *hasted* and emptied her pitcher, and *ran* againe to the Well. And *Abrahams* seruant, hauing made what speed hee could to the place whither he was sent, *would not eat, till hee had told his errand*: after he had told it, if he had not sped, *he would not haue delaied time*, but haue gon again forthwith: when he had well dispatched all, *he would not stay vpon any complements*, but *hasted away* to his master.

Abimaaz stroue with *Cushi*, who should soonest bring their message to their master: and *Abimaaz* outstript *Cushi*, for he had a very willing minde to doe the businesse. The manner of charge which *Elisha* gaue to his seruant, implieth all the speed hee could make: it was this, *Gird vp thy loynes, goe thy way: if thou meet any by the way, salute him not: and if any salute thee, answer him not againe.*

He that is *diligent* in his seruice, will not only be *quicke* for the time, but also hold on, and imploy all the labour & pains that he can, for the wel effecting of that which he is to doe. That general charge laid vpon all men, in particular appertaineth to a seruant (*In the sweat of thy face thou shalt eat bread*): and that which *Solomō* noteth (*Whatsoeuer thine hand findeth to doe, do it with thy might*). Great was *Iakobs* diligence: (for he saith of himselfe in doing his masters businesse, *In the day the drought consumed me, and the frost by night, and my sleepe departed from mine eyes*.) Great also was the diligence of those shepherds, that *kept watch over their flocke by night*: & of those seruants, that by their pains doubled the talents which were committed to them. As diligence is by these and many like examples commended

Quicknesse.

b Gen. 24. 18, 20.

c Gen. 24. 33.

d verse 49.

e verse 56.

f 2 Sam. 18. 23.

g 2 King. 4. 29.

Diligence.

b Gen. 3. 19.

i Eccl. 9. 10.

k Gen. 31. 40.

l Luke 2. 8.

* Mat. 20. 16, 17.

Vnto

* Apostolus seruos monet dominis suis ex animo cum bona voluntate seruire, ut scilicet si non possunt a domino liberi fieri, suam seruitutem ipsi quodammodo liberam faciant. Aug. de Ciu. Dei. li. 9. c. 15. Direction.

Heb. 11. 26.

Contrary, Discontentednesse.

m Pro. 10. 4.
n & 12. 14.
o verse 24.

* & 14. 23.

p 1 Cor. 7. 17.

q Jer. 48. 10.

Idleness.

r Pro. 16. 13,
13. 15.

s & 24. 33.

t & 10. 4.
u & 12. 24.
x & 13. 4.
y & 19. 15.
z & 20. 4.
a & 21. 25.

b & 10. 16.

c & 18. 9.

d Mat. 25. 26,
30.

vnto vs, so is it further set forth by the many promises which are made vnto it, as ^m *The hand of the diligent maketh rich:*

ⁿ *The recompence of a mans hands shall bee rendred vnto him:* ^o *The hand of the diligent shall beare rule:* ^{*} *In all labour there is profit.*

The worke which seruants are by their master appointed to doe, is to them the worke of God: whereupon the Apostle saith to seruants as well as to others, ^p *As God hath called euery one, so let him walke:* but the worke of God is to be done with all diligence; for ^q *Cursed is he that doth the worke of the Lord negligently.*

Contrary is the idleness, laziness, slothfulness, and sluggishness of seruants. These are faults too too common. Solomon much inueigheth against these vices, setting them forth in their kinde, and setting downe the many mischiefs that follow thereupon.

Thus he deciphereth them; ^r *The slothfull man saith, I here is a Lyon in the way,* (that is, he pretendeth vnlikely danger) *As the dore turneth vpon the hinges: so a slothfull man vpon his bed:* turning from side to side, but riseth not vp about any busines. *The slothfull hideth his hand in his bosome, it grieueth him to bring it againe to his mouth.* He is loth to take the least paines, about the things which are most needfull and vsfull for himselfe. ^s *Yet a little sleepe, a little slumber, a little folding of the hand to sleepe.* He is neuer satisfied with sleep, though he can sleep no more.

These are the mischiefs which he noteth to come from idleness and sloth, ^t *Pauerty,* ^u *Seruitude,* ^v *Fruitlesse wishes and desires,* ^w *Hunger,* ^x *Beggery,* ^y *Death,* And to shew what small ioy or comfort masters may haue in slothfull seruants, hee compareth them to vineger and smoke, which are as irksome to the teeth and eyes as can be: ^b *As Vineger (saith he) is to the teeth, & smoke to the eyes, so is the sluggishard to them that send him.* And because many idle packs thinke and say they do no hurt, he further saith, that ^c *He that is slothfull in his worke, is brother to him that is a great wasper:* in which respect Christ stileth a slothfull seruant, ^d *a wicked & unprofitable seruant:* & giueth him the portion of those who do much hurt.

How lightly focuer many seruants esteeme idleness and sloth, the truth is, that it is a plaine theft. For the best seruice that seruants can doe, is due to their Master: and they ought to be as diligent in their Masters worke, as if it were their owne. So as it is not enough to auoid idleness in doing nothing at all, but they must take heed that they be not slothfull in doing something: for as good not at all, as neuer a whit the better.

I haue the further pressed this point, because it is noted as a blemish in such seruants as professe religion, to bee most lazy and negligent, least sedulous and diligent: Much of that time which they should spend about their Masters business (which is their particular calling) they spend in prating about State, and Church-business, (matters not belonging to the.) Thus they make their Masters weary of their seruice, and by reason thereof they are oft shifted from house to house, and as rolling stones, gather no mosse: they neyther learne skill, whereby they may, when they are of themselves, maintaine themselves, & do good to others: nor lay vp any stocke or portion, as others which are diligent do, yea they get such an habit of idleness, as they can neuer shake it off againe: for they who are slothfull being vnder Masters, seldome proue diligent when they are for themselves. In these is Solomons prouerbe verified, *The talke of the lips tendeth only to penury.*

9. 25. Of seruants faithfulness.

It was ^a before noted, that the good will here required of seruants to their Masters, had respect to the profit and benefit which seruants by their seruice might bring to their Masters: & in that respect it compriseth faithfulness vnder it: Faithfulness (I say) whereby seruants do wel discharge that trust which is committed to them. Expressly it is commanded to seruants, ^b *so shew all good faithfulness:* and ^c *it is required in stewards, that a man bee found faithful.* The phrase which is vsed of Moses, ^d *He was faithful as a seruant,* sheweth that faithfulness, by a kinde of propriety, appertaineth to a seruant:

Pro. 14. 23.

* S. 23.

b Tit. 2. 10.

c 1 Cor. 4. 2.

d Heb. 3. 5.

c Mat. 25. 21.

seruant : and^e where Christ coupleth these two, *good* and *faithfull*, hee giueth vs to vnderstand, that a seruants *goodnes* consisteth in his *faithfulness*.

Great is the benefit that by seruants faithfulness will redound both to master and seruant.

Pro. 5. 13.

The benefit which commeth to the master, *Solomon* noteth in this prouerbe, *As the cold of snow*, (is very acceptable, comfortable and profitable) *in the time of harvest* (when men are euen sweltered with heat:) *so is a faithfull messenger to them that send him: for he refresheth the soule of his masters:* and againe in this, *A faithfull Ambassadour is health*, that is, he bringeth safety to his master.

Pro. 13. 7.

The benefit which redoundeth to the seruant himself by his faithfulness, Christ noteth in this his approbation, and remuneration thereof, *Well done, thou good and faithfull seruant, thou hast beene faithfull ouer a few things, I wil make thee Ruler ouer many things, enter thou into the ioy of thy Lord.* Euery seruant shal be called to his account: if not by his master on earth, yet by his Master in heauen: he will say to euery one, *Giue an account of thy stewardship.* Now then, if seruants haue not beene faithfull, what other discharge can they looke for, then that which the wicked, slothfull, and vnprofitable seruant (who hid his talent in a napkin) receiued, namely this, *Cast yee the vnprofitable seruant into outer darknes, there shall be weeping & gnashing of teeth.* Let all vnfaithfull seruants note this: for to faithfulness is contrary to all vnfaithfulness, as negligence, deceit, the euery, treachery, & such like vices. Much damage, disgrace, and vexation is brought by such seruants to masters: and better it had beene that they neuer had come into a mans house.

Mat. 25. 27.

Luke 16. 2.

Mat. 25. 30.

But that the point of faithfulness may be the better discerned, and obserued, I will exemplifie it in seuen particulars, whereabout it ought especially to be exercised, which are,

- 1 The Goods:
- 2 The Busineses and affaires:
- 3 The Counsels and secrets:
- 4 The other seruants:
- 5 The Children:

6 The Bed-fellow:

7 The Person

of their master or mistresse:

§. 26. Of seruants faithfulness about their masters goods.

Two things are required of seruants, to testifie their faithfulness about their masters goods:

1 A safe-keeping of them:

2 An increasing of them.

1 Whatsoeuer is committed by Masters vnto their seruants, they must so carefully preserue, as it be not lost, spoiled, or impaired vnder their hands, whether they bee things within doores, or without. I may to this purpose not vnfitly apply that charge vnto seruants, which in another case the Apostle gaue to Timothy, *Kepe that which is committed to thy trust.* The Metaphor is taken from seruants, and so sheweth what is their duty. Great was Iosephs faithfulness in this kinde, which made his master ^eput all that he had into his hand. So great was Iakobs faithfulness, that ^din twenty yeres his masters Ewes and shee-Goats, being vnder his hand, cast not their young, nor the Rams were deuoured: if any thing were torne of beasts, hee brought it not to his master, but bare the losse of it himselfe. If seruants espy any damage or hurt done by others to their masters goods, they must redresse it, if they can, or at least make it knowne to their masters, that he may giue order for the redressing of it: as the seruants of him that sowed good seed, among which tares were sowed, mentioned in the parable.

Seruants must well preserue their masters goods.

b1 Tim. 6. 20
παρρησια δὲ
κλεω πωλεσθαι.

c Gen. 39. 4.

d & 31. 38, 39.

Mat. 13. 27.

Masters that put seruants in trust, securely goe about other affaires, & looke not themselves to those goods which are vnder their seruants custody, which is to be presupposed they would doe, if they trusted not their seruants. Great reason therefore it is, that seruants bee carefull of those things which are so committed to them.

2 They ought further to doe what lieth in them, to aduance their masters estate, and to increase his flocke. *The little which Laban had, was by Iakobs faithfulness in this kinde increased vnto a multitude.*

Seruants must endeavour to increase their masters estate.
Gen. 30. 30.

tude. The talents which were committed to the two faithful servants, were by their industry increased to as many more. So as it is not sufficient for servants not to impair their masters estate, but they must better it: for hee that kept safe his masters talent, and gaue him his owne again, was counted an vnprofitable servant, and receiued the doome of wasters.

Most masters take servants for their aduantage and benefit:) for it is but little ease for a master to provide diet and lodging for many servants, and to giue them wages, if they reape no profit and benefit by them.

§. 27. *Of servants carelesnesse ouer their masters goods.*

Contrary to servants *fidelity* in safe-keeping their masters goods committed to their charge, is *Carelesnesse* and negligence in suffering losse and damage come to their Masters: as in the fields, when they looke not to his fences and gates: or neglect his cattell so as they bee stolne, or suffer diseases to grow vpon them, or giue them not Fodder and Water in due season. Or in the house, when they leaue doores and windowes open, and theeues come in and take away, or hooke out their masters goods: or carelesly leaue the fire, or let candles burne so as the house may bee set on fire: or suffer household-stuffe, and apparell to lie, till it be moth-eaten or otherwise spoiled: or suffer any thing in the house to bee broken: or victuall to lie in corners moulding, or to bee cast vp and downe for dogs and cats. When Christ so increased the bread and fish, wherewith many thousands were fed, that many fragments were left, hee bid his Disciples gather vp what remained, and rendred this reason, *that nothing bee lost.* The damage which may come by servants carelesnesse, may bee more then euer they can bee able to make satisfaction for: and therefore they ought the more carefully to preuent it.

§. 28. *Of servants fraud.*

Contrary to the other branch of servants *faithfulnessse* in increasing their masters estate, is all manner of theft and fraud, whether it bee by retaining that which is due to their masters, or by purloining from them that which they haue, ^b The Apostle expressly forbiddeth servants to *purloine*. The word translated *purloine*, is the same whereby the fraud of *Ananias* is set forth; who ^c kept backe part of the price of a possession which they sold: so as thereby is forbidden not onely open and manifest stealth, as pilfring money out of their masters purse, chest, or counter; or conueying away their Corne, Wares, or any other goods, but also putting more into the account of expences then hath beene expended, or into the account of debts lesse then is due, (as the vniust steward, who for adebt of an *hundred* measures of oyle, put in *fifty*, and for an *hundred* of wheat, put in *four* (*score*) or spending more then needs, or bringing in ill company into the house when their masters are absent, and entertaining them on their masters cost, or concealing part of the price which hath been taken for any wares, or borrowing money in their masters names, or taking greater fees then their masters wot of, or receiuing bribes or gifts which their masters refuse (as *Gehazi*) or hiring others to doe their worke vpon their masters cost, or inueagling away their Masters customers, or purloining away other mens goods committed to their Masters trust, (as Taylors servants, who thereby both much discredit their masters, and also hinder their custome.)

Obiect. What if masters detaine their servants wages? may they not by priuy meanes right themselves?

Answer. A masters sin is no warrant to make servants answer sin with sin. The law is as open for servants as for masters: if not, Gods eares are open for their complaints: he can & will redresse all, either here or hereafter. ^f Note *Iakobs* example. Many make this a iust pretence: but whether it be iust or no, it is not safe to open this gap of deceit.

^b Tit. 2. 10.
μη νοσφιζετε.
μειντε.

^c Act. 5. 2.
εινοσπισατο.

Luke 16. 6, 7.

^a King. 5. 23.

^f Gen. 31. 42.

Iohn 6. 12.

G g

These

21. Of Hen. 8.
Stat. 7.
And 5. of Eliz.
Stat. 10.

These and such like kindes of deceit are the more hainous sinnes, because of that trust which masters repose in seruants: for they violate both the bond of iustice, and of fideliry also. If a seruant embezell or defraud his Master of any of his goods to the value of forty shillings, hee is adiudged a Felon by our Statute law.

§. 29. *Of seruants faithfulness in the businesse which they are to dispatch for their masters.*

11.

In the businesse which Masters commit to the care of their seruants to bee dispatched by them, they must doe their best endeauour that all may prosper vnder their hands: as it is noted of *Ioseph*, *he was a prosperous man*. Wee haue not only a pregnant proof, but also an excellent direction for this point, in the *b* example of *Abrahams* seruant, who was very faithfull in dispatching the businesse of fetching a wife for *Isaak*: therein let these particulars be noted.

a Gen. 39. 2.

b Gen. 24.

1 Hee feared God: the whole carriage of that businesse testifieth as much. There is a double bond to tie seruants hereunto: one, in respect of themselues, that in the thing which they do, they may bee accepted of God: another, in respect of their masters, that their masters businesse may prosper vnder their hands: God prospereth such as feare him, in all things they take in hand: instance the examples of *c* *Isaak*, *d* *Ioseph*, and *e* *Dauid*.

c Gen. 30. 27.
d & 39. 2.
e 1 Sam. 18. 14.
f Gen. 24. 12.

2 He^f called vpon God to prosper his endeauours: now prayer is the best meanes that possibly can bee vsed to obtaine any blessing from the Lord. Without it all our endeauours are vaine. (*It is in vain to rise up early, & sit up late, and to eat the bread of carefulnesse, except Gods blessing accompany all.*)

g Psal. 127. 2.

b Gen. 24. 27.

3 He^h gaue thanks, when hee saw the Lord beginne to prosper: that hee tooke in hand, thanksgiving for the beginning of a blessing, is an effectuall meanes for continuance of that blessing; yea it is also an effectuall meanes to moue God to prosper other things that wee take in hand, so as, if seruants desire to pro-

spere in all the affaires which they vndertake for their masters, they must render thanks for the first successe which hee hath giuen, and so for the second, third, fourth, and for euery successe.

4 Hee tooke all the opportunities hee could: *i* when hee saw a maid to inquire of, hee ranne to her, and inquired what was behouefull for his matter: when hee had ground to thinke shee was the maid, *k* hee presented gifts to her: *l* so soone as he was brought to the house, hee falls vpon the matter for which hee came, euen before hee did eat any thing: after matters to his liking were concluded, hee maketh no tarrying, but with all speed carrieth the maid to *Isaak*. In a word, he omitted nothing that in the vttermost of his wisdome hee conceived to bee behouefull for that matter; more hee could not haue done, if the matter had wholly concerned himselfe. I shall need no further to vrge this point, then by setting this patterne before seruants.

i Gen. 24. 17.
23.

k Verse 22.
l Verse 33.

Contrary is their disposition, who care not whether the things which they doe for their master, prosper or no; if they haue taken any paines therein, so as their master cannot say they haue altogether neglected it, there is all that they care for. If it succeed not wel, they will say they are not in Gods place, to make euery thing which is done, to prosper. But though the whole blessing rest in God, yet hath hee sanctified meanes for obtaining his blessing (as faith, prayer, thanksgiving, and the like) which because they vse not, they faile in this point of faithfulness. Nay further, they vse those things which doe mainly hinder and keepe away Gods blessing, and in stead thereof, bring a curse vpon all they doe, as profanenesse, vncleannesse, drunkennesse, and all manner of riotousnesse, yea despising Gods Word and holy ordinances, reproaching his Saints; taking his name in vaine by swearing, forswearing, and blaspheming, lying also, backbiting, pilfiring, and other like vices. These irreligious and wicked seruants, as they

they sinne against God and their owne soules, so also against their master: it is not for masters profit to keepe such seruants.

§. 30. Of seruants faithfulness in keeping their masters secrets, and concealing their infirmities.

III. By reason of that neere bond which is betwixt master and seruants, and their neere and continuall abiding together, and the many employments which masters haue for their seruants, seruants come to know many of their masters secrets: faithfulness therefore requireth to keepe them close. Provided that they bee not such secrets as tend to the dishonour of God, or to the danger of the Common-wealth and Church, nor of a priuate person: for *Jonathan* is commended for discovering the mischief which *Saul* had secretly intended against *David*.

For prooffe of the point, note what *Solomon* saith, *He that is of a faithfull spirit, concealeth a matter*: namely, a secret matter. Note also how faithfull *Jeremiah* was in keeping *Zedekiahs* counsell: though the Princes enquired after it, yet would hee not reueale it to them.

To this head is to bee referred a faithfull concealing of masters infirmities: for the best that bee, are subiect to many: and seruants which are vnder their masters rooffe continually waiting on them, cannot chuse but espy many: if herein seruants bee not faithfull, masters were better be without seruants in their houses.

Contrary to keeping close the secrets of masters, is blabbing abroad all such things as seruants know concerning their masters: which is too common a fault: for when seruants of diuers houses, men or maids, meet together, all their talke for the most part is of their masters and mistresses: whereby it commeth to passe, that all the secrets of an house are soone knowne about the whole towne or City. *Solomon* stileth such an one a tale-bearer: *A tale-bearer, saith he, reuealeth secrets*: or, *He that reuealeth secrets,*

is a tale-bearer: for many of *Solomons* Prouerbs are conuertible, they may be turned eyther way. Now note how *Solomon* noteth out the mischiefs that tale-bearers worke: *The words of a tale-bearer are as wounds*, (they wound the precious name and credit of a man) *and they goe downe into the innermost part of the belly*, that is, they doe, as it were, strike thorow the very heart of a man. Againe, hee noteth them to bee the cause of all strife, and to raise discord betwixt chiefe friends: and in that respect fitly resembleth them to wood which is the very fuel of fire. What enemies then are such seruants to an house? They are euen as trecherous spies, the most dangerous enemies that bee. Thus wee see that this is no light sinne: yet is it so much the more odious, when Masters and Mistresses infirmities (the publishing whereof may much impaire their credit) are made knowne.

§. 31. Of seruants faithfulness in helping one another.

Where many fellow seruants are together, faithfulness requireth that one bee helpfull to another in what they may, as by good example, good counsell, encouragement in good courses, dissuasion from lewd and wicked practices, peace and vnity, with the like. The Lord Christ expressly calleth such an one, a faithfull seruant, and pronounceth him blessed.

Example and aduice of one equall preuaileth much with another, so as a fellow seruant may in this kinde doe more good then the Master himselfe: and if by his meanes hee bring his fellow seruants to bee faithfull, his owne faithfulness is doubled and trebled, and his Master receiueth a double and treble benefit thereby: namely, the benefit of this good seruants faithfulness, and the benefit of all the other seruants faithfulness whom hee hath made faithfull.

Contrary is their practice, who

Gg 2 by

Pro. 18. 8.

Pro. 16. 28.

Pro. 26. 30.

41 Sam. 30. 12

6 Pro. 11. 13.

6 Jer. 38. 27.

IV.

Mat. 24. 45, 46

Pro. 11. 13.
& 20. 19.

Mar. 24. 49.

Gen. 37. 18,
&c.

Mat. 21. 38.

Psal. 3.

2 Sam. 20. 1.

* §. 11.

by their ill example corrupt their fellowes (as that euill seruant, who, when his master was away, *did eate and drinke with the drunken*; that is, *did cause others to be drunken with him*) or by ill counsell draw one another on to euill (as the sonnes of *Isaak*, who when they saw *Ioseph* a farre off, said one to another, *Behold, this dreamer commeth, come now and let vs slay him, &c.* and as they, who, when they saw their masters sonne, said among themselves, *This is the beire, come, let vs kill him, and let vs seize on his inheritance*) or are euer quarrelling with their fellowes, and smiting them (as that forenamed euill seruant, whom the Lord threatneth to cut off) or disswade one another from obedience and subiection (as they who said, *Let vs breake their bonds asunder, and cast away their cords from vs*; and as *Sheba*, who said, *We haue no part in David: euery man to his tents, O Israel.*) These faults are very rife among seruants: whence it commeth to passe, that there are so few good, and so many bad seruants: too true is this prouerbe, *One skabbed sheepe mars a whole flock*, Let there be in a great family one seruant that is profane, proud, riotous, stout, rebellious, or otherwise vicious, and all will soone be like him.

Among other parts of vnfaithfulness in this kinde, one of the most monstrous (which yet is too too frequent) is to allure one another to vncleanness, & men and maids to defile one another. Wee shewed before, that it was vnlawfull for seruants, during the time of their seruice, to marry without their masters consent: how abominable then is it to defile one another? The sin is doubled beeing betwixt seruants: for as it is a beastly sin in it selfe, so in the forenamed respect it is greatly dishonorable to their master and his house: besides that, the maid so defiled is oft disabled to doe her seruice well: nay, many times the charge of the child lieth vpon the master. Thus shame and dishonour, grieve and vexation, losse and dammage, all meet together, the more to gall and pierce him to the very heart. Is not this then a great part of vnfaithfulness? Deserueth it not to bee seuerely punished, and that

openly, and publickly, with shame and smart too, that others may take warning thereby? Many vse meanes to escape the reuenging hand of man: but though they escape mans hand, they shall bee sure to meet with Gods heauy vengeance: *where-mongers God will iudge*. Daily experience sheweth, what misery such wretches bring themselves vnto, and how God meeteth with them, and that most fearefully.

§. 32. Of seruants faithfulness about their masters children.

Great faithfulness may seruants manifest to their masters in and about their children: as while they are young and not able to looke to themselves, to be tender ouer them, & well to tend them: maids especially neatly to handle and looke to them, and cleanly to bring them vp: and they that haue a particular charge of them, to seeke their good in euery thing they can, and giue them their due portion: and (because children are much in seruants company) to vse in their hearing such speech as may minister grace to them, and to teach them good things, and (when they grow to some ripeness of yeeres) to beare a reuerend respect to them, and esteeme them their betters, because they are their masters children. It is noted of *Abrahams* seruant, that he called his masters sonne, *Master*.

Children are deare to parents: the honour and kindnesse done to them, they account as done to themselves: this kinde of faithfulness therefore must needs bee highly esteemed by masters in their seruants: and assuredly it is a great meanes to worke a good respect in masters towards them.

Yet contrarily do many seruants carry themselves towards their masters children, as is apparent by these particulars.

1 Some in their carriage are very hoggish and churlish to their masters children, when their parents are out of sight.

2 Others are very carelesse of them,

Heb. 13. 4.

Gen. 24. 65.

Points of vnfaithfulness in seruants about their masters children,

them, and tend them very sluttishly, not caring how they goe: whereby they oft procure great displeasure from their master and mistresse.

3 Others get from their masters children what they can, and deprive them of their allowance, turning it to their own gaine.

4 Others exceedingly corrupt their masters children with their filthy and corrupt communication, teaching them to sweare, blaspheme, and vse all manner of vnclane speeches: thus is that proverbe verified, *Euill communications corrupt good manners*. Children oft-times in their young yeeres learne such ill language and behauiour of lewd seruants, as their parents can neuer get them to leaue againe: so as they may curse the day that euer such seruants came into their house.

5 Others allure them to Stage plaies, to Dice-houses, and other like places, which are the very bane of youth, and draw them to spend in riot such allowance as their parents allow them, yea and beyond that allowance, so as they runne in debt, and get such an habit of spending, as at length they make away their whole estate.

6 Others inueagle their affections, and oft draw them to folly and vnclanefesse. This filthy kinde of vnfaithfulnesse is so much worse then that which was* before noted betwixt fellow seruants, by how much neerer and dearer children are to their parents then seruants to their masters.

7 Others that dare not commit this abominable wickednesse, sticke not to do that which is little better, namely, to draw them on to be contracted, yea and married to them oftentimes, and that priuily without consent of their parents: whereby parents affections are oft so alienated from their children, as they will not acknowledge them for children, but cleane cast them off. These are the fruits of this lewd kinde of vnfaithfulnesse in seruants.

¶ 33. *Of seruants faithfulnessse in regard of their masters; or mistresses bed-fellow.*

So faithfull ought seruants to bee to

their masters and mistresses, that if one of them should labour to vse a seruant in any manner of deceit to the other, the seruant ought not to yeeld. As, if a master should moue his maid priuily to take away iewels, plate, money, linnen, or any such thing in her mistresse custody: It skilleth not that the master hath the chiefeft power ouer all the goods: a secret taking of them away, without the priuity of the mistresse, in whose custody they are, is in the seruant deceit, and a point of vnfaithfulnes. Much lesse ought any seruants bee moued by their mistresse priuily to take away their masters corne, wares, or any goods for her priuate vse. Of the two, this is the greater part of vnfaithfulnesse.

If such deceit ought not to bee vsed about any goods, much lesse about the body of master or mistresse. As, if a master should allure his maid to commit folly with him, or a mistresse her man, both their conscience to God, and also their faithfulnessse to their master or mistresse should make them vtterly to refuse it, & to giue no place to any such temptation. **Ioseph* is propounded as a patterne herein: and against the suggestion of his mistresse, he rendreth the two forenamed reasons; his conscience to God in these words, *How can I doe this great wickednesse and sinne against God?* His faithfulnessse to his master in these, *He hath not kept backe any thing from me but thee, how then, &c.*

To this head may be referred seruants faithfulnessse in making knowne to their master the sinne of his wife, and to their mistresse the sinne of her husband, especially if it be such a sinne as may tend to the ruine of the family, and that by the knowledge thereof, the party that is not blinded and besotted with the sin, but rather free fro it, may be a means to redresse it. Thus *Nabals* seruants made known to *Abigail* the churlishnes of *Nabal* towards *Dauids* seruants: by which means, the mischief intended against the house was preuented. Thus, if seruants know that their Master intendeth some mortal reuenge against another, to tel his wife therof in time, may be great faithfulnessse: or if they know their mistresse

Gg 3 hath

1 Cor. 15. 33.

* 5. 31.

Gen. 39. 7.
&c.

1 Sam. 25. 15

hath appointed to go away priuily from her husband, to tell him of it, is a part of faithfulness. This may be applied to many other like cases.

The contrary is yeelding to masters or mistresses in any point of deceit one against another: whereunto seruants are too prone, because they thinke to be bolstered out by the authority of the party that setteth them on worke to deceive. But no authority can be a warrant for any deceit, or wickednesse.

§. 34. Of seruants faithfulness about their masters persons.

VII.

Masters and Mistresses are flesh and blood as well as seruants, and so subiect to weaknesse, sicknesse, old age, and other distresses, wherein they may stand in great need of seruants helpe: seruants therefore must be faithfull in affording them the best helpe that they can, and tend them with all the tenderesse and diligence that they can. *Sauls* seruants did a part of faithfulness to their Master, when he being vexed with an euill spirit, ^a they inquired after meanes to ease him. So did *Dauids* seruants, when he being bedred, ^b they sought out one to cherish him. It was a point of faithfulness in *Naamans* ^c maid, to tell her mistresse of a meanes whereby her master might be cured of his leprosie: and in his ^d seruants, to perswade him to vse the meanes prescribed by the Prophet.

Contrary is a seruants vngratefull and inhumane leauing of his master in his time of need, as the seruants of *Iob* did: for when the hand of God lay heavy vpon him, and all his goods were taken from him, and his body full of sore boiles, ^e they that dwelt in his house, and his maids counted him for a stranger: and he was an aliant in their sight: he called his seruant, and he gaue him no answer. So did ^f *Ziba* leaue *Mephibosheth* in his greatest need: and ^g the Disciples fled from their Master *Iesus Christ*. But what shall wee say of those that take occasion from their masters impotency to murder themselves, as ^h *Rechab* and *Baanah*? or to betray him to his enemies, as ⁱ *Judas* betrayed the Lord *Christ*: what, but that such traitorous seruants may looke for

such ends?

§. 35. Of the meanes to make seruants faithfull.

Among many other meanes to make seruants faithfull to their master, & carefull to performe other duties sincerely, willingly, cheerefully, and diligently, as hath before bene noted, this is one of the most generall, namely, that seruants, in all things they doe for their master, make their masters case their owne, and so doe for him as they would for themselves, or as they would haue their own seruants doe for them. The generall rule of the Law is, ^a *Loue thy neighbour as thy selfe*; and, ^b *Whatsoeuer you would that men should doe to you, doe you euen so to them*. If thus euery man must respect another, yea though hee bee a stranger, then much more must seruants respect their master, because all that they can doe, is after an especiall manner as a debt due to their masters: in which respect *Christ* faith, that *when they haue done all that is commanded, they haue but done their duty*.

This I haue the rather noted, because the practice of most seruants is contrary thereunto. For while they worke for their masters, they wil cry out that they are ouer-burdened, and tired with that worke which they will easily goe thorow withall when they worke for themselves. They, that while they worke for their master, must be called to it againe and again, & forced to stand to it, and to hold out till it be done, what paines will they take, how early will they rise, how late will they sit vp, how diligent will they bee for themselves? Whe *Ironnemen* receiue increase of wages according to the worke which they doe, they will dispatch more then a prentice that hath but cloth, food, and lodging. Againe, many that in their masters goods are very lauish, and wastefull, when they come to bee for themselves, are very sparing, sauing, and prouident. What doe these things argue, but that seruants doe not beare to their masters that minde which they should? they do not for them as they would doe for themselves. Very requisite it is therefore that the

^a *Leu. 19. 18.*

^b *Mat. 7. 12.*

Luke 17. 10.

^a *1 Sam. 16. 16.*

^b *1 Kings 1. 2.*

^c *2 Kings 5. 3.*

^d *verse 13.*

^e *Iob 19. 15, 16.*

^f *1 Sam. 19. 26.*

^g *Mat. 26. 56.*

^h *1 Sam. 4. 6.*

ⁱ *Mat. 26. 15.*

the forenamed generall rule bee obserued.

Hitherto of the feuerall kindes of seruants duties, and of the manner of performing them. It remaineth to speake both of the extent of their duties, and also of the restraint of that extent.

§. 36. *Of seruants endeauour to make their iudgement agree with their masters.*

The extent of seruants duties is in my text onely implied vnder this indefinite particle (*Obey*) (which being not restrained to any particulars, must be extended to *euery thing*) but in other places it is expressly laid downe in these general termes, ^a *Obey in all things.* ^b *Please well in all things.* It is not therefore sufficient that seruants performe their duties well in some things, they must doe it in all things, yea in things that may bee against their own minde and liking, if their master will haue it so. For this end let seruants note these two rules.

I That they labour to bring their iudgement to the bent of their masters iudgement, and to thinke that meet and good which he doth. Thus the ^c seruant of the Leuite, which thought it meetest to turn into one of the Cities of the Iebusites to lodge there, because the day was faire spent, when he saw his master to bee of another minde, yeelded to him. So did ^d those seruants yeeld to their master who at first thought it vnmeet, that hee that had ^e *tē talents*, should haue one piece more: and ^f those seruants also, that at first thought it meet that the tares should bee plucked vp from the wheate. This rule is to bee obserued in the particular points before deliuered, as the worke

which seruants doe, and the manner of doing it, their apparell, their allowance, yea, and in the correction which their master giueth them, and the rest.

Contrary is that great conceit which many seruants haue of their own iudgement, wit, and wisdom, thinking themselves wiser thē their masters, as *Gebaz*, who opposing his owne wit to his masters wisdom, said, *Behold, my master hath spared Naaman this Syrian, in not receiuing at his hands that which hee brought: but as the Lord liueth, I will runne after him, and take somewhat of him.* This was also a fault in ^g the children of the Prophets, that would not rest on *Elishas* iudgement, but importuned him against his minde to send some to seek the body of *Eliab*. This self-conceit is the cause of many mischiefs: as of discontentednesse at the worke their master appointeth them, and at the allowance of meat and drinke which they haue; of much liberty they take to themselves, of pride in apparell, and other vices before noted. If the forenamed rule were duly obserued, many of those mischiefs would bee auoided, and much better obedience yeelded.

§. 37. *Of seruants yeelding to doe such things as their masters command, as they thinke to be most meet.*

The second rule which seruants must obserue, is this, that

Though they cannot in their iudgement thinke that fit to be done which their master will haue done, yet upon his peremptory command they must yeeld to the doing of it. It appeareth by *Peters* answer to Christ, that hee did so: for beeing commanded to let downe his net for a draught, thus he answereth, *Master, wee haue toyled all night, and haue taken nothing:* (here he sheweth, that his opinion was, that it would bee in vaine to let downe their nets) *neuerthelesse at thy word I will let downe the net* (here is his obedience against his opinion.) More cleare is the example of *Isaiah* for his purpose: when the King commanded him to number the people, hee declared that he thought it a very vnmeet thing to doe, by, this phrase, *VVhy doth my Lord*

Seruants conceit of their owne wit.

f: King. 5. 20.

g: King. 2. 16, 17.

Extent of seruants duties.
* Treat. 3.
§. 69, &c.
& Treat. 5. §. 35.

a Col. 3. 22.
b Tit. 2. 19.

Seruants must labor to bring their iudgement to agree with their masters.
c Iudg. 9. 17, 12, &c.

d Luke 19. 25, &c.

e Mat. 13. 28, &c.

Luke 5. 5.

Lord the King delights in this thing? Yet against his iudgement he yeelded to the Kings peremptory command: for it is said, that the Kings word preuailed against Iob.

Obiect. This is no fit example, because *Iob* sinned in obeying.

Answ. *Iob* cannot iustly be charged with sinne, because it was not simply vnlawfull to number the people. *Dauids* sinne was not in the act of numbring the people, but in his minde which moued him to doe it: for there was no iust cause to doe it: only pride and curiosity moued him, as may be gathered out of his owne reason in these words, *that I may know the number of the people.* To doe such a thing, onely to know it, was curiosity. But why would he know it? Surely on a proud conceit that he had so many Worthies, so many Captaines, so many men of warre.

Out of *Iobs* example seruants may here learne, in humility and reuerence to render some reasons, to moue their master not to presse vpon them that which they think to be vnmeet; but yet if their master will not hearken to their reasons, but stand vpon his authority, *his word must preuaile.*

Contrary is their peremptorinesse, who by no meanes will bee drawne to doe any thing at their masters command, which they themselues thinke not most meet to bee done. Such an one is that foole whom *Solomon* thus describeth, *Though thou shouldest bray a foole in a mortar among wheat with a pestle, yet will not his foolishnesse depart from him.* These fooles bring much mischief vpon their owne pates in disobeying their masters: for exceedingly they prouoke his wrath who hath power to take vengeance of them. Neither let them think to receiue comfort in their suffering, because they refuse an vnmeet thing: for meetnes is not a sufficient warrant against vnlawfulness. To disobey in a thing which lawfully may be done, is vnlawfull; if therefore the pretext bee onely an vnmeet thing, meetnesse is preferred before lawfulness, and vnlawfulness lesse accounted of then vnmeetnesse.

§. 38. Of seruants forbearing to obey their master against God.

That the extent of seruants obedience be not too farre stretched, the Apostle setteth downe an excellent limitation thereof: and that in these foure phrases, *As vnto Christ, As the seruants of Christ, Doing the will of God, As to the Lord.* All which do shew, that the Obedience which seruants yeeld to their Master, must bee such as may stand with their obedience to Christ. So that if masters command their seruants neuer so peremptorily to doe any vnlawfull thing, that is, any thing forbidden by Gods Word, they may not yeeld to it. The midwives of the Hebrew women did well, in refusing to doe any thing to helpe forward the murderous practices of the King of Egypt, in slaying all the male-children of the Hebrewes: it is expressely said, *that they feared God, and did not as the King commanded them:* so as their disobedience in this kinde, was a token of their feare of God. In this case *Ioseph* is commended for not hearkening to his mistresse: and the seruants of *Saul*, for refusing to slay the Lords Priests at their masters command. Thus, if a master should command his seruant to kill, to steale, to forswear himselfe, to lie, to vse false measures & weights, to go to masse, or doe any other vnlawfull thing, hee ought not to obey him.

Again, if masters forbid their seruants to do that which God hath commanded the to do, they must, notwithstanding their masters prohibition, do it. The Rulers of Israel forbid the Apostles to preach: yet because Christ had commanded them to preach, they would not forbear: nor would *Daniel* forbear to pray to God, though the King & Nobles by expresse decree forbade him. So, if a profane or Popish master shall forbid his seruant to goe to Church, or to heare the Word, or to take the Sacrament, or to dwell with his wife, if he be married, or to make restitution of that which hee hath fraudulently gotten, or any other bounden duty, herein they must say, *We ought to obey God rather then men.* For when masters command and forbid any thing against

God,

Restraint of the extent of seruants duties

See the cautions, Treat. 3. §. 31, 32, &c. *Nolite seris nisi hominibus: nolite eis parere cum turpia precipiunt.* (bry. in 1 Cor. 7. Rom. 13 Exo. 1. 17.

Gen. 39. 9.

1 Sam. 22. 17.

Seruis competit ut obediant dominis in 93 quibus mandato Dei nihil derogatur. Basil. *Ethic. de fin. 79.* Acts 4. 19. Dan. 6. 10.

Acts 5. 29.

God, they go beyond their commission, and therein their authority ceaseth.

Contrary to this restraint, is both a parasiticall pleasing of Masters, and also a base feare of them. It is the property of a parasite, to say what a Master will have him say, and deny what he will have him deny, and so doe what he will have him to doe. *Doeg*, that fawning dog, at *Saul's* word slew all the Lords Priests: and *Abshaloms* seruants at his word killed *Amnon*: for all the reason which they had to commit that murder, was this speech of their master, *Haue not I commanded you?* So prone are seruants to sooth their Masters, as there is no sinne so horrible, which at their Masters command they will not bee ready to doe. That which the Prophet speaketh of like condition, I may in phrase apply to like disposition, and say, *Like Master, like seruant, like mistresse, like maid*. It is also the property of base fearefull seruants, to do nothing but what their Master will have them doe, and to forbear any duty, though neuer so necessary, that he forbiddeth them to doe. What duty more necessary then prayer? We are commanded to pray continually: yet the seruants of *Darius* were content to forbear that duty thirty daies together, because it was against the decree of their Lord and King. The like is noted of the people in Christs time, *they durst not make open professiō of Christ, for feare of the Iewes*. So in our dayes many seruants there be, that dare not make profession of the Gospell, nor goe to Church, nor read the word, nor perform other holy religious duties, which they know to be bounden duties, for feare of their Masters. Had not then the Apostle iust cause to strike so much vpon this string, as here he hath done, expressly forbidding *eye-seruice, man-pleasing, and doing seruice to men*, namely, in opposition to God?

§. 3 Of seruants chusing good Masters.

As a iust consequence following from the forenamed extent and restraint of seruants duties, I may further gather these two lessons for seruants.

1 It is very behouefull that seruants make choice of good masters: at least, if

it be in their power to chuse.

2 It is behouefull that they continue and abide vnder good Masters: at least, if they continue seruants, and abide vnder any Masters.

That these consequences iustly follow as aforesaid, is euident: for seeing seruants are bound to obey in all things which are not against God, and must obey in nothing but what is in the Lord, it is very requisite that seruants bee vnder such Masters as beare the Image of God in the inward disposition, and grace of their heart, as well as in their outward function and place, and will goe along with God in vsing their authority, commanding nothing but what a seruāt may doe with a good conscience, and without transgressing against God, and forbidding nothing that God hath bound a seruant to doe. There will be comfort in seruing such Masters: and our obedience to them, will be obedience to God. Such Masters therefore must be chosen. Yea and with such must seruants abide, (if not with the very same, yet with such as they are, of the same disposition) for if they goe to other, their former comfort will be taken away, and their seruitude will seeme so much the more miserable, by how much more knowledge and experience they haue had of the benefit of their former liberty (for we may well call seruice vnder vnconscionable Masters, seruitude, and in opposition thereunto, seruice vnder religious Masters, liberty.) He therefore that hath a Master that is faithfull, due respect had to his authority, must loue him as a father, and so abide with him.

For choice of good masters, note what is recorded of many of the Egyptians and other people: they left their owne country, and went out with the Israelites. What should moue them, but conscience of the true God, whom they knew that Israel serued? Now many of these went out as seruants, as may bee gathered from those many lawes which were made in the behalfe of seruants that were strangers, and in speciall that were Egyptians. The knowledge which *Ruth* had, that *Naomi* her mother in law serued the true God,

*Aut aio. Negatino. Te-
rent, in Xui.*

1 Sam. 21. 18.

2 Sam. 13. 28,
29.

Isa. 24. 2.

1 Thel. 5. 17.
Dan. 6. 7, &c.

Iohn 7. 13, & 9.
22.

*Qui fidulam
habet domi-
num, saluo eius
dominio, diligit
ut patrem.
Constit. Apost.
L. 4. c. 12.
Exod. 12. 38.*

*6 Leu. 25. 45.
Deut. 5. 14.
& 23. 15.
& 23. 7.
c Ruth 1. 16.*

God, moued her to leaue her owne country, and to goe as a seruant with *Naomi*.

For abiding with good masters, wee haue a worthy patterne in the twelue Disciples. ^d When many of Christs Disciples at large, *went backe, and walked no more with him*, Christ asking the twelue whether they also would goe away, *Peter* in the name of all the rest answered, *Lord, to whom shall we goe? Thou hast the words of eternall life.*

^d Iohn 6. 66, &c.

Contrary is the minde and practice of many seruants: they neuer inquire after the religious disposition of their master, nor care though he be popish, or profane, so they may haue good wages, diet and lodging: and yet by this means, if at least there bee any sparke of Gods feare in their heart, they cast themselves vpon many sore temptations, and bring themselves into many hard straits, and dangerous snares. And, if God open their eyes to see that wretched condition whereinto they haue implunged themselves, they will bee forced to cry out and complaine as *Dauid* did, when he was in forraine countries, where hee could not freely serue his God, *'V'oe is me that I sojourne in Mesek, that I dwell in the tents of Kedar.*

^e Psal. 120. 5.

Much more contrary is their minde and disposition, who refuse to serue religious masters, and shun them most of all: or being in their seruice, are neuer quiet till they be out of it againe. Of these we spake ^{*} before.

^{*} §. 16.

Hitherto haue wee dealt about seruants Duties. The Reasons which the Apostle rendreth to enforce those duties, remaine to be declared.

§. 40. *Of the first motiue, The place of Masters.*

I.

The first reason which the Apostle vseth to enforce seruants duties, is implied vnder this phrase, *as to Christ*; it intimates the place of a master, which is to be in *Christs stead*. In this respect the title *Lord* is giuen to a master. The word which the Apostle vseth in Greeke, is that which in the new Testament answereth to that proper Hebrew name of God, *Iehouah*, and it setteth forth the absolute soue-

Reuer.

raignty of God, and power ouer all creatures: ^b which power because the Father hath giuen to his Son as Mediator; God-man; hee is called the *one or onely Lord*: and because masters, by vertue of their office & place, beare Christs image, and stand in his stead, by communication of Christs authority to them, they are called *Lords*, yea also ^d *Gods* (for that which a Magistrate is in the Common-wealth, a master is in the family.)

Hence it followeth, that seruants in performing duty to their master, performe duty to Christ, and in rebelling against their master, they rebell against Christ, as the Lord said to *Samuel*, of the peoples reiecting his government, *They haue not reiected thee, but: they haue reiect. ed me, that I should not raig. n ouer them.* Is not this a strong motiue to prouoke seruants to all duty, and to restra. ine them from rebellion? If it bee well weighed what Christ is, it cannot be but a weighty reason. For though masters should neither reward their good seruice, nor reuenge their ill seruice, yet will Christ doe both.

^b Mar. 28. 18.

^c 1 Cor. 8. 4. *etc. xij. 9.*

^d Psal. 81. 6.

Cum Christo iubente seruis homini, non illi seruis, sed illi qui iussit. Aug. in Psal. 124.

1 Sam. 8. 7.

§. 41. *Of the second motiue, The place of seruants.*

The second reason is implied vnder this phrase, *as seruants of Christ*: it noteth the place of a seruant: which though it may seem to be a meane and base place, yet is it indeed an honourable place. Men count it an honour to bee seruants to a King; but Christ is higher then all Kings. On this ground the Apostle saith, *Art thou called being a seruant? care not for it*: and that vpon this reason, *Hee that is called in the Lord, being a seruant, is the Lords freeman*. This reason is to bee noted against the conceit that most haue of a seruants place, that it is so meane and base, as there can be no honour nor comfort in doing the duties thereof. But that is a foolish, and vniust conceit: look to Christ the highest Master, and there is as much honor and comfort in doing the duties of the lowest seruants place, as of the highest masters.

II.

1 Cor. 7. 21, 22

§. 42. *Of the third motiue, Gods will.*

The third reason is implied vnder this phrase,

III.

b 1 Theſ. 4. 3.
c 1 Pet. 2. 15.
d Ephes. 5. 17.
e Rom. 12. 2.

phrase, *doing the will of God*; which declareth the ground of seruants ſubiection. God in his Word hath plainly made it known that it is his pleaſure, that they who are vnder the authority of maſters, ſhould obey them: therefore as ſeruants would pleaſe God, they muſt obey: if they reſuſe to obey, they thwart the *will of God*. This alſo is a motiue of moment: for Gods will is that marke which euery one ought to aime at, and it is much vrged by the Holy Ghoſt, as a general reaſon to all duty in theſe and ſuch like phraſes, *This is the will of God: So is the will of God*: vpon which ground wee are exhorted to *underſtand*, and to *proue what is the will of God*.

Good reaſon there is to preſſe this reaſon: for

1 Gods will is the very ground of goodneſſe: things are therfore good, becauſe they are agreeable to Gods will: Gods will giueth the very beeing to goodneſſe.

2 Gods will is a rule to ſquare all our actions by, euen as the Kings Statutes & Proclamations are to his ſubiection.

Nal. 19. 7.

3 It is a perfect rule (*the law of the Lord is perfect*) ſo as wee may bee ſure not to ſwerue, if we hold cloſe thereunto.

4 It is a ſufficient rule, it will giue euery one (and among other, ſeruants) direction how to carry themſelues in euery thing they take in hand, yea in euery thing that appertaineth to them. For, *Gods Word is giuen to make vs perfect, thorowly furniſhed vnto all good workes*.

a Tim. 3. 17.

5 It is a good warrant to iuſtifie vs in all our actions: ſo as going along with it, we need not care what any man can ſay againſt vs. If a man be ſure that hee hath Statute law or the Kings Proclamation on his ſide, he is bold.

From this reaſon which is of ſuch weight; I gather two propoſitions to adde force to this motiue.

1 That ſeruants obey their maſters, is no arbitrary matter, but a neceſſary duty: not left to his will whether hee will doe it or no, but a thing whereunto he is bound: and that not onely by ciuill conſtitutions of men, but alſo by a diuine inſtitution of God: ſo as it is not only a matter of ciuill policy, but alſo of con-

ſcience, to be done for conſcience ſake.

2 That no creature can diſpence with ſeruants, ſo as they ſhould bee exempted from doing their duty to their maſter. If they could, they were greater thē God, and their will about Gods will. Among creatures, maſters themſelues are to bee reckoned: now, becauſe it is Gods will that ſeruants ſhould bee in ſubiection, their maſters cannot exempt them from it. Maſters may let them go free: but retaining them as ſeruants, they cannot exempt thē from a ſeruants ſubiection. Wherefore though maſters be careleſſe in exacting duty, yet let ſeruants be conſcionable in yeelding duty, becauſe it is Gods will.

§. 4 3. *Of the fourth reaſon, The reward of good ſeruiſe.*

The fourth reaſon is plainly and largely expreſſed in theſe words, *Knowing that what ſoeuer good thing any man doth, the ſame ſhall he receiue of the Lord, whether he be bond or free*. The generall ſum whereof, is a Declaration of the reward of good ſeruiſe. To which purpoſe ſaith the Apoſtle to ſeruants in another place, *Of the Lord ye ſhall receiue a reward*.

This firſt is to be noted to adde force to the former reaſons. For if any aſke, What if maſters ſtand in Chriſts ſtead, what maketh that to the purpoſe? Surely it maketh much to moue ſeruants: becauſe maſters ſtand in his roome, who will reward that which is done for his ſake.

If againe they aſke, What benefit is it to be Chriſts ſeruant? It may be answered, *Very great*: for Chriſt wil reward all his ſeruants.

If further it be aſked, What is gotten by doing Gods will?

Anſ. Euen that which all aime at, reward for ſeruiſe.

As this addeth weight to all the other reaſons, ſo is it in it ſelfe a weighty reaſon, as weighry as any can bee to our corrupt nature. Hope of reward is it which maketh all ſorts of people to take the paines which they doe in their ſeuerall places. But hauing before handled this generall point of reward, I will here more diſtinctly ſhew what kinde

IIII.
Sicut ſeruum,
Deum redditu-
rum ſeruitutis
mercedem. Con-
ſtit. Apoſt.
1. 4. 12.
Col. 3. 24.

* Treat. 1.
§. 117.

of

of reward it is, wherewith the Lord will recompence the good seruice of faithfull seruants.

Gods reward is both of temporall and eternall blessings.

The temporall blessings which heretofore God hath bestowed on faithfull seruants, and which on that ground other like seruants may expect, are these especially.

1 Hee will moue masters to respect such seruants, as he moued ^b *Ahash-verosh* to recompence the fidelity of *Mordecai*.

2 If Masters faile therein, hee will moue strangers to recompence them: as he moued ^c the Iaylor to fauour *Ioseph*, when his Master had cast him in prison: and ^d *Pharaoh* to aduance him to great dignity.

3 To draw the hearts of their Masters and others the more vnto them, he will make the things which they take in hand to prosper. Thus did he blesse ^e *Ioseph*, and ^f *Abrahams* seruant.

4 In dealing for themselues, hee will blesse their labours, as hee blessed ^g *Iaakob*.

5 Hee will, when they come to keep seruants, prouide such seruants for them,

as they were to their Masters. ^h In Egypt God blessed *Ioseph* with a faithfull seruant: *Dauid*, who ^k ventured his life to saue his fathers sheepe, had ^l many seruants that ventured their liues for him.

To this purpose may bee applied that prouerbe which Christ oft vseth: ^m *With what measure yee mete, shall it bee measured to you againe.*

The eternall reward is expressed in this phrase, ⁿ *the reward of the inheritance*: for that inheritance is meant which Christ mentioneth in this clause, ^o *Come, ye blessed of my Father, inherit the kingdome prepared for you from the beginning of the world*: and Saint Peter in this, ^p *an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heauen*. What can be more said? What shall not be vndergone for this reward? How willingly doe prentices passe ouer their prentiship, in hope of a temporary freedome of an earthly City? ^q Many yeeres seruice was but as a few dayes to *Iaakob*, because he liked his reward. But behold here a greater reward, which wee must needs like much better. If this bee not sufficient to moue seruants to all duty, I know not what can be sufficient.

What reward
God giueth to
good seruants.

^b Est. 6.3.

^c Gen. 39.21.

^d & 41.40.

^e Gen. 39.2.
^f & 24.56.

^g Gen. 30.43.

^h Gen. 43.23.

^k 1 Sam. 17.34

^l 2. Sam. 21.17.
& 23.15, etc.

^m Luko 6.38.

ⁿ Col. 3.24.

^o Mat. 25.34.

^p 1 Pet. 1.4.

^q Gen. 29.20



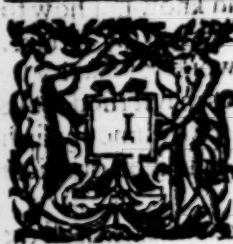


The eighth Treatise.

Duties of Masters.

§. 1. Of the Heads of Masters duties.

EPHES. 6. 9. *And ye Masters, doe the same things vnto them, forbearing threatening: knowing that your Master also is in heauen: neither is there respect of persons with him.*



IN the last place the duties of Masters are declared by the Apostle, and that in this verse, where he noteth,

1 The kinds of these duties.

2 A Reason to enforce the same.

Generally (doe the same things.)
The kinds are set forth
Particularly (forbearing threatening.)

The reason is taken from that subiection wherein Masters are to an higher Master (knowing that your Master also.) And it is amplified,

1 By the equall subiection of Masters and seruants to that Master (your also.)

2 By the place where that Master is (in heauen.)

3 By his property, in this phrase (neither is there respect of persons with him) which setteth forth his impartiality.

Because the seuerall duties of masters are here but pointed at, and infolded vnder generall termes, I will (as in former treatises hath beene done) propound a distinct order, whereby we may the better finde out their duties, and handle them one after another.

All may be drawn vnto these 2. heads.

1 Care in choosing good seruants.

2 Conscience in well vsing them.

For well vsing their seruants, masters must haue an eye to their place and authority: and in respect thereof,

1 Wisely maintaine their authority.

2 Rightly manage the same.

The well managing of their authority, is generally noted in this phrase, *doe the same things*: but more particularly in another place, referred §. 1. Justice, and to these two branches: 2. Equity. Of these in order.

§. 2. Of Masters choosing good seruants.

The first thing that a *may*, who taketh vpon him to be a Master, must take care of, is, to entertaine good seruants into his seruice. *Mine eyes* (saith David) *shall be vpon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me.* What doth this phrase (*mine eyes shall be vpon the faithfull*) imply, but that hee will diligently and carefully inquire after such? yea, *mine eyes* (saith he) not another mans eyes: he would not put all the trust vpon others: he would himselfe make what proofe and tryall he could. Such an emphasis hath this phrase (*mine eyes*) where Job saith: *Whom I shall see for my selfe, and mine eyes shall behold, and not another for me.*

1 Seruants are of all other things (except wife and children) of best and greatest vse. If then men bee careful in well choosing other things, as houses, land, household-stuffe, horses, and all manner of cattell (as men are very circumspect therein) should they not be much more careful in well choosing seruants?

2 Thus will Masters shew that they seeke, and aime at the good of their fa-

H h milv:

Col. 4. 1.

Psalm 101. 6.

Job 19. 37.

Reasons.

mily : yea, and in their family, at the good of Church & Common-wealth : for good members of a family are likeliest to prove profitable to Church and Common-wealth.

3 When good servants are chosen, there is hope of receiving the more good from them, and doing more good unto them. They will be plyable to all good admonition, docible by all good instruction, serviceable in all things they take in hand.

Obiect. A Master may make a bad servant to become a good one.

Answer. There is a great hazard and venture therein, especially if they be growne to ripe yeeres : no creature is easily tamed, or brought from the naturall course it hath taken, after it is grown up. A bough that hath growne crooked many yeeres together, will hardly be made straight. It is not in mans power to make a bad servant good : neither can man expect Gods blessing therein, when hee observeth not a right course warranted by God.

Quest. What course is fittest for choice of servants ?

1 If they bee young, see how they have been from their infancy educated. Great is the benefit of good education, and much good may be expected from thence : for it is the meanes which God hath sanctified for good.

But if they be growne to ripe yeeres, choose such as feare God : such were they vpon whom ^d David cast his eyes.

On this ground did ^e Saint Paul advise *Philemon* to take *Onesimus* againe, because grace was then wrought in his heart.

1 Gods feare is the ground of all good obedience and faithfulness : note the examples of such good and faithfull servants as are commended in Scripture, and you shall finde them all to feare God.

2 Such will not onely bee diligent in their worke, but they will also faithfully call vpon God to prosper those things which they take in hand in their Masters behalfe ; instance in the example of ^f A-

brahams servant.

3 God will haue such respect vnto those servants which feare his name, as for their sakes to blesse their Masters house. Thus was ^g *Potiphars* house blessed for *Iosephs* sake.

2 Make some triall of their fitnessse to that calling, worke and service whereunto thou shalt put them. From such there may be hope of profit and benefit by their service. ^h *Laban* made triall of *Yaakov* a moneth before he couenanted for any long continuance.

3 Take such especially as are of meane and poore estate, and know not how to maintaine themselves but by service. Thus will a double worke of charity be done therein : and thus mayst thou looke for better service : for commonly such are most industrious, and most obedient to their Masters.

Obiect. When men haue taken all the care they can in their choice, they may be deceived.

Answer. 1 Then much more likely is it, that if they be careless therein, they shall be deceived.

2 Diligent and wise search, is a meanes to finde out the disposition and ability of servants.

3 If having vsed the meanes, men bee deceived, they may haue the more comfort in bearing the crosse, because they haue not wittingly or carelessly pulled it vpon themselves.

6. 3. Of Masters carelesnesse in choosing servants.

Contrary is their carelesnesse, who are ready to receiue any into their house, euen Atheists, Papists, swearers, swaggerers, profane wretches, vncleane persons, and such like ; against whom *David* protesteth, he would not haue him that worketh deceit, to dwell in his house, nor him that telleth lies, to tarry in his sight. They, who entertain such, make their houses to be cages of vncleane birds, seminaries of wicked persons, and vnprofitable members : for one scabbed sheepe is enough to infect a whole flocke. No maruell though many mischiefes fall vpon such a fa-

Direction for
choosing of
servants.

^d Psal. 101. 6.
^e Philem. v. 10.

Why such ser-
uants as feare
God, are to be
chosen.

^f Gen. 24. 72.

^g Gen. 39. 5.

^h Gen. 29. 14.

ⁱ Psal. 101. 7.

a family : for a man were as good bring so many Snakes and Adders into his house, as such persons : yea with them is brought Gods curse. Can any good then be looked for ? Such foolish Masters regard neither themselves, nor their household : no nor yet Church or Commonwealth. If none would entertaine such, it might be a meanes to make them alter their condition.

Many are not onely carelesse in chusing good seruants, but also except against such as are religious, thinking it a matter of reproach to entertaine them. By which conceit they oft put away Gods blessing from their house.

Others so stand vpon a great portion of money with a prentice, or a clerke, or other seruant, as they will take none but rich mens children. Whence it cometh to passe, that this point (which is a great point) of charity is neglected : persons most vnfit for seruice are entertained, and such many times as scorne to doe seruice. Thus their Masters grow weary of them : the seruants lose their time : neuer proue to be their crafts Masters : and their parents repent the giuing of such a portion with them.

§. 4. Of Masters maintaining their authority.

After that Masters haue chosen good seruants, their duty is well to vse them : which, by reason of the difference betwixt Masters & seruants, cannot be well done, except Masters wisely maintaine their authority. A Master therefore must be able ^a well to rule his owne house : this is a duty which the Apostle in particular requireth of a Bishop, who is Master of an house, but appertaineth in generall to all masters of families. Women also, who by verue of their places are Mistresses, are commanded ^b to guide the house, or to rule and performe the part of a Mistresse therein. It was the Centurions commendation, that hauing seruants vnder him, he had them at his command.

1 Gods image and ^c A like duty to authority, which ^a this was enjoyed Master carrieth, is thus ^b to an husband in prefered relation to wife, ^c Thus shall a Master ^d Treat. 4. §. 4. ster haue much better ^e Some of the rea-

seruice done. Not one ^f sons, directions, & seruant of a thousand, ^g other points there that is not kept vnder ^h handled, may bee authority, will doe ⁱ here applied. Read good seruice. ^j it therefore.

For this end three things are obserued. 1 That Masters carry themselves worthy of their place, and worthy of that honor which is due to them: which may best bee done, by making themselves a patterne of such good things as in their places appertaine to them. ^k I and my house will feare the Lord, saith ^l Iosiah : he would not onely put them to it, but hee also would doe it, hee would goe before them. ^m I will behane my selfe wisely, I will walke within my house with a perfect heart, saith ⁿ David.

2 That Masters keepe their seruants in awe and feare. ^o Children must be kept in subiection : much more seruants.

3 That Masters doe the things which they doe in their carriage towards their seruants with authority : ^p Command, forbid, rebuke (to vse ^q the Apostles phrase) with all authority. The manner of speech which the Centurion vsed to his seruants (^r Goe, Come, Doe this) shauoir of authority. So the Church taking vpon her the person of a Mistresse, vseth a word of authority, ^s I charge you not to doe this.

§. 5. Of Masters making their authority to be despised.

The aberrations in the defect contrary to the forenamed duty and point of wisdom, are many : as

1 When Masters carry themselves basely & abiection before their seruants : being light in their behaviour, foolish in their carriage, giuen to drunkenesse, vncleannesse, lewd company, and other vices. Nabal was such an one : for his seruant could say of him, ^t He is a sonne of Belial. David, though hee did not giue himselfe ouer to such foule sins as these are, yet he oft failed in an vnseemly carriage before his seruants, as when ^u hee changed his behaviour, & fained himselfe mad, & scabbled on dores, & let his spittle fall down vpon his beard, & again, ^v when he gaue such reins to his passion, for the death of his traitorous son ^w Absalom, as his people being ashamed stole away from him, and loab his seruant was forced roundly to tell him

Direction.

d Ios. 24. 15.

Psalm. 101.

e 1 Tim. 3. 4.

f Tit. 2. 15.

g Mat. 8. 9.

h Cant. 3. 5.

How Masters lose their honour.

i By baseness.

a 1 Sam. 25. 17.

b 1 Sam. 21. 13.

c 2 Sam. 19. 3. 5.

a 1 Tim. 3. 4.
τὸ ἴδιον οἶκον
καὶ τὴν οἰκίαν
ἐν ἑαυτῷ.

b 1 Tim. 5. 14.
οἰκονομεῖν τὴν οἰκίαν.
c Mat. 8. 91

of it, saying, *thou hast shamed this day the faces of all thy seruants, &c.*

Mistresses oft lose their authority by conspiring with their seruants to goe abroad, take away goods, gossip, and doe such other like things priuily without their husbands consent: they make themselves thereby slaues to their seruants, not daring to do any thing which may offend their seruants, lest they should discover to their Masters such lewd pranks as their Mistresses did.

² By remissnes.

² When Masters are too remisse and sheepish: intreating and praying their seruants to do such things as they ought to command and require at their hands: and if it be not done, all their remedy is patience, or else to doe it themselves. Howsoeuer this might be counted meeknesse, and gentlenesse towards equals and strangers, ouer whom we haue no authority, yet towards seruants it is too base remissnesse: yea it is a relinquishing of that power which God hath giue, and whereof God will take an account.

³ By familiarity.

³ When Masters suffer their seruants to be their companions, playing, drinking, reuelling with them, and saying (as it is in the prouerbe) *Haile fellowes met.* Thus seruants oft take liberty to presume about their Master: for men are naturally prone to ambition; and, *if an inch be giuen, they will take an ell.* They who in this kinde so farre debase themselves, as to giue their seruants power ouer their owne body, doe make both themselves, and their true lawfull bedfellow to be despised: themselves, in that such seruants as are so made one flesh, will thinke to keepe in awe such a Master or Mistresse, as they haue knowne; through feare of reuealing that sin: they bedfellow, in that such seruants will thinke to be maintained, and bouldred vp by the Master or Mistresse, whom they haue so knowne. On this ground was ^d Sarah despised in the eyes of ^d Hagar her maid.

^d Gen. 16. f. 4.

⁴ By letting goe the reins.
^e 2 Chr. 24. 17.

⁴ When Masters are ouer-ruled by their seruants to doe any vniust or vnlawfull thing: as ^e *Ioash*, who by his seruants was drawne to Idolatry: and ^f *Zedekiah*, who gaue the Prophet *Jeremiah* into his seruants hands, vsing this base and abiect speech, ^f *The King is not hee*

^f Ier. 38. 5.

that can doe any thing against you. Thus will seruants soone proue Masters: and if they once come to this high pitch to rule, rather then to bee ruled, they will quickly proue intolerable. For ^g this is one of the foure things noted by the Wiseman, which *the earth cannot beare*, namely, *a seruant when he reigneth*: and ^h this is one of those euils which proceed from rulers, that *seruants ride vpon horses*, that is, are aduanced aboue their place and degree: whence it followeth that *Gouernours walke as seruants vpon the earth*, they are deiected below their place & degree. It falleth out in this case betwixt seruants and Masters, as betwixt scales, or ballances, if the weights that vse to lie in one ballance to keepe it down be taken away, it will suddenly flie vp, and so the other ballance will be kept down.

^g Pro. 30. 21.

^h Eccl. 10. 37.

§. 6. Of Masters too great rigour.

The contrary in the excesse is too great rigour and austerity manifested in looke, speech, and actions.

¹ In looke, when a Master cannot cast a good eye on his seruant. ⁱ *Yaakob* was much discountenanced by the countenance of his Master. Many Masters by their continuall frowning browes, and fiery eies, do much terrifie their seruants.

ⁱ Gen. 31. 3. 5.

² In speech, when Masters cannot giue a good word to their seruants, but if they be moued neuer so little, cast vpon them all the reproachfull names that they can call to minde: little thinking of this fearefull doome, ^k *Whosoever shall say, Thou foole, shall be in danger of hell fire.* Thus did ^k *Saul* manifest a malicious & mischieuous mind against *Jonathan* and *Dauid* by the foule language he gaue. Some haue such a forward and peruerse tongue, as they can neuer speake directly to their seruants: but if they command or forbid a thing, they will doe it after such a manner, as their seruant can scarce tell what they meane: and this not only when their seruant hath offended them, but in their best mood. So shrewish are others, as their tongues seldome lie still: but they are euer chiding vpon euery small occasion: whereby it commeth to passe that their seruants are no more moued with it, then the Doves, and Stares that continually abide in Belfraies, are moued with

^k Mat. 5. 22.

1 Sam. 3. 6.

Quamuis do-
minus seruo
praestet, tamen
se aequalem in-
dicet, quatenus
homo existit.
Constit. Apost.
4. c. 12.
Serui colant
potius te quam
timeant. Senec.
epist. 47.

Extent of Ma-
sters power.

45. 20. 21. &c.

Nothing vn-
lawfull, so be
commanded
by Masters.
1 Sam. 26. 9.

with the ringing of bells. Such bitterries also is mixed with the chidings of many, as they belch out of their blacke mouthes, most direfull imprecations. What can be said of such tongues, but that they are ¹ set on fire of hell? As other aberrations wherein masters are reproved, are to bee applied to mistresses, so this especially. For mistresses do commonly most offend in shrewishnes of speech.

3 In *action*, when masters are too frequent, and too furious strikers, striking their seruants on euery occasion, not caring how they strike. In these and other like euidences of too much austerity and plaine arrogancy, Masters forget that they are men. Though for outward order a Master bee more excellent then a seruant, yet as a man, he ought to iudge himselfe equall. This extreme can bee no good meanes to maintaine authority, but it is a plaine abuse thereof. Masters ought so to carry themselves, as their seruants may rather reuerence, then dread them.

§. 7. *Of Masters commanding power, restrained to things lawfull.*

That a Master may the better know how to maintaine his authority, I will distinctly declare the extent of his power, and that in these foure particulars: 1. In *Commanding*. 2. In *Correcting*. 3. In *ordering the Marriage of their seruants*. 4. In *disposing their person*.

Within the list of these two vertues, *Iustice* and *Equity* (whereunto all the duties which masters owe their seruants, shall afterward bee referred) must the commanding power of Masters bee bounded.

1. *Iustice* requireth two things,

1 A *restraint* of Masters commandements.

2 An *execution* thereof.

The restraint is vnto Gods Law, that a Master command nothing against it, but what is agreeable to it. *Abisai* would faine haue had *Dauids* warrant to haue killed *Saul*: but *David* was so farre from commanding him to doe it, as he kept him from it.

Masters are but subordinate Ministers vnder God: they must therefore command nothing against his Law. As a Iudge,

high-Sheriffe, and all other Officers vnder the King, must make the Kings law the ground of all those things which they require of the Kings subiects: so Masters must make Gods Law the ground of all those things which they require of their seruants, who are also the seruants of Christ. Besides, to what purpose is it to command that, which a seruant may and must refuse to doe? But in no vnlawfull thing may he obey.

§. 8. *Of Masters presuming about their authority.*

Contrary is the arrogancy and presumption of many Masters, who make their owne will the rule of their seruants obedience. This must needs bee a leaden rule, which may bee bowed this way, that way, and euery way, because of the flexible and variable humour of man. Hence is it, that many most vile and horrible things are commanded, because they are agreeable to the commanders humour. *Abisai* bid his seruants commit a most detestable murder vpon his owne brother; and note how he preseth it: *Have not I commanded you?*

More presumptuous is hee, that taketh vpon him to be the great Commander of al Christians, the Pope of Rome, and other Masters and gouernours of Iesuites, Friars, Monkes, and other like orders, who command such as are vnder their authority, to commit treasons, raise rebellions, kill Kings, and doe other like execrable villanies.

And to iustifie the Pope, from whom all inferiour gouernours receiue their power, and by whose will they must be ruled, these blasphemous positions doe Papists hold of his power: *He can doe all things of right as God. He is as God, hauing on earth fulnesse of power. If he shall draw with him innumerable soules of men into hell, yet none may say to him, What doest thou? Doth not the Apostles description of that man of sinne, the sonne of perdition, agree to him of whom those things are spoken? Is hee not in Papists account, as God, shewing himselfe that hee is God? Which is further confirmed by that power which they giue him, of making lawes to binde the conscience, and coining new articles of faith.*

6 Treat. 7. 5. 3

2 Sam. 13. 28.

The Popes
presumption.

Extravag. de
maior. & obed.
Alban. in lib. de
potestat. Pap. &
Eccles. Gratian
in Decret. dist.
40.

* 2 Thes. 2. 4.
In Ecclesia cath.
semper credi-
tum est, Rom.
Pontificem
posse sua aucto-
ritate leges
ferre, quia in
conscientia ob-
ligent. Bellar. de
Rom. Pontif.
l. 4. c. 15.

Not only popish, but profane masters also too much exceed in this presumptuous use of their power about their power: as they who enioyne their servants to kill, to steale, to sweare, to forswear, to lie, to giue false measures, and weights, to goe to Masse, to profane the Sabbath, with other like sinnes. In all these, and all other things like to these, being against Gods Law, masters haue no power to command: they goe about their commission: and shall accordingly answer for it.

§. 9. *Of masters commanding seruants to do their duty.*

2 The execution of a masters commanding power, consisteth in those things which God hath enioyned as bounden duties. These a Master by vertue of his authority must command his seruants to doe: as to worship God, to sanctifie his Sabbath, to bee diligent and conscionable in his calling, with other like duties, which God compriseth vnder these words: *The way of the Lord, righteousness and iudgement*: and saith that he knew that *Abram* would command his household to doe them.

Gcn. 18. 19:

Exo. 20. 10.
2 Chr. 34. 31.

The charge giuen to masters in the 4 commandement concerning seruants, (*thou, nor thy man-seruant, nor thy maid-seruant*) proueth as much. *Iosiah* is commended for causing his people to stand to the covenant of God. On this ground if a Master haue seruants that are Papists, separatists, or profane persons, he ought to command them, and cause them to goe to the holy ordinances of God.

It is one of the principall ends why God hath giuen power and authority to some ouer others, that by their authority they may cause them which are vnder them, to obserue the comandements of God; euen as inferiour officers haue authority giuen them, to see the Kings Lawes kept.

§. 10. *Of the sinne of Masters, in suffering seruants to neglect their duty.*

It is contrary to that commanding power which God hath giuen to Masters, to suffer their seruants to omit, and neglect those bounden duties which God

hath commanded them: as if a seruant be so popish or profane as to refuse to go to the Word, or Sacrament, or to performe any duty whereunto he is bound, to let him alone. Though they themselves doe those duties, and though they doe not hinder and keepe their seruants from doing them, yet if they cause not their seruants also to doe them, they make themselves accessary to their seruants sinne.

Obiect. Every mans conscience is free, and cannot bee forced, therefore Masters may not compell seruants to such things as are against their conscience.

Ans. Though the conscience be free to a man, and out of anothers power, yet their outward actions are not free: and though faith, piety, righteousness, nor any grace can bee forced into men, yet they may bee forced to use the meanes which God hath sanctified for the breeding and increasing of them. Though they cannot be forced to haue a religious and righteous heart, yet they may be forced to doe religious & righteous duties; or if a Master cannot force these, yet hee may and ought to doe his vttermost endeauour: by which meanes though hee cannot free his seruant from death, yet hee shall free his owne soule from the guilt of his death.

§. 11. *Of a Masters wisdom in ordering things indifferent.*

Equity hath respect to those things which are in a masters power to command or not command: such are all ciuill actions as concerne himselfe; concerning the particulars whereof, God hath giuen no direct charge for an absolute performance of them: as to goe of such an errand, to doe such a message, to dispatch such a businesse. Concerning these things, I may say of a masters power, as the Apostle doth of a parës power in another case; If he seeth it meet to bee done, and commandeth his seruant to do it, *he doth well, he sinneth not*. If he seeth it not meet to be done, and commandeth it not, *he doth also well, he sinneth not*. Of this kinde of things speaketh the Centurion, where he saith, I say to one, *Goe*, to another, *Come*, to a third, *Doe this*.

1 Cor. 7. 36,
37.

Mat. 8. 9.

The

1 Cor. 10. 23.

2 Sam. 15. 33.
34.2 Sam. 18. 20.
21.

The marke which Masters must aime at in commanding or forbidding these, must be expediency: for *all things that are lawfull, are not expedient*. Expediency dependeth much vpon circumstances, and consequences which may follow vpon the doing of any thing: in obseruing whereof, the wisdom of him who hath power to haue a thing done, or not done, especially appeareth. When *Dauid* suffered not *Hushai* his good friend, and wise counsellor, to goe with him when hee fled from *Absalom*, but bid him returne to the City and there abide, hee had an eye to the good consequence that might follow thereupon. And when *Ioab* commanded *Gush* rather then *Ahimaa* to carry the newes of *Absaloms* death, hee had an eye to the meetnesse of the persons, and to the kinde of message.

To apply this to our purpose, Equity requireth, that Masters (in commanding things indifferent, which they haue power to command or not to command) haue an eye to their seruants ability, sex, age, disposition, conscience, and other like circumstances, that the thing which they command, be somewhat agreeable to them, not aboute their ability, not vnbecoming their sex, not vnfitting their age, not thwarting their disposition, not against their conscience.

§. 12. Of Masters offence against expediency.

It is contrary to equity, for a master to regard onely himselfe, and his owne mind, euen in things that are lawfull. *Paul* was not of this minde, when he said *He sought not his owne profit: no, nor his owne will*. Expediency and inexpediency were great motiues vnto him, to forbear things which were otherwise lawfull: yet little is this regarded by many: for

1 Many command things to the very vttermost of their seruants strength, if not aboute it, (as *Bharab*) or else things dangerous, which may bring much mischief vpon them. *Dauid* was touched in heart, for mouing onely by a wish his seruants to fetch him water with the danger of their liues.

2 Others against comelinesse put men to doe maids workes, and maids to doe mens worke.

3 Others vpon meere partiality keepe vnder old and good seruants, and prefer much younger before them.

4 Others will forcibly make seruants doe things against their naturall disposition, as to handle, yea and eate such things as they cannot endure to touch or see.

5 Others in doubtfull matters will vrge and presse them against their conscience.

Howsoever in these and other such like things not vnlawfull, seruants ought to do what they can to satisfie their masters command, if hee bee peremptory in vrging them; yet ought not a master to be too peremptory in pressing his authority and power.

§. 13. Of the power of Masters to correct their seruants.

The second point wherein a masters power consisteth, is *correction*: which may bee giuen by lookes, words, or deeds.

By a mans looke his anger and wrath against another is manifested. * In Hebrew the same word signifieth a face, and wrath: because wrath soonest sheweth it selfe in a mans face. It is noted of *Cain*, that being very wrath, his countenance fell downe, *Gen. 4. 5*. Now the manifestation of a masters wrath against his seruant, is a correction.

But words whether of rebuke, or threatening, doe much more declare the same. This phrase which *Solomon* vseth, *Prou. 29. 19. (a seruant will not be corrected with words)* sheweth that there is a correction by words: and though it bee negatively propounded, yet doth it not imply, that correction by words is not to bee vsed to a seruant, but rather, if thereby hee bee not moued, that blowes must bee added thereto: which is a correction by deeds, whereof *Christ* maketh mention in the parable of those seruants, that according to the greatnesse of their fault, are to bee beaten with many stripes. It is therefore in a Masters power to correct his seruant with stripes, or blowes. Which being so, I will shew,

1 How

* חֵמָה אִתּוֹ

Si quis in domo per inobedientiam domestica paci aduersatur, corripiatur seu verbo, seu verbera, seu quolibet alio genere poenae iusto atq; licito. Aug. de Civ. Dei, l. 19. c. 6.

Luke 12. 47.

1 Cor. 10. 33.

b Exod. 5. 7.

c 2 Sam. 23. 17.

- 1 How far his power herein extendeth.
2 How it is to be ordered.

§. 14. *Of the restraint of Masters power: that it reacheth not to their servants life.*

Concerning the extent of a Masters power in correcting his servant, this question is to be resolved, *Whether a Master haue power for any fault to take away his servants life?*

Ans. His power reacheth not so farre, as is euident by these reasons:

1 There is no precept, nor approued example, nor any other warrant out of Gods Word for it. The Iewes had great power ouer such seruants as were strangers: *Of them they might buy bond-men and bond-maids: they might haue them for a possession: and take them for an inheritance for their children after them, to be bond-men for euer: they might bee put to the most toyling, droyling, base, and abiect works that they had; as drawing water, hewing wood, and the like; but yet their Masters had not power ouer their liues.*

2 A master might not dismember his seruant: if vnawares he did smite out an eie or tooth of his seruant, he must make a recompence: which was, to let him go free. Much lesse therefore might he take away his seruants life.

3 If a seruant died vnder his Masters hand, when he corrected him, though he intended not wilfully to murder him, that Master was to be punished. It was not therefore lawfull for a Master wittingly to kill a seruant.

4 The power of life is proper to the publike Magistrate, who doth all things in open publike places, that so there may bee many witnesses of his iust proceeding. If masters had this power, many might priuily bee put to death, and no man know for what cause, as it is in Popish Inquisitions.

5 The approued lawes of men make it wilfull murder, for a master to slay his seruant wittingly, though the seruants fault be neuer so hainous. Neither the authority of the master, nor desert of the seruant, shall exempt the master that slayeth his seruant, from the guilt and punishment of felony.

Obiect. In ancient times Masters had this power.

Ans. They neuer of right had it, though some might exercise it. Among Gods people it was neuer exercised in any age of the world. That liberty which was taken, was among the heathē, and yet among them, as Politics came to be more and more ciuilly gouerned, that vsurped liberty by the lawes of Magistrates was much restrained: & when Emperours and Kings became Christians, it was vtterly taken away.

Obiect. If a man take an enemy by warre, hee hath power to kill him.

Ans. If in the time of the warre he slay him not, but then spare him, and take him as a captiue, and make him his seruant, though but a bondslaue, he hath not power of his life.

§. 15. *Of Masters excesse in correcting seruants.*

Contrary to their iust and due power doe they, who in their rage stab their seruants, or otherwise make them away: yea they also, who so vnmercifully and vnmeasurably beat them with rod, cudgell, or any other thing, as death follow thereupon: for many there bee, who hauing once begunne to strike, know not when to cease, but lay on as if they were striking stocks and blocks, and not their owne flesh. God foresaw that Masters were prone to such cruelty, and therefore^a set a stint number of stripes, which none that beat another might exceed.

Among these may be reckoned such desperate Masters, as in their mood wil strike their seruants with any thing that cometh next to hand, bee it heauy, cragged, hard, or sharpe, they care not: (^b *As a mad man, who casteth fire-brands, arrowes, and death.*) These things may endanger a seruants life; if not, they may breake his head, or otherwise wound, bruise, and lame him.

It is beyond a masters power by any correction to impaire life, health, or strength of his seruant, or any way in his body to disable him from doing that which otherwise hee might haue beene able to doe.

If

Leu. 25. 44, 45
46.

Ios. 9. 27.

Exod. 21. 26.

Exod. 21. 20.

^a Si dominus seru. m. ceciderit, vel letibale vulnus inflixerit, reus homicidij sit. *Leu. 24. 18.*

Apud Gentes animaduertere possumus Dominis in seruos vlt. neci q. potestatem fuisse. Sed hoc i. mpo. re nullis hominibus qui sub imperio nostro sunt, licet sine causa legibus cognita in seruos suos supra modum scire. Nam ex constit. Antonini, qui sine causa seruum suum occiderit, non minus punitur iubeatur, quam si alium seruum occiderit. Justin. Jus. 1. 3. Tit. 8. Domini mistiores esse debent. Cyp. Testim. 1. 3. 6. 73.

^a Deut. 25. 3.

^b Pro. 26. 28.

If Masters, no not for punishment of any sinne, may not take away or endanger the life of his seruant, what may we thinke of such Masters, as without any fault of their seruants, cause them to be made away, by putting them vpon some desperate attempt, either to maintain their owne quarrell, or for some other vniust end? ^c David dealt thus with *Vriah*, but afterwards he ^d sorely repented this part of iniustice. At another ^e time, when three of his seruants had fetched him water, which hee longed for, with iopardy of their liues, though in safety they returned, yet his heart smote him for his longing, and he would not drink of that water, because they had ventured their liues to fetch it.

But what may we say of such Masters, as cause their seruants for their sakes to commit felony, murther, treason, rebellion, and such other things, as cause the publik Magistrate to vnsheath his sword against them, and cut them off? Wee noted this ^f before to be a grieuous fault, in regard of the vnlawfulnesse of the thing: here further wee may note it to be much more hainous, in regard of the mischief that followeth thereupon, which is the losse of their seruants life: so as thus they make themselues accessory to a detestable sinne, and guilty of the blood of their seruant.

§. 16. Of Masters ordering that correction they giue to their seruants.

1. That Masters may well order that correction which they giue to their seruants, difference must bee put betwixt the age, sex, disposition, and faults of those whom they correct.

2. Masters ought not to be so forward to strike such as are growne in yeeres, as the younger sort. Yeeres bring vnderstanding, and a rebuke will make one of vnderstanding more sorry for a fault, & in many more carefull to amend it, then blowes: smart more workes vpon the younger sort. But if, notwithstanding

their yeeres they be stout, and will not and regard words, their stoutnesse must be beaten down with blowes. ^b *Smite a scorner*, saith the wise man: and againe, *Iudgements are prepared for scorers, and stripes for the backe of fooles.*

Seeing seruants in yeeres are in this case to be corrected, it is further requisite to put a difference betwixt the kinde or measure of correction which is giuen to them, and to the younger sort: if they bee corrected as children, they may either make a toy of it, or the more disdain it. ^c *Blewnesse, wound, and stripes piercing into the inward parts of the belly, are a purging medicine against euill*, to stout seruants of ripe yeeres.

2. If there be a Master and Mistresse ioynt gouernours ouer an house, it is fittest for the Master to correct men-seruants, the Mistresse maids. ^d *It is a great reproach for a man to beat a maid-seruant*: and a man-seruant will much disdain to be smitten by a woman. ^e *Abraham* put his maid ouer to *Sarah* in such a case. Yet if a maid should wax stout, and mannish, and turne against her Mistresse, she being weake, sickely, with childe, or otherwise vnable to master her maid, the Master may, and must beat downe her stoutnesse and rebellion: ^f so much did the Law of God permit.

3. If seruants be of an ingenious disposition, willing and forward to doe that which belongeth vnto them, sorry when they haue committed a fault, and carefull to amend their faults, many things may bee passed ouer in them, which must be corrected in others. To this may bee applied the counsell of the wiseman, *Take no heed to all the words that are spoken.*

4. Correction must bee measured according to the greatnesse of the fault punished, and the circumstances whereby the fault may iustly be aggravated. *The seruant that knew his Masters will and did it not, shall be beaten with many stripes: But hee that knew not, and did commit things worthy of stripes, shall be beaten with few stripes*, Luke 12. 47, 48.

Many aberrations are daily committed contrary to euery branch of this direction, in that Masters and Mistresses

^c 2 Sam. 11. 15.
^d Psal. 51. 14.
^e 2 Sam. 23. 15.
&c.

f s. 2.

^b Prou. 19. 25,
29.

^c Prou. 20. 30.
*Heris in samu-
los sanitia ad-
hibenda est, si
aliter teneri
non possunt.*
^d Cic. Offic. l. 2.

^d *Seruam vey-
berare viro
maxima igno-
minia est.* Chrys.
hom. 36. in
1 Cor. 11.
^e Gen. 16. 6.

^f Exod. 21. 20.

Eccl. 7. 27.

— Adst
*Regula peccatio
qua panis intro-
git equas:
Nec sentia
dignum horri-
bili sceleris fla-
gello.* Moral. l. 1.
Sed. 3.

in

in exercising this part of their power are carried away with passion, and doe that which they doe in this kinde *after their owne pleasure*. Thus they turne a duty into sinne, and by vndue correcting of their seruants, prouoke God to correct them in his wrath, either here, or in the world to come.

§. 17. *Of Masters power ouer their seruants in and about their marriage.*

The third point to be noted concerning a Masters power ouer his seruant, is about his seruants marriage. Sundry questions are moued about this point, which I will briefly resoluē.

1 *Quest.* Haue Masters power to order and dispose their seruants marriage as they please?

Ans. No, not without the free consent of the seruants themselues; for marriages must be made with the free consent of the parties that are married.

Exod. 21. 4.

Obiect. The law implieth, that a Master hath power to giue his seruant a wife, for it sheweth whose those children shall be, that are borne to that seruant to whom a Master hath giuen a wife.

Ans. 1. That law is to be vnderstood of such seruants as being strangers were bond-slaues, ouer whom Masters had a more absolute power then ouer others.

2 The Masters power of giuing did not simply force the seruant to marrie the party so giuen: but restrained the seruant from the marrying any other then whom the Master should giue.

2 *Quest.* Is not a Masters power in the matter of marriage as great ouer a seruant, as a Parents ouer a childe?

Ans. No. See the reason, Treat. 5. §. 20.

3 *Quest.* May a Master deny his seruant liberty to marrie?

Ans. Yea, for the time that the seruant hath couenanted to bee a seruant with his Master. For that time a seruant is part of his Masters goods and possessions. As bond-seruants were a Masters possession for euer: so couenanted seruants are his possession for the time of their couenant. When God gaue the deuill leaue to seize on all that *Iob*

had, by vertue of that permission he seized on all kindes of *Iobs* seruants, bond and free, as well as on his goods: which he could not haue done, if *Iobs* seruants had not beene as his goods.

Yet notwithstanding, if seruants shall make it knowne to their Master, that necessity requireth they should marry, such respect ought to be had to the chastity euen of seruants, as in this case I may vse the phrase which the Apostle vseth in reference to children, *Let them be married.*

4 *Quest.* What if seruants marrie without consent of Masters, is that marriage nullified thereby?

Ans. No. The marriage being otherwise rightly performed, remaineth a firme marriage, though the seruants in so doing haue sinned: for which their Master may iustly punish them?

5 *Quest.* May a Master keepe his seruants so married without his consent, from their bed-fellowes.

Ans. He may exact the whole time of his couenant for seruice: but that power which by the bond of marriage husbands and wiues haue ouer one anothers bodies, suffereth them not to bee altogether separated one from another. Besides, our law freeth a maid-seruant, when she is married, from her Masters couenant.

§. 18. *Of Masters rigour inforcing marriages on seruants: or in separating man and wife.*

Contrary to a Masters power doe they, who force their seruants to marry whom they like not: as when a Master hath deflowred his maide, to couer his shame, he will make one of his seruants marry her.

They also doe contrary to their power, who seeke to separate their seruants that are married from their bed-fellow: some will keep the man at his house day and night from his wife, and so the wife from her husband: others will send one of them into remote parts of the land, where the other shall not know: yea, others will bee sure to keepe them one from another: for they will send one of them beyond sea for many yeeres together,

Iob. 1. 15, 16.

1 Cor. 7. 36.

Quod fieri non debet factum valet.

1 Cor. 7. 3, 4.

ther, if not for euer. These practices are against the law of marriage, and too rigorous and vniust.

§. 19. *Of Masters power to dispose their seruants persons.*

The fourth point to be noted of a Masters power ouer his seruants, respecteth their persons, which so properly belong to a Master for the time of their seruice, as he may not only keepe them himselfe for his owne seruice, but also passe them ouer, and giue, or sell them to another. By Gods law, not onely strangers, but Iewes also might be sold for seruants.

The customes and statutes of our land doe also permit Masters to make ouer their seruants from one to one: and on their death-beds to bequeath them to whom they will, euen as their goods and possessions.

That this power be not abused in the executing thereof, Masters must principally respect the good of their seruants, and for that end put them ouer to fit Masters, such Masters as may doe them good, and not euill, all the time of their abode with them, and seruice vnder them.

Contrary hereunto doe they, who aime meereley at their owne aduantage, not caring to whom they put ouer their seruants, so they may make gaine thereby. Some will sell them, namely, when they haue them beyond sea, to Turkes and Infidels; some, to Papists, and other Idolaters; some, to profane persons; some, to cruell inhumane beasts; some, to men of vnlawfull trades; some, to men of no trades. Such Masters as make their seruants ouer to such as these are, or like to these, shall answer for all the wrong is done to them.

§. 20. *Of Masters well managing their authority.*

This Apostle in another place giueth this charge to Masters, *Giue vnto your seruants that which is iust and equall.*

By doing these two things, Masters shall well manage their authority.

Iustice respecteth the place and seruice of seruants.

Equity respecteth their minde, and

manner of doing seruice.

All seruants, in that they are seruants, and doe their Masters worke, must haue that which of right belongeth to seruants. This is *Iustice*.

Such seruants as beare an especiall loue and liking to their Masters, doing seruice not by constraint, or with eye-seruice, as men-pleasers, but in singlenesse of heart with good will, and all good faithfulness, seeking to the vttermost of their power, their Masters good, must bee accordingly respected and dealt withall. This is *Equity*. As the Apostle compriseth *Iustice* vnder this phrased (*do the same things:*) for seruice giue due recompence: so more especially he compriseth *Equitie* vnder it: for seruants good will, and more then vsuall respect of their masters, let masters returne good will, and more then ordinary respect to seruants. *S. Peter* noteth these two vertues vnder two other words, *good, gentle*. A masters goodnesse hath relation to *Iustice*: his gentlenesse to *Equitie*. For the word translated *gentle*, signifieth such an one as preferreth equity before extremity of law, who will not be over-strict in pressing that which is vnmeet.

§. 21. *Of Masters endeavouring the saluation of their seruants.*

That *Iustice* which is required of Masters, respecteth the soule, bodie, and estate of their seruants.

In respect of their soules good, Masters must seeke the spirituall edification of their seruants. When *Zacheus* first beleueed, Christ said, *Saluation is come to this house* (Luke 19. 9.) Why to *this house*, rather then to *this person*, but because hee knew that *Zacheus* would doe the duty of a good master, and seeke the saluation of his household? Heerein must masters beare an impartiall respect to all in their house: as the holy Fathers, who though about temporall goods, they put difference betwixt the place of children, and condition of seruants; yet in seruing God, wherein eternall happiness is looked for, they did with an equall respect prouide for all the members of their house. The proofes alread-
care

Leu. 25. 39. 44.

Masters care
in putting off
seruants.

Colo. 4. 1.
vd si quov
7 iobm.

Difference
betwixt iust &
equal dealing.

1 Pet. 2. 18.
dicitur de re
exis.
Eiusmodi signi-
ficat eum qui a-
quitatem fric-
to iuri prefert.
dicitur de re
dixit et ad
Xpian. etc.
et vniuersis, A-
ri? Ethic. 1. 5.
cap. 10.

I.
Iusti patres se-
cundum hoc
temporalia bo-
na, filiorum
sortem a seruo-
rum conditione
distinguebant;
ad Deum au-
tem colendum,
in quo eterna
bona speranda
sunt, omnibus
domus sua
membris pari
dilectione con-
sulebant, Aug.
de Ciui. Dei. lib.
19. cap. 15.

care in this point, doe shew that this dutie appertaineth to masters. See Treat. 7. §. 15.

The respect which masters owe to God, themselves, their servants, the Church, and Common-wealth where they live, requireth as much.

1 God hath commanded as much (*Deut. 6. 7.*) as this charge implyeth, *Thou shalt talke of my Lawes when thou sittest in thine house:* and God hath manifested his approbation thereof, by commending *Abraham* for commanding his children and household to keepe the way of the Lord, *Gen. 18. 19.*

2 Masters themselves reape great benefit by a faithfull discharge of this dutie: and that, both by discharging a good conscience to God; (who requireth this at their hands, in that he hath made them Prophets and Priests in their house, as well as Kings; and will require an account of them for all that are vnder their government;) and also by bringing their servants to doe more faithfull service to them. For there is no such meanes to stirre vp servants to doe all good dutie, as the feare of God planted in their hearts. That servant that shall finde true grace either first wrought, or further increased in him by his Masters meanes, will thinke him selfe so beholding to such a Master, as he shall neuer be able to make any sufficient recompence, and therefore will endeavour to doe what good service he can, in way of thankfulness: he will not onely be faithfull and diligent in his businesse, but hee will call vpon God to prosper his service for his Masters good, and to recompence that kindnesse which his Master hath done to him.

3 No earthly thing that a Master can doe for his servant (be it portion of money, preferment to any place of profit or credit, or skill in a good trade and calling) can be comparable to the edifying of a servant in grace.

4 Servants well instructed in piety, are likeliest to proue most profitable, not onely to the family, but also to the Church and Common-wealth where they live.

That Masters may the better edifie

their servants:

1 They must daily instruct them in the principles of religion, and all duties of piety: admirable is the profit which will arise from a daily and constant vse of religious exercises: though but a little time be spent at once, yet will much knowledge be gained by a frequent vse of them. This dutie is so much the more necessary, because publike Ministers cannot take such particular notice of euery servant in their Parishes, as Masters may in their families.

2 Masters must cause their servants to go to the publike Ministry of the word, and worship of God, to be further built vp therby, and confirmed in their faith. Masters vnder the Law were commanded to let their servants eate of the Passouer, which was a solemne Sacrament. The Law, which enioyneth all Males to appeare on the solemne feast dayes before the Lord, implyeth that servants also should goe. This dutie must especially be performed on the Lords day: for the charge giuen to Masters in the fourth Commandement for sanctifying that day, is extended to servants in these words, *Thou and thy man-servant, and thy maid-servant*

3 Masters, besides instructing servants at home, and causing them to goe to Church, must take an account of their profiting, both by the publike, and also by the priuate meanes of edification. Otherwise they shall not know how to order their manner of instructing them; when to giue them milke, and when strong meat.

4 To make the meanes more effectuell and profitable, they must to instruction adde prayer. Meanes, without Gods blessing vpon the meanes, are nothing. As they obserue any grace wrought in their servants, they must be thankfull vnto God for the same, and pray for the increase of it.

§. 22. *Of Masters neglecting to edifie their servants.*

Contrary is the minde and practice of most Masters: they thinke, if they allow their servants sufficient dyet, lodging, and cloathing, or wages according to their

*De salute eorum
qui in domo tua
sunt, sollicitus,
ac per uigil exi-
stas, quia pro
omnibus tibi
subiectis ratio-
nem Domino
reddes, Aug. de
salut. docum.
cap. 19.*

Directions
for edifying
servants.
See Treat. 6.
§. 35.

Exod. 12. 44.

Deut. 16. 16.

their covenant, they have done all that they neede to doe: and answerably they doe no more; wherein they shew themselves no better then the Heathen: For doe not the Heathen so?

Obiect. At first taking of a servant no more was couenanted.

Ans. There are two Couenants whereunto a Master standeth bound: one, with God; the other, with his Servant. Though his Couenant with his Servant requireth no more then some temporall commodities, yet Gods Couenant requireth spirituall edification. Many Masters are so greedy of their Servants worke, as they are loth to afford any time, at morning or evening, for religious Exercises: they thinke by their Servants labour to thrive, and thinke not of Gods blessings which maketh rich. Some goe so farre therein, as they keepe their Servants from the publike worship of God, euen on the Lords Day. Thus it commeth to passe, that Servants, who came ignorant and profane to a Master, after long abode with him, so goe away as they came. Many that themselves make some conscience of fearing God, much faile herein: they regard not to teach their Servants the feare of God, whereby they deprive themselves of much blessing, and pull Gods curse vpon their persons and houses.

§. 23. Of allowing Servants sufficient foode.

I I.

In regard that Servants haue not bodies of Brasse or Steele, but of Flesh and Bloud as all others, Masters, that haue the benefit of their strength, and ability of their bodies, must be carefull of nourishing, and cherishing them: and that, both in *health* and *sickness*.

For preserving Servants health, respect must be had to their *Food, Clothing, Labour, Rest*.

A due prouision of foode for Servants, is commended in *Salomons* good House-wife, who giueth meate to her household. And in the direction which hee giueth to House-holders, in these words, *Let the milke of thy Goats be sufficient for thy food, and for the food of thy Family.*

The Food which Masters prouide for their Servants, must be for *quality*, good and wholesome; for *quantity*, sufficient to preserve health, and increase strength; for *time*, given in due season. It is noted, that the *byred Servants* of the father of the prodigal Childe had bread (by bread, according to the Scripture phrase, is meant all kinde of needfull wholesome food: in which sense it must needs bee there taken, because it is opposed to huskes, which are not very wholesome, fitter for swine then men) yea they had bread enough. It is further noted of that good Steward, who was, as a Master, Ruler over the household, that he gaue the household their portion of meate in due season.

Quest. May not Servants bee stinted of their food?

Ans. In regard of *superfluity*, they may and ought to be stinted, but not in regard of *sufficiency*. It is not meet that all Servants should haue as much as they can deuoure: for then many of them would do but little worke: but most meet it is that euery one should haue as much as is needfull for strength, that so he may be the better able to doe and endure his worke: the Greeke word translated in the place before quoted *portion*, implieth as much: for it signifieth a set measure of food, such a measure as is fit for the persons to whom it is distributed.

There is a double bond to tie Masters to performe this duty: one, in regard of themselves; the other, in regard of their servants.

Masters themselves shall haue the profit and benefit of the health and strength of their servants: for their owne sakes therefore it is requisite to afford them sufficient food. Men that desire to haue their worke well done by their beasts, or in their journey to be well carried to the end thereof, will bee carefull that their beasts shall be well fed.

But beside this, considering the health and strength of Servants is spent in their Masters businesse, iustice requireth, that their health and strength should be repaired and preserved by them.

Ii

§. 24. Of

Luk. 15. 27.

Luk. 12. 42.

a Luk. 12. 42.
oportuit enim
Framenti, seu
cibi demen-
sum, quod ad
certum modum
tribuatur.

Sufficient
food to be al-
lowed to ser-
uants,
Prou. 31. 15.
& 27. 27.

§. 24. *Of defect and excesse in allowing Seruants food.*

There are two extremes contrary to this duty. One, of those that are too niggardly, and (as wee speake) miserable in the allowance of foode to their seruants: and that sometimes in the quantity, when seruants bellies are too much pinched, euen so as their bodies are weakened for want of food. The Prodigall Childe was thus serued: these are both vniust and iniurious Masters: vniust to their Seruants; iniurious to their Seruants and themselues too. Sometimes againe, such miserable Masters offend in the quality of that foode which they giue to their Seruants, as when it is kept too long, and growne musty, mouldy, or otherwise vnsauory: or when the worst kinde of foode, for cheapnesse sake, is bought, euen such as is scarce fit for mans meat: the more abundance that there is of such stuffe, the more lothsome it is.

Lastly, though I thinke it not meet to binde Masters vnto set houres for their Seruants meales (Christ affordeth a greater liberty vnto Masters, in the Parable of a Masters vsage of his Seruant after he came from his worke) yet there may be a fault, as there is, in many Masters, in keeping their Seruants too long from meat, not suffering them to interrupt their worke for meat sake, but to tarry for their Supper till ten a clocke at night, when they giue ouer worke: surely this cannot bee good for the bodies health and strength.

Another extreme doe such Masters fall into, as *bring up their seruants too delicately*. Solomon hath expressly taxed such, and noteth that this mischief is like to follow thereupon, *hee shall haue him become his sonne at the length*: such a seruant will forget his place, scorne to be as a seruant, but aspire to bee as his Masters child, which is next to a Masters mate.

§. 25. *Of Masters care about their seruants apparell.*

A wise care for seruants cloathing is also commended in the example of *Solomons* good housewife, *Shee is not afraid*

of the snow for her household, that is, for the coldest season in winter: *for all her household are clothed with a double garments*: that is, with such clothing as is fit for cold weather.

Fit and decent apparell is both a meanes of preserving health, and also a matter of good report, tending to the credit of a master. Yet contrary is the humour of many: they care not how tagged and ragged their seruants apparell is; infomuch as many seruants haue neither comely nor warme apparell.

This point concerneth those Masters especially that finde their seruants (as we speake) and prouide all things for them: as in old time Masters did for most seruants, and as now they doe for Prentices, whether male or female. If seruants by couenant bee at their owne finding for apparell, Masters are not so strictly bound therein: yet they must haue a care that their seruants fall neither into the one extreme of too base, flouenlike, or sluttish apparell, nor into the other of too garish, or too costly apparell. Masters hauing authority ouer their Seruants, must keepe them in order and good compasse, and haue respect to decency in this as in other things. For apparell is one of those outward signes whereby the wisdom of Masters and Mistresses in well gouerning their Seruants, is manifested to the world. If therefore Seruants be attired vnseemely for their place and ability, all that see them, will thinke their Masters and Mistresses are of such a minde as the Seruants are, or at least, too remisse and carelesse of their gouernement.

§. 26. *Of moderating Seruants labour.*

Though labour and paines be proper to a Seruants place, yet he may bee so put vnto it, as the health and strength of his body may be impaired thereby. For the well ordering of this therefore, a duty lyeth vpon Masters: and that in two things especially.

1. That they well moderate the labour whereunto they put their Seruants, so as they may be able for the time to vndergoe it, and to endure so long as their time of labour is appointed. It

Luke 15, 16.

Luk. 17, 8c.

Prou. 29, 21.

Prou. 27, 27.

— 717 —
The Hebrew word is cfr v. sed for Scarlet. But according to the proper notation of it, it signifieth things doubled: which I take to bee most pertinent to this place, and therefore I haue so translated it. The Kings translators haue noted as much in the margin.

1 King. 10, 5

1 Sam. 17. 33.

was a good reason: which *Saul* rendred, to keepe *David* from entering combat with *Goliath*, because (as hee thought) *David* was not able to fight against the *Philistim*, *David* being a youth, and *Goliath*, a man of warre. And indeed, if *David*'s strength had not exceeded the strength of his body, it had beene vnmeet, to haue put *David* to that task.

They which are put to things aboue their ability, are like to faile, and sinke vnder the burthen of them.

1 Sam. 17. 33.

It is contrary hereunto, to put Seruants to such hard taskes as impair their strength, endanger their limbes, and ventur their liues. *Saul* shall rise vp in iudgement against such: for he, supposing that it was too hard a task, for *David* to vndertake combat with *Goliath*, was loth to put him to it. *David* exceedingly failed herein, when hee gaue direction that *Uriah* should bee set in the forefront of the hottest battell, and yet the Generall, with his strength, to retire from him. Many Seruants being put to seruices aboue their strength, either lose their liues thereby, or (as we speake) are neuer their owne men againe.

2 Sam. 11. 15.

Memineris ser-
uos homines
esse. Cato.
Exod. 1. 13, 14.

It is also a fault in this kinde, to put Seruants to such toiling workes, as are fitter for beasts, then men, or to oppresse them with too much worke, as the Egyptians oppressed the Israelites. Let Gods hearing the cry of those Seruants so oppressed, and reuenging their oppressors for it, make all Masters take heed of the like cruelty.

Ex. 3. 7.

§. 27. Of affording Seruants fit meanes for their worke.

1 Sam. 17. 38.

The other thing required of Masters for well ordering their Seruants worke, is, that they afford their Seruants things needfull, and behouefull for that worke whereunto they are put: which might was commendable in *Saul*, who assaid if his Armour might bee fit for *David*, when he was to goe against *Goliath*. To reckon vp all the particulars, were an infinite task: euery severall trade and worke hath proper meanes of helpe appertaining to it: this generall direction may be sufficient to moue Masters to apply it to the particular workes

and seruices whereunto they put their seruants. Fit meanes, are such an helpe, as that which with them may easily bee done, without them can hardly, if possibly at all be done.

It is contrary hereunto, to deale with Seruants, as the Egyptians did with the Israelites, exacting worke at their hands, and not affording them meanes to doe it: whereby many times they exact impossibilities. Some will haue much worke done in the night time, and not afford Candle-light: so in other particulars.

Exod. 5. 7.

§. 28. Of affording seasonable rest to Seruants.

Intermission, ease, and rest from labour at seasonable times, is as needfull and requisite, as food and apparell. The reason which God rendreth of the fourth Commandement sheweth, that Masters ought to afford rest to their seruant: it is this, *that thy Seruant may rest*.

Deut. 5. 14.

Without intermission and rest, the body cannot endure labour: it will wax weake, faint, and vtterly vnable to continue: but, as labour decayeth strength, so rest repaireth it.

There are two especiall times of rest, which Seruants may not be denied.

1. The rest of the night.
2. The rest of the Lords Day.

The first is ordinary for all liuing Creatures: for it was one principall reason why God caused the light of the Sunne to be withdrawne from the face of the earth, that the Inhabitants thereof might rest from their labour. *Vntill the evening* man goeth forth vnto his labour and worke. Time of darkenesse is more fit for rest then work. Let not this bee so taken, as if no worke were to be done, after the light of the day is taken away: (then would but little worke be done in the depth of Winter, when the daies are short: and then would not God haue afforded artificiall lights:) but to shew, that difference must be made betwixt the day and night: and that the night is afforded for that time wherein men are most to rest.

Seruants must
rest in the
night time.

Ps. 104. 23.

The other time of rest being the Sabbath day is by diuine institution. It was

Seruants must
rest on the
Lords Day.
Gen. 2. 3.

sanctified vnto man in the time of *Adams* innocency, when hee stood as a publike head and stocke of all mankind. The very name *Sabbath*, (which in Hebrew signifieth *rest*) and the expresse prohibition of doing any worke on that day, do shew that it is a day of rest: and that one end thereof was for seruants to rest therein, is euident by the reason thereof, *that thy seruant may rest*. So as there is a double bond to tie Masters to afford rest to their seruants on the Lords Day:

1 The bond of piety to God.

2 The bond of charity to seruants: for in that God did thinke it meet for seruants to rest one day in seuen, wee ought to thinke that it is needfull and behouefull for them.

§. 29. *Of denying seasonable rest to seruants.*

Contrary to both the forenamed times of rest, doe many Masters offend: as first, they who make their seruants watch too long at night, and againe, rise too soone in the morning, not affording so much time of rest and sleepe as is needfull for refreshing their bodies and repairing their strength: whereby it commeth to pass, that (beside the wrong done to their poore seruants) their work cannot be done so well.

Obiect. It is said of the forenamed good housewife, that *her candle is not put out by night*.

Answ. That is a tropicall speech: and somewhat hyperbolicall. The word *night* is put for a part thereof. The phrase only implieth vigilancy: shewing that she is not, as many, in the euening betimes in bed, and in the morning late vp: but late downe and early vp. This phrase (*she riseth while it is yet night*) vsed before, sheweth that that which I haue noted, is the true sense. If *not putting out her candle by night*, should imply a sitting vp all night long, how could it bee said that *she riseth vp*?

Quest. What time may bee thought sufficient to afford sleepe vnto seruants?

Answ. As the same quantity of food is not ouer-strictly to bee proportioned to all alike, so nor the same continuance of sleep. Yet by experience it hath been obserued, that for sound and healthy

bodies, five houres is the least time that may bee allowed; and seuen houres is time sufficient for any.

§. 30. *Of Masters offence in keeping Seruants from the rest of the Lords Day.*

2 Against the rest of the Lords Day, doe too too many Masters offend: as

1 By keeping seruants at their ordinary worke on that Day.

2 By sending them vp and down on that Day on many errands, as to gather vp debts, or to doe such other seruices as they are loth to afford time for on other daies.

3 By making that the greatest day of paines and labour, namely, to such as are in the kitchen, or haue any other busines about feasts: for the Lords Day is by many ordinarily made a day of feasting.

4 By keeping them vp too late on Saturday nights: euen till one of the clocke. Many that make some conscience of the Lords Day, vse to offend herein: for that their seruants might not worke on that Day, they keepe them vp till the very moment that they thinke the Sabbath beginneth: But herein they commit a double fault: one, in not allowing their seruant sufficient time of rest: another, in making them vnfit through want of sleepe, to doe the holy seruices of the Lords Day.

§. 31. *Of allowing time of recreation to seruants.*

Concerning times of recreation, I may say as the Apostle doth in another case, *I haue no commandement of the Lord*; namely, expresse commandement to presse vpon the conscience of Masters any set time for recreation: yet questionles it is very meet that seruants should haue some times to refresh themselves this way: for recreation rightly vsed, is a great meanes to put life, and adde spirit, to Youth especially. With worke and businesse not onely mens bodies, but their mindes also are occupied and imployed: herein the labour and trauell of men differeth from the labour of beasts: for refreshing therefore both of body and minde, is good and moderate recreation needfull. But I referre this point to the wise consideration

Masters, who afford not time enough of sleepe to seruants, offend.

Pro. 31. 18.

Verse. 15.

How long time for sleep to be allowed.

1 Cor. 7. 25.

Others, when they cannot remove their sick servants out of their house, will suffer them there to lie succourless, and to perish for want of things needfull. Many rich men that are able to provide well enough for them, will send them to some out, backe roome, and take no more care for them. In this kinde many of them shew more kinde-ness to a dogge, or other beast that is not well, then to a servant. An inhumane party, and to him that is in such a case.

Others, that seeme not so inhumane, deale too hardly with their servants in such a case: they will afford them things needfull, but all at the poore servants cost: and if those servants have not present money, they will cut it off their wages, if they recover health to doe them service. Is this to *make the heape burden?* Or is it not to lay burden upon burden?

Others, that are at some charges for their servants sicknesse, doe so mutter at their servants, and sing out such discontented speeches (namely, that theyooke them for their worke, and not to keepe them in their bed: to get some thing by them, not to be at such cost with them: or that they make themselves more sicke then needs: they may rise, if they will, (with many other like discontented speeches) that the poore sick servants are more grieved and troubled with their Masters discontent, then with their sicknesse: and oft moved to strive about their strength to rise, even when death is seizing vpon them, and so hasten the approach of death.

Many that may be carefull enough of the bodily estate of their servants in sicknesse, have no respect at all to the spirituall comfort of their soules, they neither giue them a word of comfort themselves, nor send for Minister, or any other, to doe it: but let them in this respect lye, and die as beasts. Of all points of vnmmercifulnesse, this is the greatest; and most vnbebecoming Christians.

Others, if their servants die, will scarce afford them a winding sheete, but say, Let any one that will, bu-

rie them for their clothes.

Notice is to be taken of these inhumane carriages, that the detestation of them may make other Masters more tender-hearted towards their servants.

§. 34. Of Masters providing for the future estate of servants.

Next to the *Soule*, and *Body* of servants, Masters must haue some care of their estate: and that not onely to keepe them while they are in their service, but also to endeavour and provide that they may liue of themselves, and doe good vnto others. *When shall I provide for mine owne house?* saith Iacob to his Master. Which expostulation sheweth, that this is a Masters dutie.

Contrary is the minde of most Masters: for in entertaining servants, they thinke of nothing but seruing their owne turne. Whence it cometh to passe, that when Masters die, many servants are put to very hard shifts. Some forced to beg, others moued to filch and steale. Thus Caterpillers are nourished to annoy the Common-wealth.

That I may not be thought to lay the care of Parents on Masters, and to equal Servants with Children, I will note out foure particulars, which will shew what manner of care and prouidence it is that is here required of Masters, in regard of their servants estate:

One is, that Masters accustome their servants to paines.

Another is, that they exercise them in some vsfull calling.

A third is, that they giue them sufficient wages.

A fourth is, that after sufficient service they suffer them to provide for themselves.

§. 35. Of well employing servants.

That charge which the Master gaue to his servants when hee was going abroad, (*Occupie till I come*), sheweth that Masters must keepe their servants exercised and employed about some businesse or other: which is also implied vnder this part of a good Mistresses commendation, *she giueth a portion to her Maidens*, meaning a portion of work.

III.

Gen. 30.30.

Luke 19.19.

Pro. 31.25.

As

As there is neuer an idle member in a naturall body, but euery one is imployed, so should it be in a family.

1 Thus seruants being, while they are in subiection, inured to paines, they will be more industrious when they are of themselves: yea, they will both more willingly vndergoe, and more easily goe thorow matters which require paines and diligence. *Use maketh perfect.*

2 Thus will Masters themselves, and others afterward, receiue the more profit, and greater benefit by them.

3 Thus will many temptations be auoided, and euils preuented: continuall imployment to the corrupt nature of man is as a running streame, which carrieth away all the mud and filth in a brooke, so as none setteth there.

Contrary.

It is contrary hereunto, to harbour idle packs in a mans house: to giue meat, and drinke, and lodging to such as doe no worke at all. The Apostle expressly commanded, *That if any man would not worke, neither should he eate.*

1 Thef. 3, 10.

These are not onely a prey to the deuill, but also instruments of the deuill, by which he worketh much mischief: for these are they that are most ready to discouer the secrets of an house, to bee tattling of enery thing that is done, to sort themselves with all companies, and not content to do any good themselves, disturbe, interrupt, and draw away such as are busie at their worke.

§. 36. Of exercising seruants to a calling.

Though it be a good thing to keepe a seruant alwaies occupied and imployed, yet for the benefit of the seruant, it is further requisite, that his imployment be about some settled matter, whereabout he may also exercise himselfe when hee is out of service. This especially concerneth such as haue taken Prentices. They must teach them their trade.

Masters must teach their Prentices their trade.

1 For that end are Prentices bound to Masters.

2 The covenants on the Masters part require as much.

3 The good which thence is like to come to the Master himselfe, his Prentice, and others, will recompence the paines.

Other seruants also must be tyed to a worke which may be a meanes of maintenance: as in a great house, to offices about that house: in the Countrey, to husbandry: in offices about the law, to some imployment therein; and so in other callings.

It is contrary hereunto, for Masters to enuie their Prentices the mysterie of their trade: to imploy them from time to time about messages, and errands, and such things as tend onely to the Masters present need, but cannot be profitable for the seruants in time to come. These are like old, growne, broad trees, which keepe all the Sun-shine from the shrubs that grow vnder them, and so keepe them downe from growing.

Obiect. Prentices will be as Iuy to the trees about which they cling, soone ouertopping them, and soking all the life out of them: they will hinder their Masters trading, and get away all his custome, if they be too expert in his trade.

Answ. 1 This is but a miere surmise. It implieth that such masters as feare that which is pretended, deale not so currently, and faithfully with their customers as they should; or else how could they surmise, that wise Chapmen would leaue one of whom they haue had long and good experience, to goe to a new beginner?

2 Daily experience sheweth, that God by his prouidence so ordereth mens affaires, that Masters, who from time to time traine vp and send forth many Prentises, well exercised and skilfull in their trade, doe hold on, yea, and encrease in their owne dealings and gaine which they get thereby; and yet withall, their Prentices also come well forward. Why should any Masters so distrust Gods prouidence, as to be afraid to make their Prentices skilfull in their trade?

3 When Masters by death or otherwise giue ouer trading, how shall trades be continued, if Masters be so enuious, and distrustfull? What if their Masters had so dealt with them? And what if all Masters should so deale? For what one doth in such a case, he must presuppose that all may doe.

In this kinde also doe such Mistresses offend, as keep their Maids many yeeres together to drudgery worke, and neuer teach them, nor afford them meanes or leisure to learne points of huswifery, things whereby they may get better maintenance for themselves.

Such Masters and Mistresses vse their seruants as beasts, onely for their owne turne, without any respect to the seruants good: whereby they peruert the maine end of that relation betwixt Master and seruant, which is a mutuall and reciprocall good to passe from the one to the other.

§. 37. *Of appointing to euery seruant his particular function.*

For the better exercising of seruants vnto some calling, let these directions be noted:

I That Masters appoint to their seruants their proper and peculiar worke, that they may know what to doe, and wherein to exercise themselves: and, if there be many seruants in one house, to set vnto euery one their distinct function. The phrase before noted of the good Mistresse (*she giueth a portion to her maidens*) proueth thus much. This was one thing which the Queene of *Sheba* obserued and admired in *Solomons* house, the standing of his seruants, namely, euery one in his owne place, at his own taske. To this purpose it is noted, that the great Master gaue to each of his seruants their distinct talents. It is thus in the body naturall: euery member is not only employed, but also employed in his owne function: the eye in seeing, the eare in hearing, the foot in standing or going, and so the rest. It is thus also in Christs mysticall body: one hath the spirit of wisdom, another of knowledge, another of faith, and so in other gifts. Thus also ought it to be in a family where are many seruants.

This is an especiall meanes to make euery one the more diligent and faithfull. For when euery one hath his particular work, they know, that they in particular are to giue an account thereof: so as if it be not done, or ill done, they shall beare all the blame: if done, and well done, they shall haue all the praise.

2 Thus shall euery one be made skillfull and expert in some thing, by continually attending vpon it, and exercising themselves therein.

§. 38. *Of disorder in families through Masters negligence.*

The great disorder which is in many families, is contrary hereunto: for there are many Masters, that hauing sundry seruants, do looke that all things should be well done, and yet appoint no particular place or worke to any one; but thinke and say, that euery one should be forward to doe enery thing; and when they find not things done to their mind, they fret and fume, and complaine that they keepe so many seruants, and yet nothing is done. Such seruants are not free frō all blame: but surely the masters haue greatest cause to complaine of themselves, and of their owne disorder in gouerning. For their negligence, in appointing no set worke to their seruants, is the cause that all is neglected. For, where many things to be done, are left to many seruants, one will put off this, another that, and say it belongeth not to them. Thus is it verified, that *what is spoken to all, is spoken to none*: and, that generall charges are no charges.

§. 39. *Of Masters ouer-seeing the wayes of their seruants.*

The second direction is, that Masters vse inspection ouer their seruants, and haue an eye vpon their seruants, to see how they spend their time, and dispatch the businesse committed to them. The good Mistresse looketh well to the wayes of her household. This is noted of *Booz*, that he went to his field to see what his Reapers did.

The eye of a Master is a great motiue to make a seruant diligent and faithfull: for thus he knoweth, that both his diligence, and also his negligence shall be seene, and he accordingly dealt withall. Hence arose that prouerbe, *The eye of the Master maketh the horse fat*. The conceit which the euill seruant had that his Master delayed his comming, and so could not see what hee did, made him so vnfaithfull as he was.

If a Masters place will beare it, it is behouefull that hee be present with his seruant,

Directions
for setting ser-
uants to some
function.

Prou. 31. 15.

1 King. 10. 5.

Mat. 25. 15.

1 Cor. 12. 8, &c.
Quod plurimo-
rum commune
est, in eo procu-
rando minima
diligentia adhi-
betur. Rerum
enim propria-
rum maximam
curam habent,
communium
autem mino-
rem, Arist. de
Repub. 1. 2. c. 3.

Præter aliam
causam eo sunt
in rebus com-
munibus negli-
gentiores, quod
eas alijs cura-
re exsistunt:
quemadmodum
cuiusque soles in
ministerii ser-
uilibus, Arist.
loc. citat.

Prou. 31. 27.
Ruth 2. 4.

Oculus Domini
pascit equum.
Mat. 24. 48.

Pro. 31. 13, 15.

Contrary,
carelesse.

Pro. 31. 15.

1 Sam. 2. 7.

a See 5. 13.

Luke 16. 2.

Psal. 101. 7.

servant, and as a good president, go before them. It is recorded of the good Mistresse, that *she riseth and giveth a portion to her maids*: shee is with them her selfe; *she worketh willingly with her hands*. This note of difference is, put betwixt a proudent thriving Master, and a dissolute carelesse Master: *This man faith to his servant, Goe ye*: but *that man faith, Goe we*; or thus, *Go first*; and *Go'm first*.

It is contrary hereunto, to let all go (as we speake) *at six and sevens*; and never to see what servants doe. How can such expect that their servants should be diligent in doing that which tendeth to their Masters good, when they themselves are negligent in over-seeing that which tendeth to their own good? Such Masters as give themselves to gaming, & following their pastimes all day long, do much offend herein. So also such Mistresses as spend all the morning in lying a bed, and dressing themselves (a custome cleane contrary to that which is noted of the good Mistresse) and at noone when they come out of their chamber, chide and brawle, because things are not more forward.

§. 40. *Of prouoking servants to their duty, both by faire and foule meanes.*

The third direction is, that Masters vse what meanes they can, to prouoke and stirre vp their servants to be diligent and faithfull: as in the first place, exhortation, admonition, perswasion, promises of reward, with other like faire meanes. Such were the meanes which *Saul* vsed to make his servants faithfull vnto him, when he said, *Will the sonne of Iesse giue euery one of you fields, and vineyards*, &c. Had the thing which he expected from them, beene good, this manner of dealing with them had beene commendable. But if faire meanes preuaile not, then they may, and ought to rebuke, threaten, and correct their servants.

And if servants be impudent in sinning, and neither faire nor foule meanes will reclaim them, they must then be thrust out of doores. Note what the Master in the parable said to his servant, *Thou maist be no longer steward*: to which purpose *Dauid* said, *Hee that worketh deceit, shall not dwell within mine house*: he that

selleth his eyes, shall not tarry in my sight.

When *Ismael* grew a scoffer at Gods word, *Abraham* thrust him and his mother out of doores, and that by Gods appointment. The parable of cutting downe the fruitlesse fig-tree, may fitly be applied to this point: and the reason also these rendered (*why combereth it the ground?*) Why should incorrigible servants take vp the roome of good servants: yea, why should they remaine to infect and peruert other servants?

Obiect. This is so farre from helping servants in their estate, as it may proue their vtter vndoing.

Answer. They haue then none iustly to blame but themselves. Iustice (in case of necessity) must haue her course, though, through the iniquitie of man, some mischief follow thereupon.

2 The execution of this on some, may make others better look to themselves.

3 It may make them that are thrust out, to be the more dutifull vnder another Master, or more diligent in another course of life.

Contrary is their course, who obserue no course or order, in drawing on their servants, to doe their duty, but beginne with that which should be last, say, only vse that remedy which should not be vsed, vnlesse no remedy will serue the turne, which is, to turn their servants out of doores for euery small occasion. No instruction, perswasion, admonition, rebuke, threatening is vsed by many, when their servants haue offended, but this thunderbolt cast at them, *Be gone*: *Get ye out of doores*. If this were taken notice of as a fault, longer might servants tarry in an house then ordinarily they doe: and more good might Master and servant reape one from another: yea, & the secrets of an house be better kept; for the oft chopping and changing of servants is it, that maketh all things done priuately in houses, to be blazed vp and downe.

§. 41. *Of paying servants their wages.*

A third thing required of Masters, in respect of the estate of their servants, is, to giue them their wages: euen this is included vnder that general precept, *Render to all their dues*: and more particularly expressed in the example of that Master

Gen. 31. 9, &c.

Luke 13. 7, &c.

A seruante is
not for euery
offence to be
thrust out of
doores.

a Rom 13. 7.

b Matt. 20. 8.

c Deut. 24.15

Master who hired Labourers into his Vineyard, and at the end of their worke gaue them euery one their wages: yea, there is an expresse Law to this purpose.

Object. These places concerne Labourers hired by the day.

Ans. Seruants are in the same ranke: and the ground for both is the same: for both worke for wages. Yea, the argument will more strongly follow from the lesse to the greater, thus: If a Labourer & Seruant for a day must haue his wages iustly paid, much rather a Seruant and Labourer for a yeere & yeeres.

d Gal. 5.22.

1. A Masters couenant requireth as much: if there were no other bond, yet that bond whereby he voluntarily bindeth himselfe, tyeth him in conscience thereto. Among the fruits of the Spirit, ^d *Paul* reckoneth *Faith*, meaning thereby fidelity in keeping promise and couenant.

e Luke 10.7.

f 1 Tim. 5.18.

2. Common equity and Iustice requireth as much: for wages is as due for labour, as money for wares. Christ taketh it for an vdeniable principle, that *the Labourer is worthy of his hire*: so also doth ^f the Apostle.

* S. 23. 25.

Direction for giuing wages.

This duty is to be performed to such as are hired for wages: for of them that are found all things by their Master, I spake ^{*} before.

In giuing Seruants their wages, these three things are to be obserued:

g Leu. 19.13.

Deut. 24.15.

1. That there bee a sufficient competency of wages allowed: euen so much at least as may serue to provide such necessities as are fit for a Seruant: for there is great reason, that hee that worketh, should liue of his worke.

2. That it bee giuen in due season. ^g God would not haue the Labourers hire bee vnpaid one night after it was due. The time couenanted by a Seruant for his wages, is the seasonable time: then he expecteth it: to that time hee putteth his occasions of vsing it: at that time therefore it ought to be giuen him.

3. That it be paid to the full according to the Couenant: the Masters promise, and the Seruants neede require as much.

§. 42. Of Masters iniustice about their Seruants wages.

Iniustice, contrary to the forenamed

duty of due paying their Seruants wages, is many wayes committed:

1. When Masters doe altogether detain their Seruants wages: ^b this is a crying sinne, which entreth into the cares of God.

b Deut. 24.15.
Iam. 5.4.

2. When they make their Seruants aske for their wages againe and againe, euen till they bee ashamed: yea, to stay and wait for it till they be forced to sigh vnto God: or else to filch and steale to supply their necessities: though these Masters haue not a purpose utterly to defraud their Seruants of their due, yet the putting them off, and delaying to pay it, putteth Seruants, that for the most part haue but *from hand to month*, vnto great straits: which the Lord well knew, and therefore ⁱ expressly forbade the detaining of a Seruants hire *one night*. This therefore is a point not onely of vnkindnesse, but also of iniustice.

i Leu. 19.13.
Deut. 24.15.

3. When Masters alter and change the couenanted wages, and seeke to diminish it, as ^k hard-hearted *Laban* did, they shew thereby that they repine at their Seruants welfare, and seeke onely themselves.

k Gen. 31.41.

§. 43. Of suffering Seruants to provide for themselves.

A fourth thing required of Masters, in regard of their Seruants estate, is, that after sufficient seruice done, they suffer their seruants to provide for themselves. This *Iacob* required of *Laban*, as a most equall and reasonable matter, saying, ^l *When shall I provide for mine owne house also?* (as was ^{*} before noted in the generall.) This hath respect especially vnto such Seruants as haue bene a long time with Masters as Apprentices, and spent their time, labour, and paines, onely and wholly for their Masters good. ^m Gods Law tooke expresse order for such, that after certaine yeeres seruice they should goe free. So doe also the Lawes of our Land, especially, the orders of London.

l Gen. 30.30.
* S. 34.m Exod. 21.2.
Deut. 15.12.

Herein lyeth a maine difference betwixt Seruants (who are vnder subiection, and held to worke for their owne good) and beasts (which are onely for mans seruice, and good.)

They therefore, who are of a contrary minde,

Contrary.

minde, keeping Seruants as long as possibly they can, euen all their life long, vnto hard labour, and vnder seruitude, deferue to be serued with beasts, rather then men and women. This kinde of Masters rigour to their seruants, is in particular noted to be one of the causes of that great indignation of God against the Iewes, whereby he was prouoked to giue them ouer, as captiues to their enemies.

§. 44. *Of kindnesse: on bee shewd to good Seruants.*

As Masters must giue that which is iust, to all Seruants, so that which is equall, to them that deferue it: that is, they must bee of an answerable minde and disposition to good, honest, doing, kinde, faithfull seruants, who stand not so much vpon that which is exacted, as vpon that which they are able to doe for their Masters; and in that respect, as they see occasion, doe oft times much more then is exacted, or expected. Goodnesse requireth goodnesse; good will, good will; and this is to doe the same things. This kinde of Equity consisteth in these, and such like particulars following:

1. Masters must well esteeme of such good Seruants, and haue them in high account. Abram accounted his old good faithfull Seruant as his Childe, and till he had a Child, thought of making him his Heire. Great was that esteeme which Potiphar had of Ioseph, when of a bond-slave, hee made him *ouer seer. ouer his house*, Gen. 39. 4. Why is the title, *Father*, giuen to Masters, (2. King. 5. 13.) and the title, *Sons*, to Seruants, (1. Sam. 24. 17.) but to shew that Seruants should beare a childe-like affection to their Masters, and that Masters should beare a father-like affection to such Seruants?

2. Masters must take notice of the goodnesse, and kindnesse of such Seruants, and manifest as much, both by giuing them due praise, and a good reward: both which are noted in the patterne of that great Master, who said, *Well done, thou good and faithfull Seruant, thou hast beene faithfull ouer a few things, I will make thee Ruler ouer many things.* Thus will those good Seruants bee the more encouraged to hold on, and others

will bee moued to imitate them. This encouragement doth the Apostle giue to all vnder authority, *Do that which is good, and thou shalt haue praise of the same.* Which phrase implieth, that gouernours ought to praise those that doe well.

3. If such Seruants be accused of any heinous crime, Masters must not rashly giue credit thereto, but rather thorowly sit and examine the matter. Herein Potiphar exceedingly failed, and by that meanes lost such a Seruant as hee could neuer get againe. If a good Seruant doe by occasion slip, and commit a fault, his Master ought in wisdom either to take no notice of it, or with some kinde admonition passe it ouer, & not deale with him as with a lewd, gracelesse Seruant.

When such Seruants (their covenanted time being expired) depart, their Masters must not let them goe as they emp- but helpe them in their marriage (as Moses his Master did) or in their setting vp, as the great Master, who made his Wife and faithfull Seruant Ruler ouer all his goods.

§. 45. *Of unkinde dealing with good Seruants.*

Vnworthy they are of good and kinde Seruants, who are of a contrary minde, as many Masters are: For,

1. Some make no difference berwixt Seruants: but esteeme of bad and good, all alike: they thinke that the best Seruants doe but their duty, therefore no extraordinary respect is to be borne towards them. But it is a point of wisdom, sometimes to account a duty as a kindnesse: especially when good will of heart is ioyned with outward performance of duty.

2. Others thinke it policy to take no notice of any Seruants extraordinary faithfulness and diligence, to praise and reward the same, lest it pusse them vp too much. But there is much more feare of Seruants fainting, and waxing weary of doing good, if they haue no encouragement, then of growing insolent by encouragement.

3. Others will bee more ready to checke and rebuke such for euery slip, and for failing in any thing, then others: because others lesse regard their rebuke:

Rom. 13. 3.

Gen. 39. 19.

Deut. 17. 13.

Exod. 2. 22.

Mat. 24. 27.

1st. 34. 16, 17

19. 30.

1 Gen. 15. 2, 3.

Qui vere paterfamilias fuit seruus in familia sua tanquam filius conpluit Aug. de Civ. Dei. l. 19. c. 16.

Mat. 25. 21.

buke: whereby they shew want of wisdom in well managing their authority.

4. Others, when their Servants are about to goe away, or to marry, will set vp; will seeke some occasion to either to fall out with them, of purpose to send them away empty. Many will carry a faire face toward such a Servant, till the time of recompence cometh, and then beginne to frowne, as *Abraham* did: Yea, so farre are some Masters from seeking the prosperity of faithfull, wise, diligent, skillfull Servants, as they will hinder them in what they can, and keep them downe: fearing lest as their Servants rise, they themselves should decay and fall. These are both unkind, and vngratefull Masters. Would Masters bee so dealt with by their Superiours? Thou oughtest so to live with thy Inferiour, as thou wouldest haue thy Superiour live with thee. Hitherto of Masters Duties.

The Reasons to moue them to performe their Duties, follow.

§. 46. Of the subiection under which Masters are.

Ephel. 6. 9. Knowing that your Master also is in Heauen: neither is there respect of persons with him.

There is in generall but one reason alledged by the Apostle, to prouoke Masters to doe their duties, but it is so laid downe, as it compriseth other forcible reasons vnder it.

The principall reason is taken from the subiection wherein Masters are.

The other reasons are taken from the description of that authority vnder which Masters are: for it is such an authority, as,

1. In relation to it, there is no difference betwixt Master and Seruant.

2. It is farre surpassing all dignities on earth.

3. It is moued with no outward respect of any thing.

The first reason which declareth the subiection of Masters, in that they haue a Master ouer them, putteth them in minde of that account which they are to

make, and reckoning which they are to giue of the well vsing of their authority, and of their carriage toward such as are vnder them: For they are but as Stewards ouer fellow-servants: everyone of them therefore shall heare this charge, *giving an account of thy Stewardship*, *revel. 3. 2.*

In this respect this reason is both as a spur, and as a curb vnto Masters.

As a spur to prick them on forward conseruably to performe all those duties which are required of them: for they haue a Master that will take notice thereof, and reward them for it. As they approue, and recompence the good seruice which their Servants doe: so much more will their Master approue and recompence them if they doe well. Doe Masters therefore looke that their Servants should performe their duties: Let them then performe theirs: for there is the same reason of both. Let this be applied to all the particular duties before mentioned.

It is also as a curb, to restraine Masters from doing any thing to their Servants but what they can be able to iustifie vnto their owne Master. With this curb did God hold in the Israelites, saying,

Thou shalt not rule over thy Seruant with rigour, but shalt feare thy God. Ioseph was held in with it, when he said, *This doe, and live, for I feare God. And Nehemiah*, when he said, *The former Gouernours were chargeable to the people, but so did not I, because of the feare of God. And Iob*, when hee said, *If I did despise the cause of my seruant, when God visiteth, what shall I answer him? Think of this, O Masters, when you are about to exact any thing of your Servants that is not lawfull or meet, whilst you are incensed, and in passion stirred vp to strike your Seruants vniustly or cruelly, when you detaine from them any thing that is their due, when you lay more on them then they are able to beare, when any way you wrong or oppresse them: think and say with your selues, Can this be iustified? how shall we be able to hold up our head to our Masters, when he calleth vs to account? What stronger motive to doe all dury? What stronger restraint from all iniustice and rigour? The conceit*

which

Gen. 31. 16

Sic cum inferiore viuas, quemadmodum tecum superiorem velles viuere. Seneca, epist. 47.

See Treat. 1. §. 31, 32, 33

b Leu. 25. 43.

c Gen. 42. 27.

d Neh. 5. 15.

e Iob 32. 19, 20.

which many haue that they are free, vnder none, to giue no account, maketh them both negligent of their owne duty, and insolent ouer others; as Pharaoh, who said, ^g *Who is the Lord, that I should obey him?* and Sennacherib, who said, ^h *Shall your God deliuer you out of mine hands?* and Nebuchadnezzar, who said, ⁱ *Who is that God that shall deliuer you out of mine hands?* Note the issue of this insolency. Pharaoh, after many extraordinary Plagues laid on him and his people, ^k was drowned in the red Sea with all his host. ^l Sennacherib, after his host was destroyed, was slaine by his owne sonnes. ^m Nebuchadnezzar became a very bruit. But to let these abominable blasphemers passe, there bee many Masters, who, though they vtter not with their mouthes such execrable blasphemies, yet by their carriage towards their Seruants, shew themselves to bee little better minded, in that they make their owne will a rule to their seruants, and will haue them doe such things as are vnmeet and vnlawfull, vsing their seruants as slaues, or rather as beasts. Let all such Masters know that they haue a Master.

§. 47. *Of the equality betwixt Masters and Seruants in relation to God.*

The second reason in this particle also (*your Master also*) declareth an equality betwixt Masters and Seruants in relation to God. As God is the Master of Seruants, so is he the Master of Masters also. As Seruants are the Lords ^a *freemen*, so Masters are the Lords *seruants*. In this respect, they who are made Rulers, and they who are vnder them, are called ^b *fellow-seruants*. For, howsoeuer in outward dignity, there is great difference betwixt Master and seruant, yet as the Seruants of God they are of a like condition, and in many things may be accounted equal: especially if both be of the same faith, and so brethren in Christ. This is another *spur* and *curbe* too.

A *spur*, in that God will the more kindly accept that goodnesse which Masters doe to their seruants, because it is done to Gods Seruants.

A *curbe*, in that Seruants shall be heard

before God, as well as Masters: for hee is the Master of both.

Many thinke, that all the kindnesse which is shewed to Seruants is lost, because they are so meane, as they are able to make no recompence. But their Master is able.

Others thinke, their Seruants can neuer take any reuenge of them, and therefore vfe them as they list. But the Master of Seruants, who is also the Master of masters, can take vengeance, even such as shall make Masters sorely repent all the wrong they haue done.

If Masters did duely weigh this point, that, howsoeuer in regard of outward gouernement there bee some difference betwixt them and their seruants, yet before God they are as fellow-seruants, would they bee ouer-rigorous and cruel? would they not be kinde and gentle?

§. 48. *Of Gods being in Heauen, how it is a motive to prouoke Masters well to respect their Seruants.*

The third reason (taken from the place of God, in Heauen) declareth the surpassing excellency of that great Master, who is the common Master of masters and seruants: and of it addeth an edge to the former motives.

1. It sheweth, that though the wrong which Masters doe to their Seruants, be within the walls of their house, so as no mortall eye can see it, yet God, who is in Heauen, seeth it: and though Seruants cannot bee admitted into the Courts of men to make their complaint, yet Heauen is open to them, so that great Master that is in Heauen, they may haue access to when they will. That which made the euill Steward *deale hardly* with his fellowes, was the conceit which he had of his Masters absence. But no such conceit can the phase of this great Master, who knoweth he is in Heauen, and that is Heauen is but every place, so the eyes of the Lord are in every place, and behold the euill and good: he seeth all the good, and all the euill that Masters doe to their Seruants.

2. It sheweth that the kindnesse which the Lord will repay, and the vengeance which he will inflict, is infinitely greater then

^g Exod. 5. 2.

^h 2 Chr. 32. 15.

ⁱ Dan. 3. 45.

^k Exod. 14. 28.

^l Isa. 37. 36, 38

39.

^m Dan. 4. 30.

^a 1 Cor. 7. 22.

^b Mat. 24. 45,

49.

Dominus fidelem habens seruum, diligit ut fratrem propter fidei societatem salua sibi seruitute. Confite.

Apost. 1. 2. c. 13.

Dominum patrem familie appellauerunt, serui, familiares, Senes, Epist.

47.

Mat. 24. 48.

Pro. 15. 3.

then the good or euill that Masters can doe to their Seruants, euen as Heauen is higher then earth, and as hee that is in Heauen, is greater then they that are on earth. Doeſt thou therefore, who art a Master on earth, reioyce, or grieue the soule of thy seruant? God in Heauen can much more make glad or ſad thy soule. Doeſt thou therefore deſire the fauour, or feare the frownes of thy Master in Heauen? Shew fauour to thy Seruant on earth, and forbear threatening. Remember the infinite diſparity betwixt thy maſterſhip and Gods, and this will the more inque thee to deale with thy Seruant, as thou wouldeſt haue God deale with thee.

13. It sheweth, that there is much more reason we should take notice of our Seruants, of their paines, of their diligence, and of their faithfulness, then that God should take notice of ours: and lesse reason, that we should scorne, or neglect our seruants, then God scorne or neglect vs. For there is farre greater difference between God and vs, then betwixt vs and our seruants. We and our seruants

are all of the earth, of the same mould,
nature, and disposition, subject to the
same passion, and to the same dissolu-
tion. (The Heathen observed as much.)
But God is in Heaven, Eternally, Un-
changeable, every way surpassing glori-
ous. How can we then look to be re-
spected of this Master, if we respect not
our servants? O Masters, in all your
dealings with your servants, remember
your Master is in Heaven.

8449. Of Gods impartial respect to all.
The fourth reason (in these words:
neither is there respect of persons with him)
doth shew Gods just, and equally manner
in proceeding with all sorts of what
rank and degree of sinners. God will doe
the same things to all sorts of Masters,
whether they do or do not know him. To the
rejoicing of the impartial justice of
God, and the Apo Macall Masters, both

because of that outward power which they haue ouer their seruants, and also, because for the most part, Masters are backt with the power and authority of Magistrates on earth, who in matters of difference betwixt Master and Seruant, are ordinarily partiaall, respecting Masters more then Seruants.

But let Masters here learne to cast off all such fond conceits, and foolish hopes. Though they bee higher in place, haue more wealth, and better friends then their seruants, and though men, who haue carnall eyes, may thereby be much moued to respect them, yet will not God goe an haire breadth from iustice for the whole world. If the greatest man that euer was in the world, should haue a Seruant that were the meaneest that euer was, and a case betwixt that Master and that Seruant should come before God, God would not any whit at all leane to that Master more then to the seruant. If the greatest that be, abuse the meaneest, they shall not escape. Wherefore, O Masters, giue no iust cause of complaint to any seruant. But remember, that albeit as Master and Seruant ye differ, yet ye are both men, and before God, all one.

The Apostles manner of setting downe these points, noted in this word (*knowing*) implieth, that ignorance of God, of that authority which hee hath ouer Masters, of that equality which in relation to God, is betwixt Masters and Seruants, and of Gods beauenly excellency, and impartiall respect towards all, maketh Masters to abuse their power, by neglecting all duty, and insulting, and tyrannizing ouer their Seruants: wherefore you that haue heretofore bene ignorant of these points, now take knowledge of them, and you that know them, off call them to minde: and doe that which becommeth good masters, *Knowing that your Master also is in Heauen, neither is there respect of persons with him.*

*Diversa sunt
nomina, Domi-
nus, Seruus, sed
Homines &
Homines paria
sunt nomina,
Aug.
in Psal. 124.*

Vis tu cogitare
istum quem ser-
uam tuum vo-
cas, ex ydem se-
minibus ortum,
eodem frui ce-
lo, aequè spirare,
aequè viuere,
aequè mori:
Senec. Ep. 107.

3245.20

0157.2

which he will infinitely ex-
plore, say, and the vengeance
of the Lord will be the kindneſſe which
he ſheweth to the ſervants of
his Mercie.

1. The first thing that God will do for the more
 2. (and) more that good will do for the more
 3. 1. The first thing that God will do for the more
 4. (and) more that good will do for the more
 5. 1. The first thing that God will do for the more
 6. (and) more that good will do for the more
 7. 1. The first thing that God will do for the more
 8. (and) more that good will do for the more
 9. 1. The first thing that God will do for the more
 10. (and) more that good will do for the more

PATTERNS OF PRAYERS FOR THE SEVERALL MEMBERS OF A FAMILY,

gathered out of the fore-named Treatises of Domesticall Duties.

A Prayer for such as intend Marriage.

O Heavenly Father, & Fountaine of all blessing, by whose providence I am now come to maturity of yeeres, made able to performe the essentiall duties of marriage, and freed from such noysom and contagious diseases as might bring prejudice to a bedfellow. Seeing it hath pleased thy diuine wisdom to sanctifie marriage vnto all such for a remedy against vncleanesse, and for a meanes to keepe them vndefiled members of Christsbody, I humbly beseech thee to pardon all my sinnes past, to preserve mee from all inordinate lusts, and to provide for mee a meete yoke-fellow: meete in age, in estate and condition, but especially in piety. Keepe therefore mine heart I pray thee, from being bewitched with beauty of face, or comelinesse of person: turne my minde from couetousnesse, and ouer-greedy desire of wealth; yea and from ambitious affectation of great friends: about that estate wherein thou hast set me. Let me first haue assurance of mine owne spirituall vniõ with the Lord Iesus, that from him, as an head, I, as one of his members, may receiue ability to doe good to that mate which thou hast provided for me; and that the said mate may haue capacity to receiue good from me, and ability to do good to me. Let it be not only a professour of the true religion, but also a liuely member of Christs mysticall body. And thou Lord, in whose hand the hearts of all are, to turne them whether it pleaseth thee, set the heart of me, and of that mutual helper which thou hast provided for me, vpon each other in a feare of thy name. Giue vs grace in so weighty a businesse to proceed according to the direction of thy word, with consent of such as haue charge ouer vs, with aduise of wise and godly friends, and by those degrees that are warranted and sanctified by thy word: as an holy contract; a religious consecration, and a due celebration thereof: that as it is thorow thy gracious dispensation an occasion of reioicing, so our reioicing may be in thee, O Lord. These be things for that estate which I now intend, I doe the rather craue, because thou thy selfe (O

blessed Trinity in Vnity) didst by mature counsell aduise about this estate, and didst institute the same in the excellentest place, at the purest time, to the honourablest persons, and after the most deliberate manner that euer any ordinance was instituted: whereby it came to passe, that a most meet helpe was made for man. An helpe meet for multiplication of his kinde, for propagation of an holy seed, for preservation of our vessels in holinesse and honour, and for mutuall society and succour in all estates. And to shew how honourable an estate thou wouldest haue this to be, besides the many outward priuiledges appertaining thereto, thou hast thereby set out the most holy and heavenly vniõ of Christ and his Church: so as it is in many respects much honoured above the vnmarrid and single estate. Make me therefore, I heartily entreat thee, wise in enterprizing a matter of such moment that by no indirect courses, or preposterous enterprising therof, in steed of reioicing, I finde cause of mourning: Heare me, O Lord, I beseech thee, in this my humble & earnest sute, for thy Sonne my Saviour Iesus Christ his sake, to whom with thee, and thy holy Spirit bee all honour and glory now and for euer. Amen.

A Prayer for Husbands and Wives in regard of the mutuall and ioyned duties whereunto they are both bound.

O Most mighty and mercifull Lord God, who by thy wise-ordering-providence hast made vs two one flesh, and ioyned vs together by the neereft and firmeft bond of all, which is marriage, so knit our hearts together, we humbly beseech thee, as matrimoniall vniõ may euer be kept inuolable betwixt vs: and a thought of desertion neuer enter into either of our soules. Let thy feare so possesse our hearts, as we keepe our bodies the temples of the holy Ghost, in all purity and chastity: & be so watchfull ouer the powers of our soule, & parts of our bodies, ouer our company, ouer our diet and apparell, and ouer euery thing that we take in hand, as wee bee no way drawn to commit the filthy & capital

sinne of Adultery : but rather yeelding due beneuolence one to another, we may mutually delight one in another. For this end, as our persons are knit together by the indissoluble bond of marriage, so linke our hearts together by the inuolable bond of mutuall matrimoniall loue : euen such loue as may make vs keepe the vnity of the Spirit in the bond of peace : that there bee no ieaiousies, no offences, & no contentions betwixt vs. Make vs also, wee pray thee, mutually prouident one for another : wherein that we may doe one another the more good, make vs euer willing to dwell together : and when there is iust cause of absence for a time, let vs take all occasions of testifying our present mindfullnesse of one another, and longing desire one after another. And, good Father, so powre on vs the Spirit of supplication, as we alwaies without ceasing may call vpon thee the fountaine of all blessing, and in our prayers bee mutually mindfull of one another : and take all occasion of praying ioyntly together. And now being herre both together before thee, wee earnestly beseech thee to make vs, whom thou hast made one flesh, to be one spirit, ioynt members of the mysticall body of Christ : and so to sanctifie our fellowship, that we may truly reioyce one in another ; and blesse thee from our hearts one for another : let our bed euer remaine a bed vndefiled : blesse vs with children, and blesse vs in them : blesse vs with a competent estate, and with all needfull gifts and graces : keepe vs from wishing any hurt one to another, and from imprecating any ill one against another. Giue vs we beseech thee, not only a minde to wish well one to another, but also ability and willingness to doe good one for another, and that in our soules, bodies, estate, and good name. In our soules, by edifying one another : that wee who on earth are so neerely vnited, may not after this life bee seperated as far as heauen is from hell. For this end giue vs wisdom to preuent sin one in another, by removing all stumbling blocks, and occasion of sin : and also to redresse sin by all the good courses that we can thinke of. Giue vs ability, we pray thee, to help forward the growth of grace in one another, by manifesting our approbation thereof : yea also by mutuall conference, good example, and holy exercises of piety both publike and priuate. Make vs further careful ouer one anothers bodies, to nourish and cherish them in health & in sicknes : not grudging at the cost that is laid out, or at the paines that is taken thereabout. Let also the christian credit and good-name of one another be mutually precious to vs. so as we speake of one another such things as tend thereunto, and stop all euill reports, and disproue, as much as in vs lieth, all flanders : and if by either of vs iust cause of an euill name bee giuen, giue vs grace weekly and wisely to make it knowne one to another,

that afterwards the like may be auoided : yea that by our after-good carriage we may gaine such a good name as may cleane put out the fire of the former ill name : and let vs be so affected with the vertues wherewith it pleaseth thee to endue either of vs, and with the sweet sauour which thence ariseth, as we may shew thereby that we are affected with the good name of one another as of our owne. Keepe vs therefore from the vices which may make vs discredit one another : as blazing abroad one anothers infirmities, opening our eare to euery rash report, turning all things to the worst, enuying and gaine-saying good reports of one another. And as in thy wisdom thou hast made vs an helpe each to other, euen in regard of our outward estate, giue vs wisdom, O Lord, to extend our mutuall prouident care thereunto, that in our feuerall places we may as two hands of the same body, ioyntly endeauour to preferue and encrease the same : that as by too much couetousnesse wee seeke not to scrape all to our selues, so neither by prodigality wee waste the estate, nor by idleness neglect the same.

And as thou hast made vs ioynt parents of the same children, and ioynt governors of the same household, so (Lord) make vs in our distinct places alike careful for the good education of our children and gouernment of our family, and of all our seruants therein : that being by thine ordinance vnder the same yoke, wee may both draw the same way, and not one thwart the other, nor put off all the care from one to another, and refuse to adde our best helpe : much lesse hinder one another in these ioynt duties which belong to vs both. Yea, I ord, we beseech thee to make vs of one heart and minde, in affording hospitality according to our ability vnto such christians as come to our house, whether kindred or others, (& without grudging one against another therein) and in releeuing the poore also, lest wee should by vnmercifulnesse cause many curses to rest vpon our house. These and all other bounden duties, either mutuall : one to another, or ioyntly to others in our house, or out of it, enable vs, O God of power, conscionably to performe. And let not our sins cause thy wrath to fall vpon either of vs, but pardon them all, wee most humbly beseech thee, whether they haue bene committed by either of vs against the other, or against any other person, or any other way against thy sacred Maiesty and holy Law, and that for Iesus Christ his sake, in and by whom, thorow the assistance of thy holy Spirit, we desire that thy name may be glorified by vs and others in our feuerall places now and for euer. Amen.

S. 34-35
36.

S. 37.

S. 38.

S. 39.

They who
haue no
children
or seruants
may leaue
out this.
S. 40.

S. 41.

S. 42.

S. 43-
S. 44-
S. 45.

A

A Prayer for a Wife to use.

THine (O Lord of heaven and earth) is power and wisdom: thou hast a supreme and absolute Soueraignty over all the children of men: thy seruants they are, and in the place where thou settest them, they ought contentedly and obediently to abide. In thy wisdom thou hast appointed a wife to be vnder her Husband, and hast in thy word giuen him dominion ouer her. Her subiection is the straiter, by reason of her great sin in tempting her Husband to disobey thee. Now (O God of mercy) I beseech thee to acquit me of the guilt of that sinne in particular, and to pardon all other my sins, and to bring my will in subiection every way to thy holy & blessed will. For this end so worke vpon ^a my desire, as it may be subiect to mine Husband. ^b Informe therefore my iudgement of the equity of that order which thou hast set betwixt man and wife: that ^c the common mutuall power which is in many things betwixt them, and which both of them haue ouer the same children and seruants, may not make me inferre equality betwixt them: but that I, knowing an Husband to bee his wiues head, ^d may so account my Husband to be vnto me, ^e whatsoeuer he were before marriage: and answerably ^f beare an inward, awfull respect towards him: ^g not suffering any occasion to make me despise him: but ^h outwardly also reuerence him: manifesting this my reuerence both by my behauiour in all wiue-like sobriety without wantonnesse, ⁱ mildnesse without shrewishnesse, ^k courtesie without scorne, and ^l modesty without pride, and also ^m by my reuerend speech to him before his face, and ⁿ of him behinde his back. And that this reuerence may not seeme complementall, make me willing to ^o yeeld all due obedience to him without any stoutnesse against him. And seeing it hath pleased thee to giue me an Husband of ^p sufficient vnderstanding, giue me, I beseech thee, an heart willing to be ordered by him, and to ^q expect his consent in the things I doe, ^r not presuming to doe any thing that belongeth to his authoritie simply without, or directly against his consent, whether it bee in ^s disposing the common goods of the Family, ^t yea, vnto charitable vses (^u except in case of necessity) or ^v in ordering Children, and ^w seruants, or ^x entertaining Strangers, or iourning abroad, or binding my selfe by any voluntary vow. And that I may giue further euidence of my willing subiection to mine Husband, whom thou, O Lord, hast set ouer me, worke in me a readinesse ^a to dwell where he will haue me to dwell, ^b to come when he calleth, and ^c to doe what he requireth. And ^d in case he reprove me, worke in me meeknesse and patience well to beare euery reproofe, and ^e wisdom to redresse what is iustly reprov'd: and withall make me so ^f content

with mine Husbands estate, as I may no way grieve his spirit by ^g vpbraiding him with my marriage, or by my impatient carriage, or by lothnesse to stoop to his estate, or to helpe to reparaire the decayednesse thereof. And for the ^h manner of my subiection to mine Husband, let it be such as the Churches subiection is to thee. O Lord Christ, ⁱ in all humility ^k without pride; ^l in all sincerity, ^m without dissimulation: ⁿ in all cheerfulness, ^o without fullennesse: and ^p constantly ^q without intermitting or relinquishing my good course. And ^r for the extent of my subiection, Lord, let it be in all things In which respect giue me grace, I pray thee, ^s so to suspect mine owne iudgement, as in matters questionable I endeavour to bring my iudgement and will to the bent of mine Husbands: and ^t in indifferent things to yeeld to him, and ^u not be too peremptory in mine owne will. But yet in all my subiection to him, let mine eye be so fixed on thee, O Lord, whose person he beareth, as I preferre thee, mine heavenly Lord, before him: and therefore ^x neither forbear to doe what thou expressly commandest, ^y nor doe what thou forbiddest, though mine Husband would haue the one forborne, or the other done. All the forenamed, and other like bounden duties, giue mee grace, O thou fountaine of all grace, the rather to performe, first ^a because mine Husband, by vertue of his place, is in thy steed, so as by subiecting my selfe to him, I am made subiect to thee: but by refusing to be subiect to him, I refuse to bee subiect to thee. Secondly, ^b because thou hast made mine Husband as an head to me, by vertue whereof mine owne body which is subiect to my head, would be a witness against me, if I should not be subiect to him. Thirdly, ^c because in this place and office mine Husband hath a kinde of fellowship with thee O Christ: so as hereby I shall maintaine euen thine honour also. Fourthly, ^d because thou hast made mine Husband as a Sauour to me, so as by refusing to bee subiect, I shall shew my selfe vngratefull to him, and iniurious to my selfe. Finally, ^e because I am as well bound to bee subiect to mine Husband, as thy Church is to thee, O Christ: and hereby I shall gaine assurance to my selfe, and giue euidence to others that I am a true member of the true Church. Therefore so bow my will to thy Word, O Lord, as these and other like reasons which are grounded on thy Word, may effectually perswade mee to obserue such duties to mine Husband as in thy Word are taught me, and that for the honour of thee, and of thy Sonne Iesus Christ mine heavenly head and Husband. Amen.

A Prayer for an Husband to use.

I hath pleased thy diuine wisdom (O inuisible and incomprehensible Lord God) to set an especiall stampe of thine Image on sundry persons ouer others, and in particular on Husbands ouer wiues, that thereby they might be the more able to do them good. Wherefore I thy seruant, though most vnworthy of any dignitie or dominion, by reason of that slavery whereinto by sin I haue brought my selfe, yet being by thine appointment ^a thine Image and glory to my Wife, in all humility I beseech thee, to pardon all the finnes whereof in any kinde I stand guilty before thee, and in particular those, whereby I haue any way dishonoured that Image of thine which thou hast set on me: and withall to giue me grace whereby I may be enabled to carry my selfe worthy of thine Image, and that by a conscionable performance of all those duties to my wife, which in thy word are enioyned to me. ^b The summe of them all being loue, let loue towards my wife so abound in me, as my lookes, speech, carriage and actions, whether in commanding reproofing, instructing or admonishing, whether in vsing authority or familiarity, whether wee be alone together or in company, in ciuill affaires or religious matters, at all times, in all things may be seasoned therewith. Suffer not that odious vice of ^c hatred of my wife to seaze on my soule: neither let there be any want of loue in me to her. And that I may the more wisely vse this Soueraigne grace of loue, giue me wisdom to ^d maintaine that authority which thou hast giuen mee, and that especially by being an example in all goodnesse: and keepe me from ^e losing the same by any base carriage, harsh dealing, or too seruile yeelding in vnlawfull things. That I may the better manage the authoritie which thou hast giuen me, let my judgement, I pray thee bee well informed in that ^f communion and fellowship which is betwixt man and wife, lest I should too much ^g insult ouer her, and let ^h mine heart be so set vpon mine owne wife, as the best and fittest for me: and thereupon delight in ⁱ her intirely: lest ^k by any disrespect of my wife or want of affection to her, my heart should bee drawne away from her, or hers from me. As a testimony of mine intire affection to my wife, bend my minde ^l withall kindnesse to accept euery good dutie that she performeth to me; nor ^m carelessly sleighting, nor scornfully rejecting any. Let me rather bee ready to ⁿ answer courtesie with courtesie, and to ^o grant her humble desires, ^p without making much adoe thereat, and to ^q accept what she is willing to doe: yea, to suffer her to order house and houte-hold affaires, according to that wisdom and discretion, which it hath pleased thee to bestow vpon her: ^r not ouerstrictly pressing mine authority on her whom

thou hast made so willing to subiect her selfe to me. ^t In the good things which shee doth giue me an heart to encourage her, ^u lest otherwise she should be moued to repent thereof. For her further encouragement, giue me such a spirit as may make me ^v sweeten all the duties I performe to her with mildenesse, that I be no way ^x bitter to her: but that by the ^y titles wherewith I call her, by the ^z instructions wherewith I seeke to edifie her, by ^b the just and vrgent commandements which at any time I lay vpon her, by ^c yeelding to her tender conscience, by ^d forbearing to force her in any thing vnbecoming her place, by ^e shewing the reason of that which I require of her, yea, by ^f vsing my commanding power, nor too frequently, nor too peremptorily I may manifest much mildnesse and loue. And ^g seeing that charge which thou, O Lord, hast giuen me ouer my wife, requireth that, as there is iust occasion, I should reprove her, make me wise in doing it, that I neither ^h altogether neglect it, nor rashly vse it: but be sure that ⁱ the matter for which I reprove her be a truth, a knowne truth, and a weightie truth: ^k nor slight report, nor meere surmise, nor light matter. O keepe me from being ^l too forward, or too fierce, or too open in reproofe. Let ^m my very countenance towards my wife shew forth amiablenesse: and ⁿ my gesture be so familiar as may not imply any strangenesse towards her: yea, and ^o my actions be actions of kindnesse, more ready to giue fauours as pledges of loue, then ^p blowes, the effects of wrath. Giue me a minde rather to ^q beare with my wiues infirmities, then ^r by testinelle or pceiushnesse, to manifest mine owne weakenesse. And in regard of the place wherein thou hast set mee ouer my wife, worke in me ^t a prouident care for her, euen ^u in the edification of her soule, and ^v succour of her bodie, both in health and sicknesse, particularly ^x in the time of her child-bearing, euery way so as may bee ^y answerable to my place and estate, without shew of ^z niggardlinesse. In this respect open my heart and hands ^a to afford my wife such allowance as shee may haue (besides things needfull for her selfe) to giue, as occasion is offered, to others, whether children or seruants in the house, or poore Saints out of the house: that I shew not my selfe ^b too strait-handed to her. And because my life is vncertaine, so as I may be taken out of this world before her, make me wise to ^c prouide for her, according to my meanes, so long as shee shall liue: and for this end ^d to take heed that in my life time I consume not mine estate, nor make away any thing which ought to remaine to her after my decease: but by expresse will and testament to make knowne what is meete for her to inioy. And while I am with her, make mee carefull, as to ^e prouide for her, so to protect her against such as may seduce her in her soule, hurt

^a §. 1.

^b §. 2.

^c §. 3.

^d §. 4.

^e §. 5.

^f §. 6, 7.

^g §. 8.

^h §. 9.

ⁱ §. 11.

^k §. 10, 12.

^l §. 13.

^m §. 14.

ⁿ §. 15.

^o §. 16.

^p §. 17.

^q §. 18.

^r §. 19.

^f §. 20.

^t §. 21.

^u §. 22.

^x §. 23.

^y §. 24.

^z §. 25.

^b §. 26.

^c §. 27.

^d §. 28.

^e §. 29.

^f §. 30.

^g §. 31.

^h §. 32.

ⁱ §. 33.

^j §. 34.

^k §. 35.

^l §. 36.

^m §. 38, 39.

ⁿ §. 40, 41.

^o §. 42.

^p §. 43.

^q §. 44.

^r §. 45.

^s §. 46.

^t §. 47.

^u §. 48.

^v §. 49.

^w §. 50.

^x §. 51.

^y §. 52.

^z §. 53.

^a §. 54.

^b §. 55.

^c §. 56.

^d §. 57.

^e §. 58.

hurt her in her body, or impair her credit, whether they be children, servants, or any other. It hath pleased thee, O blessed Saviour, to make thy selfe a patterne to Husbands in louing their Wiues. O fixe mine eyes on this patterne, that as thou louest thy Church, I may shew my forwardnesse in louing my Wife first: and that in truth, without dissimulation: freely, without bie-respects: purely, without wantonnesse: intirely in the highest degree that lawfully may bee: constantly, without variablenesse or reuolt: yea also tenderly and cheerefully, as an head loueth the body, or as man loueth himselfe. If thou, O Iesus Christ, who art infinitely greater then thy Spouse, the Church, and canst expect to reape no advantage or benefit from her, vouchsafest to loue her, and to performe all effects of loue for her good; should I thinke much to loue my Wife, who is in many respects as I my selfe am, and a great helpe, comfort, and benefit to me? or should I thinke much to performe any dutie of loue to her? Instinct of nature teacheth all men to loue their bodies: But thou hast made my Wife to me as my body; we two by thy diuine institution, are one flesh. Shall not then this thine ordinance be of more force with mee, to moue mee to loue my Wife? O Lord GOD, let it bee of force, that so I may honour thine Image planted in mee, through Iesus Christ the head of that true Catholike Church, whercof I beleue my selfe to be a true member. Amen.

A Prayer for a Childe to wife.

O Eternal Father, and Almighty Creator of all things, who hauing made Man male and female, didst so blesse them, as by vertue of thy blessing, they are a meanes vnder thee of their childrens being, and bringing forth into this world; and in this respect, are as Gods to their Children, standing in thy roome, and bearing thine image: Worke in mee, I humbly beseech thee, such a respect of my Parents, as in regard of their authority euer mee, and affection towards me, I may both loue and feare them: testifying thereby, my entire affection to them, and honourable opinion of them: and further manifesting the same by all reuerence and obedience. By reuerence, in refraining much speech before them, in patient hearkening to them, in giuing reuerend titles to them, and humble and ready answers, without pride or stoutnesse. And when in absence of my Parents, I haue occasion to speake of them, giue mee wisdom, so to order my speech, as it may testifie a reuerend respect of them to all that heare me. Keepe mee therefore from discouering their infirmities, and from broaching any vntruths of them. To my reuerend speech, let my dutifull carriage towards my Parents, be answerable, by halting to meete them when they are comming to me, by

rising vp to them, by standing before them, by yeelding all due obeisance to them, by giuing place to them, and by asking them blessing: Auoiding all vnmanerly rudenesse, disdainefull statelynesse, toyish wantonnesse, ouer-much boldnesse, and high-mindednesse. Let also that authority, which thou, O Father of Fathers, hast giuen my Parents, make me obedient to them, that I shew not my selfe a childe of Belial, as one without yoke. And giue me grace to shew forth my obedience, by forbearing to doe things of mine owne head; namely, to make choice of my calling, to enter into religious orders, to trauell into other Countries, to binde my selfe servant, to marry, to dispose my Parents goods, to order mine owne apparell, or to binde my selfe by vow, without my Parents consent. To shew that this my passiue obedience ariseth not from sullennesse; giue me, I pray thee, a minde pliable to my Parents will, being ready to obey their commandements in comming when they call, going whither they send, waiting on them, and doing what business they enioyne, (without any scorne or other like vice:) And willing also not onely to hearken to, but also obediently to obserue my Parents instruction: and patiently to beare all their reproofes, and corrections: carefully amending that for which I shall be iustly reproofed, or corrected, without disdain or obstinacy. For this end, purge out of me an ouer-weening conceit of my selfe: that I may labour to bring my iudgement and will, to the bent of my Parents: yea, that I may in such things as are indifferent (though I conceiue them not to bee the meetest) vpon my Parents peremptory pressing of them, after I haue in all humility rendred my reasons for the vnmeetnesse thereof, yeeld obedience, and not too obstinately stand against their expresse will. Onely worke in me such a respect of thee, O Father of fathers, that if my Parents command that which thou hast forbidden, or forbid that which thou hast commanded; I may rather obey thee, then them: and not so flatter or feare them, as to sinne against thee. But in this refusal to obey them, make me wise in testifying all humble reuerence and due respect. And in regard of these necessities, whereunto my Parents, being mortall persons, may fall; worke in mee such pity and pitty, as may make mee ready to shew all recompence, and not proclaime more then monstrous ingratitude by neglecting them. Giue me therefore, I pray thee, wisdom and willingness to beare with their infirmities, as I neither lesse reuerently esteem their place and person, nor more negligently performe any duty to them: much lesse dis-respect or despise them. For this end, giue mee grace to passe-by, as much as may be, their infirmities, and to take no more notice of them, then must needs: but rather to conceale & couer them, that others may not see the.

¶ S. 43.

¶ S. 44.

¶ S. 45.

¶ S. 46.

¶ S. 47.

¶ S. 48.

¶ S. 49.

¶ S. 50.

¶ S. 51.

¶ S. 52.

¶ S. 53.

¶ S. 54.

¶ S. 55.

¶ S. 56.

¶ S. 60.

¶ S. 61.

¶ S. 62.

Let my piety and pitty to my Parents, most shew it selfe in such ^m casuall extremities, as are not sinfull, but by the hand of God laid vpon them. And in ^a such cases as may make them stand in need of succour from me, make mee most ready to doe my vtmost endeauour therein: as in sickness to visit them, in time of mourning to comfort them, in want to relieue them, in danger to protect them, and in any other neede to helpe them. And if it please thee to take my Parents out of this world before me, let the continuance of my dutifull respect towards them, be manifested by ^o a decent buriall of their corpes, neither preuenting their departure by entring vpon their estate before they are dead; nor neglecting their dead corpes, through greedinesse after their goods, nor disturbing their funerall by contentions about that which they leaue. In performing this duty, giue mee wisdome to keepe ^a a meane, that I bee neither ouer-lauish nor ouer-bafe. And for maintaining my Parents Christian credit euen after their deaths, worke in mee a willingnesse answerable to my ability, ^q to pay their iust debts, to ^r suppress euill reports raised against them, and to ⁱ imitate the good vertues that were in them: ^t auoyding all superstitious customes of praying, or procuring others to pray for their soules after they are departed: and ^u the heathenish practice of seeking to reuenge wrongs done to them. Now that I may the better approve my selfe to thee, O Searcher of the hearts, in performing all the forenamed duties, giue me vnderstanding and grace to performe them ^x in the Lord, conscionably for the Lords sake; heartily, as to the Lord; cheerefully, because the Lord loueth cheerefulness; reuerently, with due respect to the image of God; constantly, without wearisomnesse, and so as no sinne bee committed against thee, O God: but ^y not on by-respects, deceitfully, grudgingly, rudely, onely to please men. And as thou hast made both my Parents a ioynt meanes of my being, so worke in me ^z a like respect of them both; that neither ^a childish fondnesse draw me so wholly to respect my Mother, as I neglect duty to my Father, nor presumptuous arrogancy make mee despise my Mother. I acknowledge, O Lord, that my Parents are to me ^b in thy stead, and beare thine image, so as in obeying them, I obey thee: in rebelling against them, I rebell against thee. I acknowledge also, that ^c it is most right to obey the: Al law, which is the rule of right, the place of Parents, and the desert of Parents, require as much: not to obey them, is against thy law, O Lord, against common equity and light of nature, against the place and desert of my Parents. Thy Word testifieth, that for children to obey their Parents, is ^d well pleasing to thee: thou dost accept, thou wilt reward such. Thou therefore hast ^e expressly charged them so to doe: so as it is no arbitrary matter, left to our choice to doe it, or

not to doe it: an inuolable Law requireth it, no creature can giue dispensation against it. ^f This dutie is the ground and foundation of all duties due to man. ^g Thou hast made an expresse and ample promise to such as are conscionable in the performance thereof. On all these grounds I doe the more earnestly intreate thee, O heavenly Father, to forgiue me, as all other my sinnes, so in particular, my neglect of dutie to my Parents, and to giue me thy Spirit in such measure, as may enable mee for the time to come better to performe the same: and that for Iesus Christ his sake, thy Sonne, and my Sauour; to whom with thee, O Father, and the holy Ghost, bee all honour and glory, now and for euer, Amen.

A Prayer for Parents to vse.

FROM my heart I acknowledge thee, O eternal and Almighty Lord God, in whom wee liue, moue, and haue our being, to bee the onely true Father of all: wee are all thine off-spring. Yet it pleaseth thee so farre to communicate thy glorious image to children of men, ^h as to make them Parents, by bringing forth children into the world. An high honour this is, whereof it hath pleased thee to make me partaker by giuing me children. In this respect I acknowledge my selfe much bound to doe my vtmost endeauour for their good. In this duty, as in many other, I here humbly confesse before thee, that I haue exceedingly failed: and I earnestly intreate thee, O God of mercy, for Iesus Christ his sake, to be mercifull vnto me, and to pardon both all other my sinnes, and those also in particular, which haue beene committed against this honorable place wherein thou hast set me. And with all, I beseech thee to enable mee to walke more worthy of this honour, by procuring good to those that by thee are committed to my charge. Plant therefore in my heart, ⁱ an intire loue of my children, and that so ordered, as I may neither ^b want naturall affection, nor yet too much dote vpon them. And because all ability of doing good to them, and all blessing vpon the meanes, vsed for their good, cometh from thee; giue me, I pray thee, ^c the spirit of Prayer, at all times, on all occasions, to begge euery good thing of thee for them: wherein I beseech thee, graciously to heare me, and keepe mee, as from ^d a carelesse neglect of this duty, so much more from all rash and wicked imprecations, which oft cause much mischief to fall both vpon Parents & Children. ^e It hath pleased thee, O good God, to extend thy gracious promises euen to the Children, and generation of the righteous: let therefore my faith herein, the more prouoke me to walke vprightly and righteously before thee: and ^f not think ^g by vniust or vndue getting or keeping the goods of this world (whereby a curse is oft measured vpon) to doe good for my children.

¶ S. 63.

¶ S. 64.

Treat. 6.

¶ S. 2.

¶ S. 3.

¶ S. 4.

¶ S. 5.

¶ S. 6.

¶ S. 7.

§ 8.

If a mans
wife bee
breeding,
hee may
pray thus.
§ 9.

children. But worke in mee a provident care for their temporall and spirituall good in euery degree of their age.

*Concerning the child
with which my wife
goeth, Lord, make her
carefullouer her selfe,
that by no violent pas-
sion of minde, or mo-
tion of body, shee bee
made to miscarry: for
preuenting whereof,
make mee willing to
afford her, according
to my ability, all things
needefull and usefull
for her, or for her
child, whether in bea-
ring it, bringing it
forth, or nursing it.*

Abreeding, when and how to pray.

*And now, Lord, seeing I
haue through thy blessing
conceiued, make me wise in
wel-ordering myself, that I
doe nothing that may any
way proue preiudiciall to my
Childe, either while I beare
it in my wombe, or after-
wards: but that rather I
prouide all things requisite
for it at the time of birth,
and afterwards: and with-
all, I beseech thee to make
mee both able and willing to
nurse my children my
selfe.*

§ 10.

§ 11, 12,
&c.

§ 17, 18,

19.

§ 20.

§ 23.

§ 24.

§ 25.

§ 26.

§ 27.

§ 28, 29.

§ 30.

§ 31.

§ 32.

§ 33.

§ 34.

§ 35.

§ 36.

§ 38.

§ 39.

§ 40.

§ 41.

§ 42.

And worke in mee such respect of my childrens true good, that as in their infancy, I am carefull to prouide all things requisite for their bodies, so I may be conscionable also in procuring them to be rightly baptized in due season, and in giuing them fit names. And as they grow in years, so make me more and more carefull for the health of their body, to afford them fit food, apparell, recreation, and physicke, as need requirerh: and so to order all these, as I manifest neither too-much niggardlinesse and neglect, nor too-much lauishnesse and dotage. And for their better welfare, giue mee wisdomes well to educate them, not suffering them to haue too much liberty, but teaching them good manners, lest they proue over-bold and rude: and training them vp to some good calling: wherein make me wise to choose a calling lawfull in it selfe, and fit for my child's ability, yea the best and most usefull calling: lest by neglect thereof, I cause my childe to runne into many mischiefes. Aboue all, make me conscionable in training vp my children vnto true piety; grounding euery principle that is taught them, on thy word; exercising them to read the Scriptures, catechizing them daily, making spirituall vses of the speciall euidences of thy prouidence, opening to them the mysteries of the rites of the Church, making knowne thy great workes to them, putting them to religious Schoolemasters, and being my selfe a patterne of piety vnto them: lest otherwise I shew too little regard to the saluation of their soules. That good nurture may get the deeper rooting in the hearts of my children, make mee wise in taking the first opportunity, euen while they are tender and pliable, and not putting it off till they grow too head-strong. Yea, after I haue begun, giue mee patience to hold on therein, and not to let goe the reins, after they haue bene for some time well held in: but rather a

gaine, and againe, so long as there is need, without wearisomnesse, to what instruction vpon them: adding reproofe yea, and correction thereto, as iust occasion is offered, and that wisely, so as I neither make my childe to despise me through too-much lenity, nor to hate me through too-much seuerity. After I haue fitted my children through thy blessing, vnto some calling, make me further carefull to prouide a fit calling for them, wherein they may exercise their gifts to thy glory, and their own and others good. For this end, worke in mee a due respect of their ability, & of the manner of their entrance thereinto, that it may stand with a good conscience: that I neither shew my selfe vnaturall, in putting them to shift for themselves, nor vnconscionable, in putting them to that which they are not able well to manage, or in vsing indirect means for their entrance. And in regard of the charge which thou hast laid on me, to prouide fit marriages for my children, giue me wisdomes to procure meet matches for them, and such as they may well like: that I may not seeme either wholly to neglect their need in this case, or onely to seeke aduantage to my selfe thereby, and not my childrens good. As an outward helpe for procuring good callings and marriages, make mee prouident in laying vp beforehand, some competent portion: neither prodigally spending all I haue, nor so couetously hoording vp all, as to bee unwilling, while I liue, to part with any for my childrens good. And when it shall please thee to visit mee with sickness, the fore-runner of death, y put such seasonable and profitable words into my mouth, as may proue good directions to my children after my death: and giue mee such faith in thy promises, as may make mee with comfort and confidence, commend them to thy prouidence. And if I leaue my children that be not of ripe yeares and discretion, direct mee to some wife and faithfull friend to whom I may commend them: that I may not seeme negligent for the time to come. And for my childrens greater good, giue me both will and wisdomes to make my last Will, that by neglect thereof, contention and vnecessary lites may not arise. While I liue, make me so prouident in ordering mine estate, as I may haue something to leaue vnto my children, and not ouer-lauishly spend all my selfe; or leaue an entangled, or peried, or vnsettled estate. Whereas it hath pleased thee, O Lord, to giue me many children, worke in mee an impartiall respect to euery one of them: yet so, as I take notice of them, which are better then others, to encourage them the more: and according to the warrant of thy Word, and at some of the time, and place where I liue, to leaue my maine inheritance to my eldest sonne, (* vnlesse there be iust cause to disinherit him) and in that respect to be so much the more prouident

§ 43.

§ 44.

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§ 98.

§ 99.

§ 100.

Fathers or Mothers in law may thus pray.

1 S. 71.

m S. 72.

uident for mine other children, that I may some other way, then by parting mine inheritance, provide for them.

And concerning the children of my bed-fellow, of whom I am not the naturall Parent, but by vertue of our marriage in the place of one, worke in me 1 a Parent-like affection to them, and care for them, endeavouring to doe what good I can for them, even as if they were mine owne: but m so doe no wrong at all to them.

As I desire that thou, O good God, shouldest shew thy selfe a gracious Father to me. so my desire is to shew my selfe a good Parent to my children. For the better accomplishing of this my desire, giue me thy Spirit, O heavenly Father, for thy Sonne my Sauour Iesus Christ his sake. Amen.

A Prayer for a Seruant to vse.

a S. 1. 24.

b S. 4.

c S. 5.

d S. 6. 7.

e S. 8.

f S. 9.

g S. 10.

b S. 11, 12.

i S. 13.

k S. 14.

l S. 15.

m S. 16.

n S. 17.

o S. 19.

p S. 18.

q S. 20.

r S. 21.

s S. 22.

t S. 23.

THE place of that authority, vnder which I am, and of that subiection wherein by thy providence, O most wise God, I am set, I acknowledge to be agreeable to thy Word: worke in me therefore, I humbly beseech thee, b such an awfull dread of my Master, as may make me desirous to please, and fearefull to offend him: and keepe me from c despising, or lightly esteeming him. Let mee rather manifest all due respect to him in speech and carriage: d In speech, by refraining it in his presence without good leaue and iust occasion; by reuerend titles when I doe speake to him; by a present answer when he speaketh to me; by truth in my speech, and by speaking of him, good and no euill. e In carriage, by dutifull obedience, and other reuerend behaviour; yea, and by sobriety in my apparell: f auoiding all rudenesse, malepertnesse, and pride. As a further euidence of my high esteeme of my Master, make mee g obedient to him, and that by h not daring to doe things of mine owne head, as to goe hither or thither, to doe this or that; to marry, to dispose his goods, or to goe away from him without his consent: but rather by i a ready yeelding to his commandments, and by k an obseruant marking of his instructions, especially l when they tend to piety: and in that respect, m neitherto be loth to dwell with a religious Master, nor to mutter against his instructions, nor to be more negligent in his businesse. And in case he be prouoked either to reprove or correct me; make me n patient in bearing all reprooves and corrections, and wise o in amending whatsoeuer it be for which I am iustly reprov'd or corrected, and that p without answering or turning againe, or running away, or seeking reuenge. Seeing my Master hath power to punish me, giue me a minde q so to dread his power, as I no way prouoke his wrath: but rather r in all singleness of heart (not in hypocrisy with eye-seruice) s for conscience sake (not on by-respects) t willingly,

(not discontentedly) u with all the quicknesse and diligence that I can (not lazily and negligently) doe seruice vnto him. And let my good will to my Master be manifested by v all faithfulness, in well discharging the trust that is or shall be committed to me: and that w about his goods, in a carefull preserving of them, that x they bee not lost, spoiled, or any way impaired vnder my hands: and in increasing them to the utmost of my power, y without all manner of fraud. About the businesse that my Master committeth to my charge, make me faithfull in endeavouring what I can, that b all may prosper vnder my hand, and that nothing, through my default, miscarry. About my Masters c secrets, yea, and infirmities, make me faithfull in concealing them. Make me also forward, euen for my Masters greater benefit, to be d helpfull to my fellow-seruants in what I may; by good example, good counsell and encouragement. e About my Masters children, giue me wisdom to shew all good respect to them, as beholding my Masters image in them, and to doe all the good I can to them any way: not to be churlish to them, or carelesse of them; nor to purloine any thing from them, nor to corrupt them by euill communication or conuersation, nor to allure them to any vnlawfull, or euill thing; nor to enueigle their affections either to commit folly, or to marry with me. Yea, let my faithfulness be such to my Master, as f not to be moued by his bed-fellow to doe any wrong to him, nor to offer to doe any wrong to her: But rather g to afford them the best helpe I can, euen in their weakenesse, or in any time of need; and not in any such case vngratefully to leaue them. In all things concerning my Master, giue me grace h so to doe for him, as I would haue others doe for me; or as I would doe for my selfe. For this end, i so bring my iudgement to the bent of my Masters in indifferent things, as I may think that meete which he doth, & not be ouerconceited in my selfe, in preferring mine owne iudgement before his. And k in case I cannot in iudgement thinke that best which he doth, yet on his resolute command, make me to yeeld to that which he will haue done, l so it bee not against thee, O Lord, and against thy reuealed will. Herein giue me grace to preferre thee, the Lord of Spirits, before my Master after the flesh; whether in forbearing any sinne against thy Word, or in doing any duty expressly inioyned in thy Word. If at any time I shall be free to choose a Master, giue me wisdom m to choose a good, religious one, and with him to bee willing to abide, that so I may obey him in thee, O Lord. n My Master is to me in thy steed, and beareth thy image; so as in obeying him, I obey thee; in rebelling against him, I rebell against thee: o in being a seruant to man, I am thy free-man: p It is thine expresse will that I should obey my Master; so as it is a necessary duty; no creature can dispense with it:

m S. 24.

x S. 25.

y S. 26.

z S. 26.

a S. 28.

b S. 29.

c S. 30.

d S. 31.

e S. 32.

f S. 33.

g S. 34.

h S. 35.

i S. 36.

k S. 37.

l S. 38.

m S. 39.

n S. 40.

o S. 41.

p S. 42.

§. 43.

If it be well performed & thou wilt abundantly reward it, with temporall and eternall blessings. Make me therefore, I pray thee, conscionable in performing all the fore-named duties, and forgive me all my negligences therein, and all other my transgressions against thy blessed Law, for Iesus Christ his sake, my only Lord and Saviour. Amen.

A servant that hath only a Mistresse may use this prayer, if he put mistresse for master, and she, her, hers, for hee, him, his. This prayer may also be used for master and mistresse both by adding this clause, and my mistresse, where mention is made of master, and by turning the singular number into the plurall.

A Praier for a Master to use.

AS all other children of Adam, by making themselves slaves of sinne and Satan, so I also have justly deserued to be, as cursed Cham, a servant of servants. Yet notwithstanding it hath pleased thee O eternall & Almighty Lord of heaven & earth, to vouchsafe unto me a poore sinner, this honour, to be a master over servants. That I may in mine inward disposition and spirituall condition beare thine Image as well as in mine outward function, forgive me, I most humbly beseech thee, all my sinnes, and beate downe all my corruptions which doe any way rise vp against thy blessed will; And giue me wisdom to make choyce of good servants, such as have bene well educated, and doe giue good euidence of thy feare to possesse their hearts: such as may be in some measure fit for the worke whereunto they shall be set: and such as are of poore and meane estate, to whom charity may be shewed in entertaining them: and not so to dote on money, as to refuse all that are not able to bring a great portion with them. As for such servants as now I haue, or hereafter shall haue, giue me grace well to vie them, and for that end wisely to maintaine that authoritie which thou hast giuen me, and that by making my selfe a good patterne to them, by keeping them in awe, and by vsing mine authority to as I loose it not by basenesse, remissnesse, ouer-much familiaritie, or by letting loose the raines to my servants: no nor by too great rigour and austeritie in looke, speech, or action. Let my authority be exercised in commanding things agreeable to thy word, and not in making mine owne will a rule or a law. Such things as thou, O Lord, requirest servants to doe, make me carefull in holding my servants thereunto: not suffering them to doe what they list. But in things indifferent giue me wisdom duly to weigh what my servants can, or may conveniently doe: imposing nothing vpon them above their strength, or vnbecoming their sex, or not answerable to their place, or against their naturall inclination, or against their conscience.

Great is that power which thou, O Lord, hast giuen to a master over his servants, and that euen to correct them: but yet halt thou not giuen him power over his servants life: Keepe me therefore from vsing such cruelty as may any way cause death, or impaire strength: and from putting any of my servants vpon any such desperate attempt as may endanger the same. Where rebuke may cause amendment let me not bee forward to strike. If need require with stroakes to correct my servants, giue me wisdom well to obserue their condition, their disposition, the fault committed, and accordingly to order correction. As for my servants marriage, make me so carefull of their good therein, as I neither ouer-violently against their consent force them thereto, nor ouer-long hold them therefrom: much lesse if they be married, seeke to disannull that marriage, or to keepe them one from another. And if there be iust occasion of passing them ouer from my selfe to another, let that other be such an one as may doe them good, and not euill. But while they are with me, giue me a minde to doe to them that which is iust and equall. As a matter of Iustice, let my care ouer them extend to their soules, for the edification thereof, by instructing them daily in the principles of religion, by causing them to goe to the publick ministry of thy Word, by taking an account of their proficiency, and by daily prayer, not thinking it enough to allow things needfull for their body: wherein notwithstanding make mee carefull to provide for them wholesome, and sufficient food in due season (neither pinching their bellies with want, nor pampering them too delicately) and fit and decent apparell. Giue me wisdom also so to moderate their labour, as no taske about their ability be imposed vpon them, but that all things meet for the worke whereunto they are put be allowed them, and sufficient, and seasonable rest and intermission, and that for sleepe, for workes of piety (especially on the Lords day) and for recreation. In case any of my servants fall sicke, make me conscionable in providing what may be requisite for the spirituall comfort of their soules, for the ease of their bodies, and for recovery of health: or, if they die, for their decent buriall: that I shew not my selfe inhumane by putting them, when they are not able to helpe themselves, out of my house, or letting them lie in my house succourlesse, or setting the charge of all that is spent on them in their weaknesse vpon their owne scoare, or adding by vpbraiding speeches more griefe to them, or suffering them to die as beasts without any spirituall instructions, or neglecting their dead corps. In regard of my servants temporall estate, let my care thereof be extended not only to the time of their abode with me, but to the time that may be after they are gone from me, that they may be able to liue of themselves, and to doe good to others.

For

m §. 13.

n §. 14.

o §. 15.

p §. 16.

q §. 17, 18.

r §. 19.

s §. 20.

t §. 21.

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y §. 24.

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29, 30.

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f §. 33.

g §. 34.

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b §. 3.

c §. 4.

d §. 5.

e §. 6.

f §. 7.

g §. 8.

h §. 9.

i §. 10.

k §. 11.

l §. 12.

h §. 25.
i §. 26.
k §. 27.
l §. 28.

m §. 29.
n §. 40.

o §. 41.

p §. 42.

q §. 43.

For that end ^b let me keepe them alwayes well occupied and free from idlenesse : ⁱ exercising them to some particular calling, or ^k setting them to some speciall worke, lest ^l by my carelesnesse in appointing to euery one their owne taske they be made idle and negligent. Let me also, ^m by keeping my eye on them as much as I can, yea, by ⁿ exhortation, admonition, perswasion, promises, and other like faire meanes, or, if they preuaile not, then by rebukes, threats, and corrections stirre them vp to doe their dutie. As for such as grow impudent and obstinate, and will not by faire nor foule meanes be reclaimed, giue me courage to cast them out of my house, lest they proue an ill example to others. ^o To seruants that are hired for wages, let my iustice be manifested by allowing sufficient wages, by giuing it in due season, and by paying it to the full, ^p that I cause not their cry to ascend into thine eares, by reason of any vniust or hard vsage of them. ^q After sufficient seruice done by them, make me willing to suffer them to prouide for themselves, that they may not alwaies bee kept

vnder hard seruitude. ^r If any of them proue good, kinde, and faithfull seruants, giue mee a minde to haue them in high account, to take notice of all their goodnesse, to protect them against vniust accusations, to recompence their goodnesse, and ^s not to passe it ouer as not regarded, nor to exaggerate their failings, nor to send them away emptie. ^t I am a seruant vnder thee, the great Lord and Master of all, and to thee I must giue an account of gouerning my seruants : ^u In relation to thee, I and my seruants are fellow-seruants : ^v Thou art in heauen, whence thou beholdest all wrongs done by masters to seruants, and canst abundantly recompence all the good, and seuerely reuenge all the euill which Masters doe to their seruants : ^w With thee is no respect of persons : On these and other like grounds keepe me from abusing that authority which vnder thee I haue ouer my seruants, and make mee conscionable in performing such duties as in my place thou requirest of mee, through I E S V S C H R I S T my only Lord and sauour. Amen.

r §. 31.

s §. 45.

t §. 46.

u §. 47.

v §. 48.

w §. 49.

FINIS.



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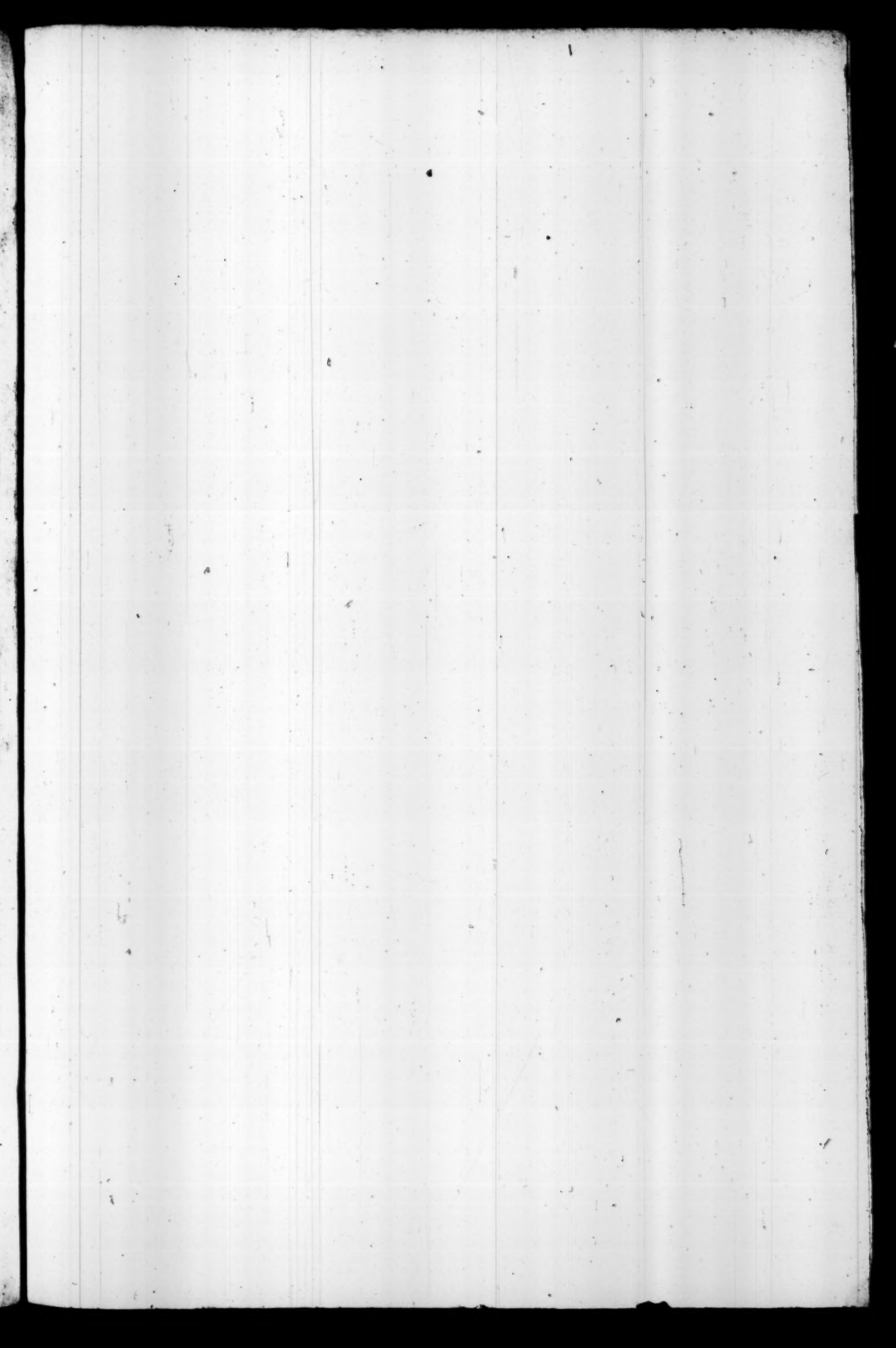
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THE
DIGNITIE
of
CHIVALRIE;

Set forth in
A SERMON Preached
before the ARTILLERY Company
of LONDON, Iune xiiij.

1626.

By WILLIAM GOYGE, B. of Divinity
and Preacher of Gods Word, in
Black-friers London.

EXOD. 15. 3.

יְהוָה אֱלֹהֵינוּ יְהוָה

The LORD is a Man of Warre.

CHRY. ad Pop. Hom. 14.

τίς πάλαις ὁ Θεὸς ἰσχυρὸς τῶν πόλεμον.

Antiquitus Deus Duxerat bellorum.

LONDON,

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